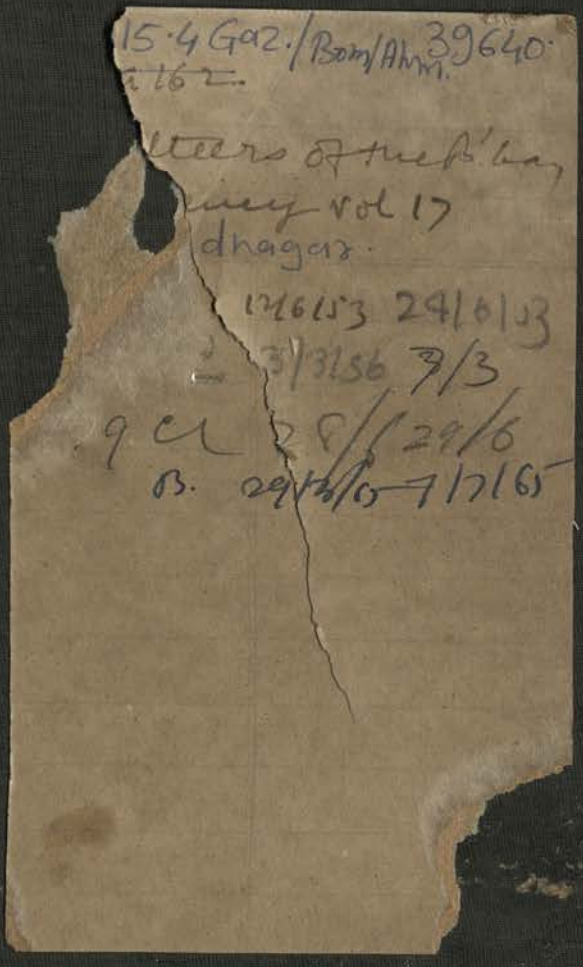

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AHMADNAGAR.

AHMADNAGAR.

CHAPTER I.

DESCRIPTION[1].

BOUNDARIES.

Ahmadnagar, lying between 18° 20′ and 19° 59′ north latitude and 73° 40′ and 75° 43′ east longitude, with an area of 6666 square miles, had, in 1881, a population of 751,228 or 112·69 to the square mile, and in 1882-83, a realizable land revenue of £139,430 (Rs. 13,94,300).

The district is very irregular in shape somewhat resembling a slanting cross with a length of 120 and a breadth of 125 miles. It is bounded on the north by the Yeola sub-division of Násik; on the north-east, east, and south-east by the Nizám's dominions; on the south by the Karmála sub-division of Sholápur; on the south-west by the Bhimthadi, Sirur, and Junnar sub-divisions of Poona; on the west by the Murbád and Sháhápur sub-divisions of Thána; and on the north-west by the Igatpuri and Sinnar sub-divisions of Násik. Except a few detached villages and groups of villages surrounded by the Nizám's territory in the south-east, and one isolated village lying towards Aurangabad on the north-east, the district, though irregular in shape, is compact.

SUB-DIV

For administrative purposes Ahmadnagar is divided into eleven sub-divisions with, on an average, an area of 606 square miles, 125 villages, and 68,293 people. Their positions are: In the north Kopargaon; in the east Nevása and Shevgaon; in the south Nagar, Karjat, Shrigonda, and Párner; in the west Sangamner and Akola; and in the centre Ráhuri. The groups of villages in the south-east form the sub-division of Jámkhed.

AHMADNAGAR ADMINISTRATIVE DETAILS, 1882-83.

	Villages.			Hamlets.			Population.		Land Revenue, 1882-83.
	Government.	Alienated.	Total.	Government.	Alienated.	Total.	1881.	Square Mile.	
									£
			125	16	...	16	63,789	124	21,786
			9	10	3	13	78,158	128	13,071
			50	50	3	53	87,113	130	15,692
						38	108,950	176	13,561
						64	34,820	60	5582
							51,291	82	10,641
							73,701	94	10,020

hapter I.
escription.

ASPECT.

The whole district lies on the elevated tableland of the Deccan which has a general slope from west to east. The western sub-division of Akola, which abuts on the Sahyádris, is the highest part of the district, and indeed of the Deccan, averaging 2500 feet above the sea-level. The plain of Shevgaon which lies to the extreme east of the district is not more than 1500 feet above the sea.

Dáng.

As only the western corner of the district touches the Sahyádris, the extent of what is known as the DÁNG or hill country is limited to about a hundred villages of the Akola sub-division. In this region the rainfall is excessive, and the rough and hilly ground is seamed by torrents which wash the soil from the mountain slopes into the valleys where its progress is arrested by walls of mud and stone erected at different levels, thus forming terraces on which rice, the staple crop of the Dángs, is grown. On the shallower soils of the hill-sides, often on slopes so steep that it is difficult to stand upright, many coarse cereals are grown by what is known as *dahli* or wood-ash tillage. The enormous rainfall necessitates the use of manure, and as wood-ash is readily obtained in the Dáng country it is universally employed. Patches of ground are covered with layers of lopped boughs, leaves, and grass, which are fired in the hot weather, and, after the first rain, the seed is sown in the ashes from which the seedlings are, in some cases, subsequently transplanted. Though undeniably successful, this system of cultivation is disastrous to the forests which unhappily are fast disappearing under yearly lopping. Such few trees as remain on the lower hill-slopes are miserably stunted. Unless the present system is checked, at no distant time the whole of the once verdant valleys at the sources of the Pravara and the Mula will be a sterile waste. On the upper slopes the trees are carefully preserved by the forest department but the damage to those below is irreparable.

The houses of the better class of cultivators in the Dáng villages are built of baked earth with tiled roofs. Those of the poorer classes are mere huts of wattle and daub thickly thatched. They are frequently oval in shape with a trellis in front covered with creeping gourds. In the extreme west, all classes live in such frail habitations that it not unfrequently happens that a whole village is destroyed by fire in a few hours. The western hills furnish an abundance of somewhat coarse fodder.

The transition from the hilly to the open or DESH[illegible] Deccan is rapid; from the crest of the Sahyádris, wh[illegible] believed to vary from 150 to 200 inches, to the [illegible] it averages twenty inches, is a distance of [illegible] The open or Desh country of Ahma[illegible] variety of aspect. In the north[illegible] alluvial plains of Koparga[illegible]

Chapter I. Descriptive.

wooded with mango and tamarind groves; in other parts, though the soil is equally fertile for grain, scarcely a tree of any size is to be seen. The summits and slopes of the hills are uniformly bare of trees, the depth of earth apparently not affording nourishment for anything more than stunted bushes of *khair* Acacia, catechu, and prickly cactus which at a distance can hardly be distinguished from the basalt boulders which are strewn broadcast over the hill-sides.

ASPECT. *Desh.*

The villages are usually compact, the houses are built of stones and mud or sun-dried pricks and have mostly flat roofs of the cheaper woods. Over the wood of the roof is spread a thick layer of white earth which keeps the interior cool in the hot weather and at the same time is a sufficient protection against the light rainfall. Houses of well-to-do village officers and moneylenders are frequently double-storied with tiled roofs. Many of the villages are surrounded by walls built either of baked earth on a substructure of coarse masonry or of stone and mud throughout. These with their corner bastions and their gateways give a deceptive air of substantiality to the villages which from a distance look like fortresses, especially when built as they frequently are on ground slightly raised above the level of the surrounding plain. Of late years many village walls have been allowed to fall into disrepair and the people show no desire for their restoration.

On the whole, partly owing to the want of trees, partly to the ruinous state of so many village walls, and partly to the geological conformation of the hills, the general aspect of the open country of Ahmadnagar is desolate. Only after heavy rain are the hill-slopes green and the green quickly turns to dull yellow as the thin surface layer of earth becomes heated and the tender grass withers under the scorching sun. During the hot months, after the late crops have been harvested, the country is as black and hideous as it is possible for a country to be.

MOUNTAINS. *Sahyádris.*

The Sahyádri mountains form, for a distance of about twenty-five miles, a continuous natural boundary between the Ahmadnagar and Thána districts. When viewed from the west or low level of the Konkan the appearance of this range is that of a mighty wall of rock, 2000 to 3000 feet high, of dark hue relieved by narrow horizontal belts of grass and evergreen forest, surmounted by isolated peaks and rocky bluffs rising in many places to a further height of 1000 to 1500 feet.

The three hill-forts of Kulang, Ratangad, and Harishchandragad are among the most striking of these masses of rock within Ahmadnagar limits. These mark the points of divergence from the main line of the Sahyádris of three great spurs, Kalsubái, Báleshvar, and Harishchandragad, which stretch far across the district, gradually decreasing in height as they pass eastwards.

Kalsubái Range.

The KALSUBÁI Range, branching off at Kulang, is the northernmost of the three spurs and for some twenty miles forms the boundary between the Ahmadnagar and Násik districts. Viewed from the Násik side it presents the appearance of a continuous and in many places a precipitous wall of rock. Almost every hill in this range has

Chapter I. Description.

been a fort and many still have water cisterns and granaries. East of Kulang is the twin fort of Alang, both of great natural strength. Then come a series of rocky and precipitous peaks, averaging 5000 feet in height, followed by Kalsubái, the conical summit of which, 5427 feet, is the highest point in the Bombay Presidency. East of Kalsubái is a natural depression in the range over which winds the Bári pass road leading from the Rájur hills to the plain of the Dárna river in the Násik district below. The truncated hill of Pandára commands this road on the east. The next noteworthy peaks are Palan, Bitangad, and Mahákáli. The range here sweeps northward to the once celebrated forts of Patta and Aundha which were the scene of many a fierce contest between the Maráthás and Moghals. The magnificent amphitheatre of rock between these two forts is one of the most striking features of the range. Two smaller spurs which run in a south-easterly direction, enclosing the valley of the Adula river, branch off near Bitangad and Patta. On the main range east of Aundha is the fort of Ád, which lies in the Násik district. The hills now take a south-easterly direction, running parallel with the spurs and enclosing the valley of the Mahálungi. Crossing the south of the Sinnar sub-division of Násik, the range enters the Sangamner sub-division about eight miles north of the chief town, and, after a further course of fifteen miles, ends somewhat sharply with the hill of Dudheshvar, 2748 feet above sea level and about 950 feet above the bed of the Pravara river in the valley below.

MOUNTAINS.

Kalsubái Range.

The tract of country which lies between the central portion of this range and the Pravara river is extremely rugged. The two flat-topped hills of Táva 3526 feet, and Raula, which lie a few miles north of the town of Akola, are conspicuous objects from all parts of the Pravara valley. Another striking hill is Mánbhávi 3013 feet, which lies east of Táva on the boundary between Akola and Sangamner. As far east as Kalsubái the mountains are fairly wooded with mango, *jámbhul* Syzigium jambolanum, and other evergreen trees; in the central part there are fewer evergreens, but teak abounds especially on the slopes of the spurs jutting towards the south; the part of the range which lies in Sangamner is covered only with scrub and in places is bare.

Báleshvar Range.

The BÁLESHVAR Range, the second great spur of the Sahyádris, which branches off at Ratangad seven miles south-east of Kulang, completely traverses the Akola and Sangamner sub-divisions forming on the north the valley of the Pravara and on the south the valley of the Mula. East of Ratangad are a series of lofty mountains, Kátrábái, Mura, Shirpunj, and Sindola, the last towering over Pábar 4452 feet, which juts out with a long shoulder to the north at right angles to the range. Next comes Ásvalya 4195 feet, then Ghátsari 3159 feet, and Dhagya 3385 feet. The range culminates with Báleshvar, as a central mass whose summit 3828 feet high is crowned with a ruined Hemádpanti temple, surrounded by spurs radiating from the centre in all directions, the whole covering an area of some twenty-five square miles. On an isolated hill at the end of one of these spurs, projecting to the north-west, is the fort of Pemgad. Between Báleshvar and Dhumya 3027 feet, which is the

last notable point in the range, is the Chandnápuri pass crossed by the Poona-Násik high road. East of Dhumya the hills decrease in height and finally subside in the open plain near Ráhuri. This range, which is about sixty miles long, has much the same forest characteristics as the Kalsubái range. As far as Pábar there are evergreen belts, from Pábar to Báleshvar teak trees are the prevailing feature, and further east there are the same sterile hills, bare or at most covered with low scrub.

Harishchandragad Range.

The third range which leaves the Sahyádris at HARISHCHANDRAGAD is the longest in the district and forms the water-shed between the Godávari and the Bhima rivers. Its direction for the first fifteen miles is easterly, shutting in the valley of the Mula river which flows between it and the Báleshvar range, and forming the boundary line between the Ahmadnagar and Poona districts. East of the Harishchandra fort lies the fort of Kunjal; near Bráhmanváda the range, gradually decreasing in height, takes a turn to the south-east, crosses the corner of the Junnar sub-division of Poona, and enters Párner which it completely traverses. The summits of the hills here widen into the plateau of Kánhur, of a mean height of 2800 feet above the sea and 700 feet above the plain of the Ghod river on the west towards which the range presents a wall-like front. Near the village of Jámgaon on the Nagar side of the plateau a flat ridge shoots to the north-east; this, though of no great height and in many places hardly distinguishable from the country round, forms the water-shed line between the tributaries of the Godavári and those of the Bhima. The ridge enters the Nagar sub-division and as the ground on the north gradually acquires a slope towards the Mula river, it becomes the crest of a tableland having a gentle slope towards the south-east. North of the town of Ahmadnagar the crest rises again to the dignity of a mountain range. The hills of Gorakhnáth 2982 feet, Mánjarsumba, and Gunjála are conspicuous from all parts of the sub-division. On the north side the range presents an abrupt front towards the lowlying plains of Ráhuri and Nevása in the valley of the Godávari; on the south side the country has a mean elevation of 2200 feet with a slope towards the south-east indicated by the direction of the Sina river. At the foot of Mánjarsumba is a little glen opening towards the north, commonly known as the Happy Valley, the natural beauty of which attracts many visitors from Ahmadnagar, and down an adjacent ravine still further east winds the road to Toka and Aurangabad. The range here turns south-east keeping its wall-like face towards the Godávari. Some of the hills attain considerable elevations, that on which the tomb of Salábat Khán is built being 3080 feet above the sea level and 1000 feet above the town of Ahmadnagar which lies six miles to the west in the valley of the Sina. Extending still further the range gradually loses its continuous character; minor branches jut out on both sides giving a varied and rugged appearance to the sub-divisions of Shevgaon and Jámkhed. Still further to the south-east the summits of the hills widen and gradually spread into the flat elevated country known as the Bálághát which extends far into the Nizám's dominions, the western corner only lying within Ahmadnagar

Chapter I. Description.

MOUNTAINS.

limits. The length of this chain of hills from the main line of the Sahyádris to the Bálághát is about a hundred and twenty miles. Another branch of the range leaving the Kánhur plateau crosses the north-east corner of the Shrigonda sub-division and enters Karjat. Still pursuing a south-east direction, the hills gradually decrease in height and disappear near the Bhima river. A distinguishing feature of this branch is the succession of *pathárs* or flat-topped hills which are so uniformly horizontal as to bear an almost artificial appearance.

Besides these leading ranges there are many hills both isolated and forming the backbones of ridges between streams. These, though often of considerable height above the sea, present no striking appearance from the tableland out of which they rise. They are usually covered with coarse grass and loose stones.

RIVERS.

The district is drained by two chief rivers, the Godávari and the Bhima a tributary of the Krishna. The water-shed line is the great spur of the Sahyádris which branches off at Harishchandragad and stretches completely across the district from west to east.

Godávari.

The GODÁVARI, which drains by far the larger part of the district, including the sub-divisions of Kopargaon, Sangamner, Akola, Ráhuri, Nevása, Shevgaon, the northern half of Párner, and parts of Nagar and Jámkhed, rises near Trimbak in Násik on the eastern slope of the Sahyádris. After passing the town of Násik it receives the Bánganga and the Kádva from the north and the Dárna from the south, and is already a considerable stream, when, after a course of about sixty miles, it enters the north-west corner of the Kopargaon sub-division. It then flows south-east through a rich alluvial plain past Kopargaon to the town of Puntámba, which is situated on the Nizám's frontier, where it receives from the south the combined waters of the Kát and Khára rivers. From Puntámba to a point beyond Paithan, a distance of sixty miles, the Godávari forms almost continuously the boundary between Ahmadnagar and the Nizám's dominions. At the village of Toka it receives on its right bank the combined waters of the Pravara and the Mula. A few miles below, the Shiva and the Gánda join it from the left and the Dhora from the right. Two miles east of Muṅgi the river enters the Nizám's dominions, and thence, flowing across the peninsula, it empties itself into the bay of Bengal after a total course of 900 miles.

The bed of the river is for the most part sandy, but in many places bands of rock crop up and lie across its course, damming the stream into large pools above and forming rapids below. In these pools, which are often of great extent and depth, fish usually abound. The banks are sometimes sloping but more generally are steep and broken. Where sloping, cultivation rarely extends within the ordinary flood line, and the banks being denuded of their surface soil by the action of the water and fissured by side streams present a desolate and barren aspect. Where the banks are steep and high they are generally cultivated up to the edge. In the fair season the stream occupies but a small portion of its channel, and in many places crops of wheat and vegetables are raised on the alluvial deposits within its bed, while the gravelly sand is generally plan[illegible]

with melons. The river is at this season fordable except in the deep pools. During the rains it cannot be crossed without the help of rafts or boats. This river, which is styled the Ganga of Southern India, is held in the highest veneration. Its waters are believed to purify from sin and many yearly visit it to bathe and be cleansed. For the same reason the ashes of the dead should rest in the Ganga, and numbers come from long distances to gain this advantage for their relations. So much is the holy river the centre for those who live near it that for miles from its banks, the ox in the plough, the stack in the farm-yard, or the gate of the village nearest the river is known as *Gangekadil* or Ganga-wards. The chief tributaries of the Godávari are the Pravara and the Dhora.

RIVERS. *Godávari.*

Pravara.

The PRAVARA rises on the eastern slopes of the Sahyádris between Kulang and Ratangad. After a sinuous course of twelve miles in an easterly direction, near the village of Ranad, it falls into a rocky chasm 200 feet deep, and then winds for eight miles through a deep narrow glen which opens into a wider valley east of and below the central plateau on which the town of Rájur stands. After flowing across this valley the river enters the Desh or level portion of the Akola sub-division. As it passes the town of Akola it receives on the left the Adula river and further on the Mahálungi on the same side. Through Sangamner and Ráhuri the Pravara flows between low cultivated banks. Still keeping its easterly course it receives as it enters Nevása, the waters of the Mula river, and the united streams then turning to the north-east fall into the Godávari at the sacred village of Toka. The total length of the Pravara is 120 miles. Its water is much used for irrigation and is considered by Hindus to be more wholesome for drinking even than the water of the Godávari.

Adula.

The ADULA rises in the north of Akola on the slopes of Patta and Mahákáli. It flows for fifteen miles in an easterly direction between two ranges of hills which enclose the Samsherpur valley; then, after falling into a rocky chasm some 150 feet deep it winds between rugged and precipitous hill-sides for a couple of miles, when, debouching into the plain of Sangamner, it turns south and falls into the Pravara three miles west of the town of Sangamner. Though only twenty-five miles in length the Adula during the rainy season is subject to sudden and rapid floods owing to the rocky country and the heavy rainfall in the upper part of its course. In the lower part of its course the banks are sloping but fissured by minor tributary streams to such an extent that approach to the bed of the river is a matter of some difficulty. It has a perennial flow and near the town of Samsherpur, where the bed is flat and rocky, the water is much used for direct irrigation.

Mahálungi.

The MAHÁLUNGI rises on the southern and eastern slopes of Patta and Aundha. After a course of three to four miles it passes east into the Sinnar sub-division of Násik, flowing to the north of and nearly parallel to the Adula. It re-enters Ahmadnagar after taking a bend to the south, and, still preserving a course parallel to that of the Adula, it joins the Pravara at the town of Sangamner. In the lower part of its course it has a wide shallow sandy bed, and

Chapter I. Description. Rivers.

after a heavy fall of rain the force of its current is terrific, often causing the waters of the Pravará to back up and overflow their banks for a long distance above the town of Sangamner. The Mahálungi like the Adula is about twenty-five miles long. Its water is not used for dam irrigation as the stream disappears from the surface soon after the close of the rainy season.

Mula.

The Mula rises on the eastern slopes of the Sahyádris between Ratangad and Harishchandragad. For the first twenty miles it flows parallel to the Pravara draining the southernmost or Kotul valley of the Akola sub-division. Its bed throughout is tortuous and deep, and the surface of the valley is cut by vast fissures formed by the mountain torrents that dash into the main stream. Passing the town of Kotul it takes a bend to the south winding between the rocky precipices at the foot of Báleshvar. It then crosses the south-west corner of the Sangamner sub-division and pursues a mean easterly course between Sangamner and Párner, flowing in a deep bed between rugged hills on the north and the tableland of Vásunda on the south. It then takes a sudden turn to the north-east and enters the plain of Ráhuri four miles south-west of the sub-divisional town. Passing across the plain in the same direction for another eighteen miles it joins the Pravara at the village of Sangam. The total distance from its source to its meeting with the Pravara is about ninety miles. Except in the lower part of its course, on account of the great depth of its bed, the water of the Mula is little used for irrigation.

Dhora.

The Dhora rises on the slopes of the hills east of the town of Ahmadnagar. It flows north-easterly, draining the Shevgaon and part of the Nevása sub-divisions, and falls into the Godávari four miles west of the town of Paithan. Its total length is under thirty-five miles.

Bhima.

The Bhima river drains the whole of the southern portion of the district, comprising the greater part of the Párner and Nagar sub-divisions, the whole of Shrigonda and Karjat, and nearly the whole of Jámkhed. It first touches the district near Dhond in Poona, and for some thirty-five miles, forms continuously part of the boundary between Ahmadnagar and Poona. It receives on its left bank the waters of the Ghod, a stream of considerable volume, and further east it is joined by the Sarasvati, the Lohkera, and the Náui. On the right, on account of the nearness of the hills, the drainage is insignificant. The course of the Bhima is continuously to the south-east. It passes along the western boundary of Sholápur, crosses that district, and, after skirting the northern boundary of Bijápur, enters the Nizám's dominions near Báglur, and falls into the Krishna a few miles above Ráichur. The banks of the river are generally low and cultivated and in places fringed with *bábhul* Acacia arabica. The river bed is sandy, crossed here and there by a barrier of rock. There are many deep pools, but during the hot months the stream is inconsiderable. The chief tributaries of the Bhima are the Ghod and the Sina.

Ghod.

The Ghod, the main tributary of the Bhima, rises on the slopes of the Sahyádris in the Junnar sub-division of Poona

flows in a south-easterly direction, and, for over fifty miles, forms part of the south-western boundary between the Ahmadnagar and Poona districts. Near the cantonment of Sirur, it receives on its left the Kukdi, a stream of about the same size, and further down its volume is increased by the waters of the Hanga, the largest of the numerous streams which convey to it the drainage of the Párner and Shrigonda sub-divisions. On the right bank, the proximity of the water-shed renders the drainage small. The banks of the stream are low and cultivated and its bed is generally rocky. In the dry months the stream is scanty and fordable in many places, but can seldom be crossed in the rains without boats. The Ghod falls into the Bhima at the place where the Bhima begins to form the south-western boundary of the district.

RIVERS.
Ghod.

Sina.

The SINA has two chief sources, one near Jámgaon fourteen miles west of the town of Ahmadnagar, the other near Jeur ten miles to the north-east. The town of Ahmadnagar is built on the left bank of the river, which there takes a south-easterly course, and, for a distance of forty miles, forms the boundary between Ahmadnagar and the Nizám's dominions. On the left it receives the waters of the Mehekri. Leaving the district boundary it enters Sholápur and ultimately falls into the Bhima. The banks of the Sina are low and cultivated and its bed is sandy. After heavy rain its stream is somewhat rapid as is shown by the directness of its course, but the surface flow ceases in the hot months.[1]

Besides these rivers many smaller streams intersect the district, but they contain water only during the rainy season. Little has been done towards storing the water that falls during the south-west monsoon. Only a little canal irrigation is found chiefly in the basins of the smaller streams. The chief irrigation works are the Ojhar canal in Sangamner, the Lákh canal in Ráhuri, and the Bhátodi lake in Nagar. The two first are new, the third is an old work improved and extended.[2] There is a good deal of well irrigation especially in the north, where the gardens are more or less verdant throughout the year.

GEOLOGY.
Trap.

[3] The whole district forms part of the great trap region of the Deccan. Throughout Ahmadnagar the trap rock is distinctly stratified and, as in the rest of the Deccan, the alternative beds of basalt and amygdaloid preserve a striking parallelism to each other. To the eye they appear horizontal, but surveys have shown that the flows have a slight dip to the east. That intertrappean rocks of the cretaceous system exist may perhaps be inferred from the limestone outcrop at several places on the west side of the Kánhur plateau, a prolongation of the main spur of the Sahyádris. This is specially noticeable in the glen of Vadgaon-Darya, three miles west of Kánhur, where the limestone cliffs worn by the falling water,

[1] In 1562, a flood on the Sina is said to have carried away about 25,000 men of the army of Rám-Rája, the Vijayanagar king, who was camped on its bank. Briggs' Ferishta, III. 245.

[2] Details are given in the Agriculture Chapter.

[3] Lieutenant-Colonel Sykes, Geological Papers on Western India, 89-115.

Chapter I. Description.

GEOLOGY.

Trap.

decorated with pendant stalactites and clothed with delicate ferns, present all the charming characteristics of Derbyshire scenery on a diminutive scale. At Játegaon, further south, is a smaller glen of the same kind. The descent from the summit of the Sahyádris in the west of the district to the Konkan is precipitous, and stupendous escarpments occasionally occur, the scarp on the west face of Harishchandragad being fully 3000 feet high. In such places the numerous layers form a continuous wall being piled exactly over each other. On the eastern side the descent is by terraces which often occur at long intervals. In the alternation of the strata there does not appear to be any uniformity. But the general level, thickness, and extent of a stratum are preserved as in sedimentary rocks on both sides of a valley, the basalt and hardest amygdaloids being traceable for miles in the parallel spurs or ranges, but the imbedded minerals and even the texture of the rocks vary in very short distances. Frequently three or four beds of amygdaloid are found between two strata of compact basalt; the former becoming disintegrated leave a slope often covered with evergreen forest forming a picturesque belt. The basaltic scarp above remains entire or it may be partially buried by the ruins of other amygdaloidal strata above; but its great thickness usually preserves it from obliteration, and it rises from the wood with majestic effect, its black front contrasting finely with the skirt of rich green. It is these strata arranged in slopes and scarps repeated several times that, when isolated from the surrounding country, constitute the inaccessible hill-forts of the Deccan. Often when the basaltic flows are columnar they weather into fantastic pillars, spires, towers, and needles as shown in the peaks between Kulang and Kalsubái.

Columnar Basalt.

Prismatic disposition is observed more markedly and perfectly in the basalt strata than in the amygdaloids. Perfect columns are generally small, of four, five, or six sides, but the prismatic structure sometimes manifests itself in basaltic and amygdaloidal columns many feet in diameter. In the face of the hill at Kothul, a small village in Shrigonda twenty-four miles south of Ahmadnagar, there is a thick stratum of close-grained gray homogeneous basalt which is crowned by a temple of Khandoba. Vertical and horizontal fissures are seen in the lateral or exposed edge of this stratum, but they are so far apart as to leave huge blocks between them giving the appearance of massive articulated pilasters supporting the superstructure of the hill. Parts of the exposed edge are detached from its mass leaving rude columns four or five feet in diameter and eight or ten feet in height composed of three or four huge stones which have a disposition to geometrical form.

In the water-courses near Kadus in Párner are columns of basalt of a bluish gray colour, compact texture, vitreous hue, and sharp fracture. Columns also occur abundantly in the slope of the hills on either side of a very narrow valley running westward from the village of Akolner in the Nagar sub-division. They are five or six sided, articulated, from one to two feet in diameter, and of various lengths; the lateral planes are for the most part perfect, though in some instances slightly weather-worn; their texture is close grained, their colour is almost black, and they slightly affect t

needle. In the banks of a water-course half a mile east of the town of Párner basaltic columns are very numerous. They are five to six feet high, unarticulated, and slightly out of the perpendicular. This formation is evidently extensive as the ends of the columns, chiefly pentangular, appear in the bed of the watercourse for some distance forming a pavement of geometrical slabs. The ends of similar columns of different lengths also appear on the opposite bank forming flights of steps. The basalt of which these columns are composed is very close-grained and almost black with shining specks of a metallic lustre. At Harishchandragad there is a sheet of rock which has the appearance of a pavement of pentangular slabs which are doubtless the terminal planes of basaltic columns. At Jeur in the Nagar sub-division, and near a principal source of the Sina river, is an isolated hill on which columnar disposition occurs in red amygdaloid, which, as a rule, does not show the slightest trace of such conformation.

Columnar Basalt.

Round or oval masses of compact basalt, with concentric layers like the coats of an onion, known as nodular basalt are widely diffused and form another characteristic of the Deccan trap formation. They are observed at all elevations in rock-cuttings and are frequently found loose at the base of hills buried in the ruins of decomposing strata.

Nodular Basalt.

The basaltic dykes are all vertical and do not occasion any disturbance or dislocation in the strata through which they pass. The most remarkable example is the dyke which runs vertically from east to west through the hill-fort of Harishchandragad. It is first seen of a thickness of six or seven feet at the extreme south-east angle of the mountain about 400 feet below the crest of the scarp, where its prismatic fracture at right angles to its planes affords a few available steps in the difficult ascent. It is traceable for some 300 feet in perpendicular height. On the top of the mountain about a mile further west it is discernible at intervals, cutting through basaltic and amygdaloidal strata. Whether it appears on the western face of the mountain cannot be ascertained as the point to which its course is directed is inaccessible.

Dykes.

Another distinctive feature is the occurrence of strata of red ochreous rock underlying thick strata of basalt or amygdaloid. It passes through every variety of texture from friable clay to indurated and compact earthy jasper. The stratum is from an inch to many feet in thickness. When thin and lying under thick beds of basalt or amygdaloid the exposed edge of the stratum projects and is much thicker than the stratum itself looking as if it had once been in a tenacious fluid state and was squeezed out by the superincumbent basalt. At Bárágaon-Nándur in the Ráhuri sub-division it is found many feet thick as a porphyritic stratum with embedded crystals of lime and is used as a building stone. It occurs abundantly in the Sahyádris and their spurs, frequently discolouring the rivulets and giving an iron-laden character to large areas of soil.

Iron Clay.

Another distinctive feature of the Deccan trap formation is the occurrence of immense quantities of loose basalt stones of all sizes which look as if they had been showered on the land; also of masses

Boulders.

Chapter I. Description. GEOLOGY. *Boulders.*

of rock piled into heaps as if by the labour of man. Their partial distribution is not less remarkable than their abundance. Many of these stones show a geometrical form, and it is by no means rare to meet with prisms of three or four sides and cubes almost perfect. Stones with two perfect planes are very common. Their texture is close-grained and their colour verges on black. In many places they cover fields several acres in extent so thickly that the black soil on which they rest is not distinguishable, while neighbouring fields have not a stone.

Sheet Rock.

Sheets of rock of considerable superficial extent and totally destitute of soil occur in all parts of the district but especially in the hilly tracts. They are intersected by fissures lined internally on both sides with layers of chalecdony, cachalong, hornstone, and semiopal, the innermost layer being frequently composed of crystals of quartz generally colourless and sometimes, though rarely, associated with calcspar. These veins, together with the nodules of the amygdaloids, supply the majority of the siliceous minerals so abundantly strewn over the district.

Pot-holes.

Pot-holes in the rocky river beds are of frequent occurrence. Those above the falls of the Pravara, at the village of Rauda in the Akola sub-division, and at Kund-Máhuli in the Kukdi river a short distance from the village of Nighoj in the Párner sub-division, are specially noteworthy on account of their number and size.

CLIMATE.

The climate of the district is on the whole extremely genial. In the cold season which lasts from November to February the air is dry and invigorating. A hot dry wind from the north-east then gradually sets in, blowing with varying force till the middle of May. This is usually succeeded by sultry oppressive weather, lasting, unless tempered by the showers which frequently precede the regular burst of the south-west monsoon, till the middle of June when the south-west rains set in and the climate at once becomes temperate and pleasant. The south-west monsoon is considered to end early in October though violent local showers frequently fall till the end of October. In January or February slight rain is not unusual; but from February till May the sky as a rule is cloudless.

Rainfall.

Though heavy near the Sahyádris in Akola and plentiful in the hilly parts of Sangamner, Ráhuri, Shevgaon, and Jámkhed, the rainfall is uncertain. In the plains the early rains are often scanty and the late rains capricious, so that droughts, especially in the Bhima basin, appear to form the rule and a good year the exception. In the western half of the Akola sub-division which abuts on the Sahyádris, where the rainfall is more than 150 inches, the climate, though malarious in the cold weather, is temperate throughout the year, the extremes of heat and cold not being felt as in the rest of the district.

Rain returns registered for the twenty-three years ending 188[illegible] at the eleven sub-divisional stations give for the whole district an average fall of twenty-one inches. The greatest fall was forty-seven inches at Ahmadnagar in 1869 and the least five inches at Nevás in 1867 and 1870 and at Sangamner in 1870. Arranged in order

rainfall, 1870 and 1876 are lowest with ten inches; 1871 is next with thirteen inches; 1863, 1865, and 1867, third, with sixteen inches; 1864, 1880, and 1881, fourth, with eighteen inches; 1877, fifth, with nineteen inches; 1862, sixth, with twenty inches; 1866 and 1873, seventh, with twenty-one inches; 1872, eighth, with twenty-two inches; 1860, ninth, with twenty-three inches; 1861, tenth, with twenty-four inches; 1875, 1879, and 1882, eleventh, with twenty-five inches; 1868, twelfth, with twenty-seven inches; 1874, thirteenth, with twenty-eight inches; 1878, fourteenth, with thirty inches; and 1869 is highest with thirty-one inches. The details are:

AHMADNAGAR RAINFALL, 1860-1879.

STATION.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.
Ahmadnagar ...	27	26	17	18	20	21	28	17	28	47	10	11
Párner ...	17	23	25	14	19	21	18	18	32	32	19	25
Shrigonda ...	...	...	...	...	...	9	28	17	22	26	9	9
Karjat ...	17	27	11	15	15	15	...	18	30	32	11	11
Jámkhed ...	29	26	24	26	22	16	37	22	38	36	9	16
Shevgaon ...	26	14	23	18	20	23	21	17	35	23	11	16
Nevása ...	24	21	23	16	13	11	14	5	33	22	5	10
Ráhuri ...	25	24	23	18	15	14	23	14	30	34	10	19
Kopargaon ...	23	27	15	18	18	16	15	13	22	32	10	10
Sangamner ...	23	29	16	11	21	15	14	14	13	27	5	6
Akola ...	23	25	24	15	23	20	18	22	22	30	19	19
Average ...	23	24	20	16	18	16	21	16	27	31	10	13

STATION.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	Average.
Ahmadnagar ...	29	33	32	20	9	23	25	29	20	18	21	23
Párner ...	18	18	29	22	8	17	35	25	15	21	29	21
Shrigonda ...	22	18	33	39	15	21	24	17	14	18	23	20
Karjat ...	32	15	25	15	7	30	31	22	24	21	32	20
Jámkhed ...	31	28	32	24	9	29	40	21	27	24	32	26
Shevgaon ...	22	24	36	27	21	22	36	29	22	22	22	23
Nevása ...	22	24	27	26	14	15	33	37	20	16	24	21
Ráhuri ...	20	21	22	29	10	15	31	20	15	17	24	26
Kopargaon ...	22	16	27	30	11	16	24	22	12	8	17	18
Sangamner ...	15	18	24	24	7	16	27	22	15	15	26	17
Akola ...	18	16	30	21	9	12	31	31	16	18	29	21
Average ...	22	21	28	25	10	19	30	25	18	18	25	21

The following statement for the thirteen years ending 1882 gives the rainfall at the town of Ahmadnagar for each month in the year. Of the twelve months in the year, March is the driest with no rain in eight of the thirteen years and in the remaining five years with a fall varying from 0·59 of an inch in 1880 to 0·08 of an inch in 1872 and 1881, and for the thirteen years averaging 0·08 of an inch; February comes next with no rain in nine of the thirteen years and in the remaining four years with a fall varying from 0·89 of an inch in 1873 to 0·09 of an inch in 1877 and averaging 0·1 of an inch; January is third with no rain in eleven of the thirteen years and in the remaining two years with a fall of 1·64 inches in 1871 and 0·17 of an inch in 1877, and averaging 0·14 of an inch; December is fourth with no rain in ten of the thirteen years and in the remaining three years with a fall varying from 1·41 inches in 1875 to 0·11 of an inch in 1877 and averaging 0·15 of an inch; April is fifth with no rain in four of the thirteen years and in the remaining nine years with a fall varying from 0·88 of an inch in

Chapter I. Description.

CLIMATE.

Rainfall.

1878 to 0·13 of an inch in 1873 and 1881 and averaging 0·27 of an inch; November is sixth with no rain in one of the thirteen years, and in the remaining twelve years with a fall varying from 3·03 inches in 1873 to 0·06 of an inch in 1874 and 1875 and averaging 0·73 of an inch; May is seventh with no rain in two of the thirteen years and in the remaining eleven years with a fall varying from 3·51 inches in 1874 to 0·05 of an inch in 1878 and averaging 0·98 of an inch; October is eighth with no rain in three of the thirteen years, and in the remaining ten years with a fall varying from 17·43 inches in 1870 to 0·01 of an inch in 1872 and averaging 2·46; July is ninth with no rain in one of the thirteen years, and in the remaining twelve years a fall varying from 8·33 inches in 1879 to 0·31 of an inch in 1871 and averaging 2·79 inches; August is tenth with no rain in one of the thirteen years, and in the remaining twelve years with a fall varying from 8·35 inches in 1878 to 0·57 of an inch in 1871 and averaging 2·86 inches; June is eleventh with no rain in one of the thirteen years, and, in the remaining twelve years, with a fall varying from 9·93 inches in 1877 to 1·44 inches in 1880 and averaging 3·04 inches; and September is the wettest month with no rain in one of the thirteen years, and, in the remaining twelve years, with a fall varying from 13·48 inches in 1872 to 1·15 inches in 1879 and averaging 6·39 inches. The details are:

AHMADNAGAR MONTHLY RAINFALL, 1870-1882.

MONTH.	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	AVERAGE.
January ...	...	1·64	...	...	...	...	...	·17	...	...	...	...	...	·14
February...	...	...	...	·89	·18	...	...	·09	...	·11	...	...	...	·1
March ...	...	...	·03	...	...	·13	...	·18	...	...	·59	·08	...	·08
April ...	...	·69	·77	·13	·26	·28	...	·15	·88	...	...	·13	·18	·27
May ...	...	·24	·40	2·58	3·51	·14	...	1·88	·05	1·69	·59	·21	1·45	·98
June ...	...	3·87	7·14	6·47	3·56	1·73	3·24	9·93	1·64	3·63	1·44	2·76	4·15	3·04
July ...	...	·31	4·56	2·34	5·62	2	2·30	·49	4·14	8·33	2·63	1·88	1·71	2·79
August ...	...	·57	1·86	6·39	2·16	4·13	1·28	3·63	8·35	3·36	1·40	2·28	1·77	2·86
September.	...	4·25	12·70	6·48	13·48	8·94	...	4·51	6·38	1·15	6·18	8·75	10·27	6·39
October ...	17·43	·03	·01	...	2·42	1	...	2·73	2·66	2·18	2·38	1·15	...	2·46
November ..	0·35	·96	·26	3·03	·06	·06	...	·42	·22	·20	1·11	·95	1·87	·73
December ..	...	...	·37	..	...	1·41	...	·11	...	...	...	...	...	·15

Temperature.

There is no meteorological station at Ahmadnagar. The following are the daily thermometer readings at the civil hospital during the six years ending 1882:

AHMADNAGAR THERMOMETER READINGS, 1877-1882.[1]

READINGS.	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
Maximum ...	88	96	116	114	114	109	102	102	99	98	88	88
Minimum ..	47	42	53	65	68	65	70	70	67	58	45	40
Mean Maximum ...	81	89	107	106	111	105	96	100	95	90	86	82
Mean Minimum ...	52	57	66	69	56	73	56	71	69	63	56	54
Mean Range ...	29	32	40	37	55	32	40	28	25	27	30	28

The statement shows that May is the hottest month with an extreme maximum of 114° and an extreme minimum of 68°, and

[1] The figures are probably three or four per cent too high owing to the radiation of heat from the buildings surrounding the hospital which is situated in a crowded part of the town.

that December is the coldest month with an extreme maximum of 88° and an extreme minimum of 40°. The mean daily range of the thermometer is greatest, 55°, in May and least, 25°, in September.

On a few occasions during the past ten years thin films of ice have been observed in the early mornings of December and January, and on one day in January 1871 so intense was the cold that parrots, squirrels, and birds were found dead in large numbers after rain and hail lasting several hours. Not unfrequently irrigated crops are totally destroyed by a sudden fall in the temperature and even ordinary dry crops suffer damage from the same cause.

CHAPTER II.

PRODUCTION[1].

Chapter II. Production.

MINERALS.

Agates.

[2]AT Kothul, twenty-two miles south of Ahmadnagar in the Shrigonda sub-division, numerous veins of quartz and chalcedony cover the ground with agates, chalcedony, and colourless quartz crystals, and some few crystals of calcareous spar enclosed in quartz. Coarse agates and carnelian-like stones are found to the west of the city of Ahmadnagar, in the barren and rocky plain or tableland of Karjune Kháre and also on the hills of Vilad and Vadgaon-Gupt. Agates are also scattered over the Karjat sub-division, especially in the western *máls* or uplands. It was probably from these parts of the country that Paithan was supplied with the onyx stones, which in the third century after Christ it sent in great quantities to Broach.[3] In addition to these silicious minerals some members of the zeolite family, principally stilbite, are found at Ahmadnagar. At Bráhmanváda in the south-east of Akola great masses of radiating foliate stilbite are embedded in hard amygdaloid. In the hill-fort of Harishchandragad, although silicious minerals are not abundant, crystallised quartz of various colours occurs.

Building Trap.

Trap suitable for building is found all over the district not only in quarries but a few feet under the surface. The places where building stone is most abundant are Mehekri, Salábatkhán's *takia* also called Chánd Bibi's Mehel, Chás, Nepti, Sárole, Kedgaon, Islak, and Nimblak, all of them in the Nagar sub-division, and at Isápur in the Shrigonda sub-division. The stone used for the bridges on the Dhond and Manmád railway was taken chiefly from quarries at Adgaon in Sangamner and near Hivra in the extreme south-east of Párner. Four kinds of very hard trap occur, *kodva, kár, támbda* or red, and *gota* or rubble. *Kodva*, which is light brown in colour, is softer than the others, can be cut to any shape or size, and takes a brilliant polish. *Kár* is black and so hard that it cannot be dressed or polished like *kodva*. *Támbda* is ochre-reddish in colour and is as hard as *kodva*. *Gota* or rubble is found in abundance at the foot of the hills near Ahmadnagar, and considerable quantities are carted into the city and sold either for filling foundations or as road-metal. In Salábatkhán's tomb, which is at present used as an health resort for Europeans, slabs of this *gota* stone six to eight feet long have remained in perfect order for about 250 years. The

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[1] This chapter owes much to additions and corrections by Mr. J. A. Baines, C.S.

[2] Mr. W. S. Howard, Mem.Inst.C.E., Executive Engineer.

[3] McCrindle's Periplus, 125-126.

Ahmadnagar fort, the Bára Imáms' Kotla, the Káli or Black Mosque which is at present the Collector's office, the Bára Dari or Twelve Gate, the Damdi Mosque, and several other old Ahmadnagar buildings show that excellent stone occurs near Ahmadnagar.

Building Trap.

The two-storied Royal Artillery barracks at Ahmadnagar are built with stone from the Salábatkhán hill quarries. For the district and municipal roads rollers have lately been cut from the Salábatkhán hill and Sárole quarries, five to seven feet long and two to three and a half feet in diameter. The cubic foot cost varies with the size of the stone. Roughly squared blocks can be bought at the quarry for about $1\frac{1}{2}d.$ (1 *a.*) the cubic foot. Two to three miles from the quarry ordinary rough rubble costs 6*s.* to 8*s.* (Rs. 3-4) the hundred cubic feet. At the quarry first-class road-metal broken into cubes one and a half inch square costs 5*s.* to 7*s.* 3*d.* (Rs. $2\frac{1}{2}$-$3\frac{5}{8}$) the hundred cubic feet. The average rate at the roadside is about 11*s.* (Rs. $5\frac{1}{2}$).

Basalt.

Near Ahmadnagar occurs a variety of compact dark-blue basalt, crystalline, sharp of fracture, and with imbedded angular silicious pebbles. In Dongargaon, known as the Happy Valley near Ahmadnagar, the basalt is compact and smooth, enclosing reddish, flat, transparent crystals.

Limestone.

Limestone occurs in three states, dusty, nodular, and crystalline. Dusty limestone occurs in seams one to three inches thick on the banks of rivers and water-courses. Nodular limestone, or *kankar*, varying in size and exceedingly irregular in shape, is very plentiful and easily gathered. To burn the limestone, charcoal in the proportion of a quarter of a ton of charcoal to thirty cubic feet of limestone, or nearly in the proportion of one of charcoal to four of limestone, is generally used. Large quantities of limestone occur to the north of the Ahmadnagar fort, near the Damdi Mosque, the European cemetery, Dehera Arangaon on the Dhond road six miles south of Ahmadnagar, at Sangamner, and in other places. Near the Damdi Mosque limestone is found in layers two to six feet thick which the Lonáris or lime-workers dig out in regular pits. They sell the prepared quicklime at 16*s.* to £1 (Rs. 8-10) the *khandi* of twenty *pharás* measuring $2' \times 1' \times \frac{1}{2}'$ feet, that is twenty cubic feet in measurement or about 2000 pounds in weight. This mortar is mostly used for house-building, though some of the finer qualities are fit for eating with betel leaves and nuts, and for whitewashing and plastering. The best cement is sold at £1 to £1 10*s.* (Rs. 10-15) for a *khandi* of eighty pounds. The Sangamner and Arangaon limestones are purer than the others, and for mortar require more sand than the Damdi Mosque limestone. On an average lime costs 18*s.* (Rs. 9) for forty cubic feet or 12*s.* (Rs. 6) the ton.

FORESTS.

[1] The area held as forest land in Ahmadnagar is at present 774 square miles or 11·07 per cent of the district.[2] Except in Akola and the south-east of Sangamner, very little of the area held for forests

[1] From materials supplied by Mr. G. A. Hight, Assistant Conservator of Forests, and Mr. Náráyan Anant, Forest Officer. [2] Demarcation is still in progress.

Chapter II. Production. Forests.

is at present wooded. Most of the forest lands are bare tracts which have been made over to the Forest Department to be covered with timber. At present the only reserves which yield any considerable timber revenue are the teak coppice in Akola and Sangamner, and the *bábhul* Acacia arabica groves along the banks of the Godávari, the Sina, and the Bhima. About forty per cent of the whole forest area is in Akola and Sangamner and the rest is scattered over the nine remaining sub-divisions.

Of the district forest lands about four-fifths are on hills and one-fifth in the plains. The hill forests lie chiefly along the slopes of the Harishchandragad range that crosses the district from north-west to south-east, and of two spurs that stretch from the central range, an eastern spur that forms the northern boundary of Shevgaon and a western spur that runs into Párner. Arranged according to the water-sheds to which the hill-slopes belong, about 12,500 acres, forming one-third of the southern slopes of the Sávargaon reserves and the northern slopes of the Ardala reserve, are on the gathering ground of the Ardala river; about 25,000 acres, forming the western portion of the Harishchandragad and Kalsubái reserves, belong to the Pravara river; about 24,000 acres, forming the southern portion of the Harishchandragad and Kalsubái reserves, belong to the Mula river; about 1400 acres, forming the Khelvandi and Mohori reserves in Shevgaon, belong to the Dhora river; and about 7500 acres, forming the reserves on the hills east of Nagar and Jeur, belong to the gathering ground of the Sina river. The staple tree of the plain forests is the *bábhul* Acacia arabica. It grows freely especially along the banks of rivers and canals. In such places, if there is soil, and cattle are kept away for a few years, a *bábhul* grove almost certainly springs up. The *bábhul* generally grows either by itself, or mixes freely with the *bor* Zizyphus jujuba, *limb* Azadirachta indica, *tivas* Dalbergia latifolia, tamarind, *karanj* Pongamia glabra, *saundad* Prosopis spicigera, sandal, *hivar* Albizzia leucophlœa, and other less important trees. Hill forests belong to three classes, the lower slopes, the central teak region, and the evergreen western forests. Of the lower slopes the more open and less remote are bare and yellow, broken only by cactus, calotropis or *rui* bush, the *henkle*, and other scrub. The outlying parts and the sides of ravines and water-courses are stocked with trees and bushes. These at present are little more than scrub, but if protected, *khair* Acacia catechu, *dhávda* Conocarpus latifolia, and other bushes would grow into trees. The teak region includes the centre and east of Akola and fourteen villages round the hill of Javla-Báleshvar in Sangamner. The eastern limit of the teak region corresponds roughly with the line of the Poona-Násik road between Chandnápuri, five miles south of Sangamner, and Ámbi further south. The western limit is obtained by drawing two lines from the village of Kodni two miles below the Pravara falls at Rande, one two miles northward to Mahálungi and the other south-east to Isárthan. The teak of this region is of excellent quality. It is treated as coppice, the demand being chiefly for poles and rafters. Under the teak, *dhávda*, *khair*, and some kinds of underwood are encouraged as they form a valuable protection for the soil. To the west of the teak line the characte

of the forest suddenly changes. Yellow barren hills with teak coppice, leafless except in the rains, give place to wild black basalt cliffs varied by belts or patches of evergreen forest. The characteristic trees of these wilder regions are *anjani* Memecylon edule, bamboo, mango, *jámbhul* Syzigium jambolanum, *beheda* Terminalia belerica, *ain* or *arjun* Terminalia glabra and tomentosa, and the bright green *karvand* Carissa carandas. These evergreen forests are not worked. There is no local demand, the trees are of little value as timber, and even if they were valuable the want of roads would make their carriage to market ruinously costly. These forests have suffered much from the lopping and cutting of the forest tribes and villagers.

Timber.

As much timber and firewood as the impoverished reserves can supply and as will command a sale is brought into the market by the Forest Department and is sold to the highest bidder. Little if any timber or firewood leaves the district. Rafters and poles, the produce of the Akola and Sangamner teak forests, are divided according to girth into first class over two feet, second class from one and a half to two feet, third class from one to one and a half feet, and fourth class under one foot. Besides these the ends, stumps, and twigs are classed separately and sold in the lump. The demand for teak poles is purely local. The bidders at the auctions belong to the neighbouring villages. A considerable portion of the timber is taken to Sinnar, but it rarely finds its way further. Some Maráthi Kunbis go to Jambai and Dáhánu in Thána and drag up a few rafters and beams and sell them in Akola and Sangamner.

A certain quantity of fuel is cut and sold every year in the Kopargaon, Nagar, and Shrigonda *bábhul* reserves. Some is gathered in Akola, but it is not bought except perhaps by Kásárs who use it in their glass-bangle kilns. Care is taken to limit the quantity cut to what the forests can spare without loss; only trees fit for cutting are felled. In 1881-82, the departmental cuttings were confined to Akola, Sangamner, Shevgaon, and Shrigonda. In Akola the yield was 39,120 pieces of teak and 1534 of *jámbhul*, besides 325 *khandis* of firewood; in Sangamner 8192 pieces of teak; and in Shevgaon 218 and in Shrigonda thirty-four pieces of *bábhul*. The receipts were £598 (Rs. 5980) and the cost of cutting about £72 (Rs. 720).

Minor Produce.

The minor forest produce includes grass, *kárvi* Strobilanthus grahamianus stems, bamboos, myrobalans, *bábhul* pods, *bor* and tamarind berries, and mangoes and other fruit. In all lands not set apart for the growth of young trees cattle are allowed to graze. In each village the right of grazing is sold by a yearly auction in May and June. When the grass is valuable outsiders run up the amount. In other cases the grass is generally bought by the villagers, often by the headman. The buyer enters into an agreement with Government promising to pay the amount of his bid and to keep the boundary-marks in order. Where the soil is good the grass yields a fair acre rent, 1½*d.* to 3*d.* (1-2 *as.*). In 1882 as much as 10*s.* (Rs. 5) for the 100 acres and in 1883 as much as £1 4*s.* (Rs. 12) was paid in some parts of the district. In closed numbers, that is in land under treatment for the growth of trees, cattle are not allowed to graze; the

Chapter II. Production. Forests. *Minor Produce.*

right to cut and remove the grass is sold. Of late years there has been a great increase in the quantity of grass in the forest reserves. The bushes which have begun to spring on some hill-sides give shade, prevent soil from washing off, and keep the ground moist. In some places a juicy grass is taking the place of dry spear-grass. The grass and grazing revenue was £479 (Rs. 4790) in 1877-78, £344 (Rs. 3440) in 1878-79, and during the three years ending 1881-82 it averaged £985 (Rs. 9850). In 1883-84 it rose from £1400 to £1800 (Rs. 14,000 - 18,000). Myrobalans, *kárvi* stems, and bamboos are found only in the western villages of Akola. *Kárvi* grows only on the tops and slopes of the highest hills; bamboos are not uncommonly found at some distance up hill-sides, more often on level tracts along the edge of the Sahyádris. Myrobalans or *hardás*, of which about fifty tons (147 *khandis*) worth about £254 (Rs. 2540) were gathered in 1881-82 at a cost of about £85 (Rs. 850) are the fruit of the Terminalia chebula, and are used largely in Europe for tanning the finer sorts of leather and in making ink. They also contain a yellow pigment. They grow in the upper portion of Akola within the region of heavy rainfall and in exposed situations, their choice in these points being exactly the opposite of the choice of teak. They are capricious in growth. The seed takes three years to sprout and the young plant, even when unharmed by cattle or goats, often dies after three or four years. Myrobalans were formerly gathered by contractors who paid a royalty to Government. Since 1877-78 the system of departmental collections by hiring labourers has been introduced. Central stores for groups of villages are established and the people are invited to gather the fruit and bring it to the stores. The price varies from £1 16*s.* to £2 (Rs. 18 - 20) a ton (3 *khandis*). It increases as the season advances, because as less fruit is left it takes more time to gather, and because the longer the fruit is left on the tree the heavier and more valuable it becomes. In occupied numbers the myrobalans are disposed of directly by the holders. Travelling buyers, mostly Vánis, act as agents for exporting firms in Bombay. *Bábhul* pods are in great demand as fodder for goats and sheep. They were sold until 1879, when the sales were stopped that abundance of seed might be available for sowing *bábhul* reserves. The seed does not sprout freely unless it has been eaten and spat up by goats.

The bark of the *tarvad* Cassia auriculata is gathered in most villages round Ahmadnagar, and brought in head and back loads from places eight to twenty miles distant. Fifty to 150 loads can sometimes be bought in the city at 6*d.* to 1*s.* 3*d.* (4 - 10 *as.*) the load or about 6*s.* to 8*s.* (Rs. 3 - 4) the *palla* of 240 pounds. When the buyer has gathered several cartloads, he sends it to Bombay where it is used in tanning. *Bábhul* and *khair* bark are also bought by tanners for a trifling cost. The leaves of the *palas* Butea frondosa and of the *vad* Ficus indica are gathered by the villagers and stitched with reed-pins by Gurav and other castes into leaf-plates or *patrávals* and cups or *drons*. The leaves of the *tembhurni* Diospyros montana and the *ápta* Bauhinia racemosa are sold in bundles of 100 to mak[illegible] country cigarettes or *vidis*. The leaves of the *limb* Azadirachta indi[illegible]

bakán Melia bokhan, *bábhul*, and other trees are also used as fodder for cattle and sheep and goats.

FORESTS.

The inquiry into the rights of the people in the lands gazetted as forest is being conducted under the provisions of the Forest Act by a special forest settlement officer. In the western sub-divisions, in addition to the privilege of grazing there are prescriptive privileges affecting the supply of thatch, firewood, roots, branches for manure, and other necessaries for forest tribes.

Guards.

Before there was any special forest establishment contractors occasionally entered into agreements to protect the teak in teak-growing villages on condition of receiving one-fourth of the revenue when the coppice was cut. These agreements, some of which date from as far back as 1848, appear to be still valid.

Staff.

In 1863 the forests of Ahmadnagar, Poona, and Sátára were the charge of one European officer with a separate establishment for Ahmadnagar. In 1882-83 the forest staff of the district which is now a separate forest charge included the assistant conservator of forests; eleven range executives, two of them rangers on £5 to £10 (Rs. 50-100) a month, and nine foresters on £2 to £4 (Rs. 20-40); sixteen round-guards, one of them on £1 10*s.* (Rs. 15), five on £1 4*s.* (Rs. 12), and ten on £1 (Rs. 10); and 130 beat-guards, ten of them on 18*s.* (Rs. 9), twenty on 16*s.* (Rs. 8), and one hundred on 14*s.* (Rs. 7).

Sowing.

The teak of Akola and Sangamner is all coppice teak, that is the young trees grow from the stock. Where teak sowings are undertaken the same method is followed as is described below in growing *bábhul*. In other parts of the district two methods are pursued, preserving and sowing. Preserves are forest lands in which nothing further is attempted than to keep out cattle and men. A large proportion of barren land, especially sheltered hill-slopes, contains the germs of trees, either in seeds or in small bushes and stumps, which have been so often eaten over by cattle and otherwise injured as to be scarcely discernible. So soon as cattle are kept out these stumps begin to grow into brushwood and young trees. In several cases this simple preserving or excluding has yielded good results. At present about 100,000 acres are closed as preserves. If they contain no bush or tree stumps good soils are sown. In the plains the seed sown is chiefly *bábhul* with a little *bor*; in the hills it is *khair*, and, in some parts, it is teak mixed with *khair*. To help the seed to sprout small plots, about a foot square and eight feet apart, are dug to the depth of about a foot and three or four seeds are sown in each plot. Planting has not been tried and no exotics have been introduced.

In 1881-82 £96 (Rs. 960) were spent on plantations, in ploughing land, and dibbling seed, of which about forty tons (130 *khandis*) were gathered by the forest guards. All of these suffered from the scanty rainfall. Though the forest reserves are protected by a system of fire lines in 1881-82 about three square miles of forest were burnt.

Revenue.

The Ahmadnagar forest receipts are small. In 1870-71 they amounted to £2616 (Rs.26,160), and during the next six years

Chapter II. Production. FORESTS.

varied from £813 (Rs. 8130) in 1876-77 to £1779 (Rs. 17,790) in 1874-75 and averaged £1306 (Rs. 13,060). During the six years ending 1882-83 they have gradually risen from £956 to £2772 (Rs. 9560 - 27,720) and averaged £1778 (Rs. 17,780). In 1870-71 the charges amounted to £363 (Rs. 3630) and in 1871-72 to £466 (Rs. 4660); during the next five years they varied from £891 (Rs. 8910) in 1875-76 to £1339 (Rs. 13,390) in 1876-77, and averaged £1172 (Rs. 11,720); and during the six years ending 1882-83, they rose from £1129 (Rs. 11,290) in 1877-78 to £3397 (Rs. 33,970) in 1882-83, and averaged £2652 (Rs. 26,520). The details are:

AHMADNAGAR FOREST RECEIPTS AND CHARGES, 1870-71 - 1882-83.

YEAR.	Receipts.	Charges.	Revenue.	YEAR.	Receipts.	Charges.	Revenue.
	£	£	£		£	£	£
1870-71 ...	2616	363	2253	1878-79 ...	1024	2159	−1135
1871-72 ...	1167	466	701	1879-80 ...	1869	2881	−1012
1872-73 ...	1328	1230	98	1880-81 ...	1975	3156	−1181
1873-74 ...	1288	1112	176	1881-82 ...	2072	3189	−1117
1874-75 ...	1779	1286	493	1882-83 ...	2772	3397	−625
1875-76 ...	1461	891	570				
1876-77 ...	813	1339	−526				
1877-78 ...	956	1129	−173	Total ...	21,071	37,488	−16,417

From year to year forest produce varies greatly in price. During the 1876-77 famine wood could hardly be sold. In 1878-79 the average price of teak was for first class poles £3 8*s.* (Rs. 34) a hundred in Akola and £6 4*s.* (Rs. 62) in Sangamner, for second class poles £2 8*s.* (Rs. 24) and £3 18*s.* (Rs. 39), and for third class poles £1 18*s.* (Rs. 19) and 10*s.* (Rs. 5). In 1879-80 the prices were for first class poles £8 (Rs. 80) in Akola and in Sangamner, for second class poles £4 (Rs. 40) and £2 (Rs. 20), and for third class poles 6*s.* (Rs. 3) in Akola. The cost of cutting averages 5*s.* to 6*s.* (Rs. 2½-3) the hundred poles. Fuel on an average sells at 1*s.* to 2*s.* the one-third of a ton (1 *khandi*) or about fifty cubic feet of stack measurement, which is the measurement now introduced throughout the district. The cost of cutting is 6*s.* to 7½*d.* (4-5 *as.*) the *khandi*. All forest work is done by day-labour. The workmen are Kánadás, Kolis, Kunbis, Mhárs, Musalmáns, and Thákurs, and the daily rates are 4½*d.* (3 *as.*) for a man, 3*d.* (2 *as.*) for a woman, and 2¼*d.* (1½ *as.*) for a child. According to a recent calculation the net yearly return from *bábhul* forests on good black soil growing on the banks of rivers is about two to three tons (6-9 *khandis*) of the total value of 12*s.* to 18*s.* (Rs. 6-9) the acre. Near large towns, especially where there is a demand for grazing, the return is considerably higher.

Offences.

In 1881-82 there were fifty-two forest prosecutions against ninety-one in 1880-81. Of these forty-five were cases of theft, three of mischief, and four were miscellaneous cases. Of the prosecutions twelve, or twenty-three per cent, failed. About £15 (Rs. 150) were recovered as fines and £2 (Rs. 20) were realized by the confiscation of property.

TREES.

[1]The western parts of the district, particularly the Akola sub-division, being close to the Sahyádris have a great variety of trees. Some yield

[1] Mr. G. A. Hight, Assistant Conservator of Forests; Mr. Náráyan Anant, Forest Officer; and Captain H. Daniell, late Police Superintendent.

excellent timber and are largely used in house-building, and some are used for panels, chairs, tables, field-tools, and carriages. A few make capital firewood, and the roots, bark, fruit, or pods of many possess chemical and medicinal properties.

The chief trees in the district arranged in alphabetical order are: *Ain*, Terminalia glabra, is a straight high-growing forest tree; it yields good timber and fuel, and its astringent bark gives a black dye which is used in tanning. *Allu*, Vangueria spinosa, is common in the lower hill slopes and in the teak region; it yields a fruit which is often brought for sale to villages and towns and is eaten by children; the stem is covered with large thorns and the wood has no special value. *Ámba*, Mangifera indica, the mango, except in a few gardens, is generally the wild harsh-fruited variety; the wood makes fair planks and is largely used in house-building. *Anjani*, Memecylon edule, is common in the region of heavy rain. *Arjun*, also called *sádada*, Terminalia tomentosa, is a variety of *ain*; it is common in the Sahyádris. *Ápta*, Bauhinia racemosa, makes excellent firewood. On Dasara Day in September-October the *ápta* is worshipped and the people give and take its leaves in presents calling them *sone* or gold; the leaves are also used to roll tobacco into native cigarettes or *vidis*; its strong fibrous bark makes good ropes. *Ásan*, Briedelia spinosa, is found both in the region of teak and in the region of heavy rain, and yields a wood which is much used in house-building. *Ávla*, Phyllanthus emblica, is a tree whose healing qualities have made it sacred. Krishna wears a necklace of *ávla* berries, and, with tamarind and sugarcane, *ávlás* are offered to Krishna in October-November when he marries the *tulas* or basil plant. The wood is hard and somewhat brittle and is little used. The fruit, which ripens in the cold weather, is in size and appearance much like a gooseberry. It is ribbed like a melon and is semi-transparent and yellow in colour. A stone with edges ribbed like the *ávla* berry and called *ámalak*, apparently from the sacredness of the fruit, is a favourite and characteristic feature in the spires of temples built both in what Mr. Fergusson calls the Jain and Indo-Arian styles. The very sour berry is cooked or preserved and used in pickles. In its dried state it is called *ávalkáthi*, and is considered an excellent cure in bilious complaints. It is also employed in making ink. The bark which is valued in tanning is very astringent. *Bakán*, Melia bokhan, grows only in the plains. *Bakul*, Mimusops elengi, grows only in the teak region; its sweet cream-coloured flowers yield an oil which is used in perfumery. The fruit is eaten by the poor and the bark is an astringent and tonic. The very hard and lasting wood is used for house-building and for furniture. *Báhava*, Cassia fistula, is a firewood tree whose pods are used medicinally and form an article of commerce. *Bábhul*, Acacia arabica, the most useful tree in the Deccan plain, yields excellent firewood. The wood is used for making posts and beams for the poorer sort of houses, and for cart-wheels and field-tools. The pods and leaves form a good food for sheep and goats. The tree yields a large quantity of gum. The bark is also useful. A variety of *bábhul* called the *devbábhul*, Parkinsonia [illegible]ubata, grows abundantly in the plains. Another variety called [illegible]*vedi* or wild *bábhul* Acacia farnesiana, is a small-leaved shrub,

Chapter II. Production. Trees.

which breaks into branches soon after leaving the ground and never grows to any size. *Behada,* Terminalia belerica, found both in the lower slopes and in the teak region, is a well-known tree, differing little from the ordinary *harda. Bel,* Ægle marmelos, is sacred to Shiv. The flowers have a sweet smell, and the fruit, which grows when the tree is bare of leaves, is used in medicine. *Biba,* the marking-nut tree, sacred perhaps because of its caustic properties, is of little importance. *Bibla,* Pterocarpus marsupium, yields wood used in building. *Bondára,* Lagerstræmia lanceolata, common on the Sahyádris but not found further inland, yields wood which is used in building and occasionally in making knees for native boats. *Bor* is of two kinds, the common Zizyphus jujuba and the wild or *rán bor* Zizyphus vulgaris. The common *bor* yields fruit of which the people are very fond and a hard wood used in building. The wood of the wild *bor* is also used in building. Its bark gives a kino-like gum both by oozing and by boiling. *Bhokar,* Cordia latifolia, is a common tree, useful only for firewood. *Bhogára,* Casearea elliptica, is found only in the lower hilly region. *Bhutkas,* Elæodendron roxburghii, grows only in the teak region. *Chár,* Buchanania latifolia, bears an edible fruit from which an oil is extracted. The wood is useful in building and the stitched leaves make good leaf-dishes. *Chera,* Erinocarpus nimonii, is a common straight-grown tree whose shoots make good rafters. The strong bark is used in making ropes. *Chinch,* Tamarindus indica, is a common tree, yielding pods which are used in native cookery. The wood is burnt in large quantities to make charcoal. *Dháman,* Grewia tiliæfolia, yields excellent rafters. The bark is fibrous and strong and is often made into ropes. *Dhávda,* Conocarpus latifolia, as firewood is second only to *bábhul.* The wood is largely made into field-tools, and the leaves yield a dye useful in tanning. *Dháyti,* Lagerstræmia indica, is found only on the Sahyádris. *Gondhan,* Diospyros cordifolia, bears an edible fruit, and the wood makes good fuel. *Gorakhchinch,* Adansonia digitata, the baobab, is somewhat uncommon and is of little value. *Gulchái,* also called *pisa,* is a common tree whose straight shoots are used as rafters. It is found only on the Sahyádris. Many fine trees occur near Harishchandragad. *Halda,* Chloroxylon swietenia, yields wood good for building and for field-tools. *Hed,* Nauclea cordifolia, yields wood fit both for ordinary building purposes and for cabinet work. *Hinganbet,* Balanites ægyptiaca, is a tree of no value except for its fruit, which is used in medicine and in making gunpowder. *Harada,* Terminalia chebula, is well known on account of its nuts, the myrobalan of commerce, which yield a valuable dye. Since the demand for myrobalans has increased the tree is rarely cut. According to a local saying 'A felled *harda* is as rare as a dead donkey.' *Hivar,* Acacia leucophlœa, is a common tree, yielding fair firewood. *Jámbhul,* Eugenia jambolana, is common. It is of two sorts, one growing in the plains and in river beds and the other on hills. The wood is the most favourite building timber on the Sahyádris, and from the bark kino gum is extracted. *Kadushevga* yields a wood used generally as fuel; the bark has healing properties. *Kalak,* Bambusa vulgaris, the bamboo, is found in considerable quantities but only within one or two miles of the Sahyádris. It is u

for building, and for rafters and cane work. The shoots are cooked as a vegetable, but they require many washings before they are fit for cooking. *Kulamb*, Nauclea parviflora, yields good building timber. *Karanj*, Pongamia glabra, is rare; its wood makes good fuel. The seed yields a bitter oil, which is valued by the people as a cure for itch. *Karap*, Memecylon tinctorium, yields a wood which is used for field tools and sometimes for carts. *Karamb*, Olea dioica, a handsome leafed Sahyádri tree, with thick and dark foliage, yields good building timber. *Karal*, Capparis aphylla, grows generally in the plains. *Karmal*, Dillenia pentagyna, is found almost solely in the heavy rain tract. *Kavith*, Feronia elephantum, the wood-apple tree, is found only in the plains. *Karvand*, Carissa carandas, grows on the tops of the Sahyádris and disappears as the hills sink into the Sangamner plain. *Kákad* is a tree of little importance. *Kánchan*, Bauhinia variegata, grows only in the plains. *Kinhai* yields good building timber. *Kiháni* is of little use, and is found in few places. *Kauth*, Hydrocarpus inebrians, makes good firewood and the seed yields an oil. *Koshimb*, Schleichera trijuga, yields good building timber. *Kudál* is almost valueless. *Kumbha*, Careja arborea, is of crooked growth and of little use except as fuel. The bark was formerly made into a slow match for matchlocks. *Kumbhal* is a rare and not a useful tree. *Khadshing*, Bignonia xylocarpa, has a bark which yields an oil valued as a remedy for skin diseases. *Khair*, Acacia catechu, is much used for building and catechu is frequently made from the heart-wood. *Khajuri*, Phœnix dactylifera, occasionally occurs, and P. montana is found on the higher slopes in the region of heavy rain. *Khirni*, Mimusops hexandra, is found only in the lower hilly region. *Larhái*, *lod*, and *lendi*, which have not been identified, are of little importance. *Limb*, Azadirachta indica, is generally found in the plains. The wood is hard and used for building and for field tools. The bark and leaves possess healing properties, the leaves making an excellent poultice. These healing properties give the *limb* a high place among holy Hindu trees. *Lokhandi* yields wood which is used for building. *Mahádul*, Ailanthus excelsa, grows in the plains and in the skirts of the Sahyádris. It has a soft useless wood and a fine spreading leaf. *Malva* wood is used for building. *Moha*, Bassia latifolia, is a valuable tree from its flowers, which are largely employed in distilling native liquor; the fruit also yields a valuable oil. The leaves make excellent leaf-plates or *patrávals* and the wood, which is seldom cut, makes good fuel. *Manjin*, *Modhri*, *Murái*, and *Murmi* are Sahyádri trees of little use or importance. *Nána*, Lagerstræmia parviflora, is found in the lower hilly regions only. *Nándrukh*, Ficus benjamina, is an excellent road-side tree. *Náral*, Cocos nucifera, the cocoa-palm, is rare. *Neptad* yields timber which is especially useful in making joists. *Nirgundi*, Vitex negundo, is a small tree of no importance. *Palas*, Butea frondosa, yields good firewood. The roots are made into strong ropes and its bark yields a clear red kino-like gum. The scarlet flowers give a bright yellow dye, and the leaves stitched together form good *patrávals* or leaf-dishes. *Pán jámbhul*, Jambosa salicifolia, from a looked stem sends out straight shoots which are largely used as

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rafters. *Pángára*, Erythrina indica, the coral tree, is a light-wooded tree with trunk and branches covered with spines, common in some Sahyádri villages. The wood is used for burning and for making light packing cases. *Páyar*, Ficus cordifolia, grows in the regions of teak and of heavy rain. *Pimpri*, Ficus tsiela, yields fair fuel. *Pimpal*, Ficus religiosa, a sacred tree, perhaps from its ash-gray ghost-like trunk and arms and the windless rustling of its leaves, is almost never cut. *Páchára*, *Pilvam*, and *Pulháti* are uncommon trees of little value. *Rámkáthi* is a species of Acacia arabica, closely resembling it. *Raghatroda*, Bignonia undulata, is found mostly in the lower hilly region. *Rohin* and *Ruhuni* are two common trees of little importance. *Salai*, Boswellia thurifera, the frankincense tree, is found only in the plains. *Sávar*, Bombax malabaricum, the silk cotton tree, yields wood useful for light packing cases. The cotton is used only for stuffing beds and pillows. *Shevan*, Gmelina arborea, yields a fine wood used in making tables and chairs, and in panelling. *Shiras*, Acacia odoratissima, a hardy tree of the plains, makes good firewood. Its bark yields an oil *Shisa* or *Shisva*, Dalbergia latifolia, the blackwood tree, one of the best timber trees, is scarce. *Saundad*, or *shami*, Prosopis spicigera, yields pods which are used as a vegetable. The wood makes good fuel. *Shindi*, Phœnix sylvestris, the wild date, found in only a few places, is a liquor-yielding tree. The leaves are made into brooms, and the trunk is used in making temporary bridges, piers, and embankments. *Shendri*, Rottlera tinctoria, yields useful building timber. *Sher*, the milk-bush, Euphorbia tirucalli, is used chiefly as hedging round villages and grain-yards. Its wood is lasting, but too small to be used for building. Its charcoal generally makes good gunpowder. Perhaps from its caustic juice it has a place among Hindu holy trees. *Shikekái*, Acacia concinna, yields pods which when dry are used like soap. The wood makes fair fuel. *Sáyri* is common both in the lower hills and in the teak region. *Shevga*, Moringa pterygosperma, the horse-radish tree, is found rarely in the Akola hills. *Sitáphal*, the custard apple, Annona squamosa, is found only in certain parts of the district; it is chiefly valued for its fruit. *Ság*, Tectona grandis, the teak tree, is the most important timber tree in the district. *Tád*, Borassus flabelliformis, the fan palm, is rare and occurs only in the region of heavy rain. *Támbat*, Flacourtia sepiara, is found in the lower hills and in the teak region. *Telia* yields wood used for building. *Tembhurni*, Diospyros montana, yields wood used chiefly for making field and other tools. *Tivas*, Dalbergia oojeinensis, grows only in the teak region. It is a very hard, tough, and useful timber tree with a pretty clustering flower. *Turan*, Syziphus rugosa, and *tákur*, little more than a shrub, are found both in the hilly west and in the plains. *Umbar*, Ficus glomerata, grows almost everywhere. The wood is used for planks and shutters. *Vad*, Ficus indica, the banian tree, is found everywhere save in the heavy rainfall tract. Because of its shade and as it grows readily from large cuttings the banian is a favourite roadside tree. Its sap is sometimes used to reduce inflammation. The timber is of little value, and as the tree is held sacred, it is seldo

felled or turned to any use save for shelter and shade. The fruit is much eaten by birds, but is said to be poisonous for horses. Its leaves are used as plates or *patrávals*. *Varas*, Bignonia quadrilocularis, yields wood useful for building and other purposes. As it burns quickly and leaves little ash, it is never used for ash-manure. *Vávla*, Ulmus integrifolia, grows only in the region of heavy rain. *Ventur* is a tree of little importance.

WILD ANIMALS.

[1] Big game is almost unknown. About twenty years ago a Bison, *gava*, Gavæus gaurus, is said to have been shot by Sir Frank Souter, C.S.I., in the Bári pass forest above Igatpuri in Násik. None have since been shot. An occasional Tiger, *vágh*, Felis tigris, is heard of in the hills about Harishchandragad. The Brown Indian Bear, *ásval*, Ursus labiatus, was formerly found in the Akola forests near the Sahyádri hills. The Leopard, *chita*, Felis jubata, is found occasionally on the hills which skirt the north of the Nagar and the south of the Shevgaon sub-divisions. The Panther, Felis pardus, is of two kinds, the *bibla* with small close spots and the *khadia*. They occur in the Sangamner hills and along the central and the Sahyádri ranges four or five panthers are killed every year. The Wolf, *lándga*, Canis pallipes, is met in small numbers in all but the highly tilled tracts, in the centre and east of the district and in the Sahyádris. They hunt in twos and threes, and cause much loss of sheep and goats. Of late wolves have increased to a serious extent in the north of the Párner sub-division, and also in the Karjat uplands or *máls*. The Hyæna, *taras*, Hyæna striata, is found on the hills to the south of Shevgaon and on the banks of the Godávari in the Shevgaon sub-division. The Jackal, *kolha*, Canis aureus, and the Fox, *khokad*, Vulpes bengalensis, are scarce and confined chiefly to the reserved forest lands. They do much damage to fruit and to poultry. The Tree Cat is occasionally seen. The Porcupine, *sáyál*, Hystrix leucura, is found in the hills and near villages where prickly pear abounds. The Scaly Ant-eater, Manis pentadactyla, is sometimes seen on the hill sides. It is disliked by the people as it is supposed to dig out and devour human bodies. The Fruit-eating Bat, or flying fox, *vanvághul*, Pteropus edwardsi, is common. During the day they hang by their claws, head down from the branches of trees generally of high village *pimpals*. At night they go in search of food, their favourite fruits being the mango and the different figs. The Wild Hog, *dukkar*, Sus indicus, is found in the Akola hills, but is more common in the reserved forest lands in the south of the district. Even there their number is small, and boars of any size are scarce. They are increasing rapidly with the spread of forest enclosures. They do much damage to crops, especially to sugarcane. Of the favourite haunts of wild pig may be mentioned some of the Bhimá's tributaries in the south-west of the district; a palm-grove in the Shevgaon village of Akola; the hills near Chikhli and Kolgaon in the north and the groves and grass lands of Behlandi, Velpane, and Chimble in the south of Shrigonda; an island in the

[1] Major H. Daniell, late Police Superintendent, and Mr. J. C. Pottinger, Assoc.M. C.E., Executive Engineer.

Chapter II. Production. WILD ANIMALS.

Bhima near Pedgaon in south Karjat; and near Patevádi in the north-east of the same sub-division. An occasional stray hog is sometimes met near some of the Ahmadnagar and Karjat villages. The Antelope or Black Buck *kálvit*, Antelope bezoartica, formerly very numerous had become much scarcer during the last ten years, but has again begun to increase in numbers with forest reservation. They are still found in large numbers in Nevása, Párner, Karjat, and Shrigonda, as also along the Godávari in the Kopargaon sub-division. The Gazelle, *chinkára*, Gazelle bennettii, is common among low stony hills in most parts of the district. The Hare, *sasa*, Lepus ruficaudatus, is common throughout the district except in Akola. The Monkey, *vánar*, Presbytis entellus, is found at Daryábái Pádli and other parts of Párner. Hindus think it a sin to kill the monkey. The Ichneumon, *mungus*, Herpestes griseus, is common ; it kills poultry and snakes.

The Wild Dog, *kolusna, kolasra,* or *kolasa,* Kuon rutilans, was common along the Akola Sahyádris. In 1836, Captan Mackintosh, then superintendent of police, described it as about the size of a panther with powerful forequarters, narrow tapering loins, black and pointed muzzle, and small erect ears. The tail was long with a bunch of hair at the end. The *kolusna* was of a darkish red. It was very swift and was known to hunt in packs of five, eight, fifteen, and even twenty-five. It was very active, artful, and cunning in mastering its prey. At night time the *kolusnás* moved in search of food and during the day remained quiet in their hiding places. They would also attack an animal if it came near them an hour or two after sunrise or a short time before sunset. When a *kolusna* discovered an animal it made a barking or whistling noise. On hearing the whistle the other members of the pack who were on the alert came in rapidly and posted themselves slily round the spot, gradually closing on the animal. The animal on seeing one or two of the *kolusnás* got frightened, and its fright changed to confusion when it found that wherever it fled there were dogs. At length in despair it stood still, and the dogs ran in, pulled it down, and tore it to pieces. If the pack was small the dogs sometimes gratified their hunger before the animal fell, each dog tearing a mouthful while the animal remained standing. Few cases were known of their attacking village cattle, but they would kill a stray calf if they met with one. The Kolis who lived near the Sahyádris were glad to see the wild dogs and considered them the guardians of their cattle and fields. The dogs hunted and killed *sámbar, nilgái,* hyæna, deer, jackals, hares, hogs, bears, porcupines, quails, and occasionally tigers. All of these animals feared the wild dog. They were believed to kill tigers by making water on their tail and spirting it into the tiger's eyes.[1]

During the eight years ending 1882, besides sixty-two persons and one head of cattle killed by snake-bites, nine persons and 2679 head of cattle or an average of 332 a year were killed by wild animals. Of the nine persons, two were killed by tigers, five by wolves, and two by other animals. Of the 2679 cattle, 297 were killed by tigers, 200

[1] Transactions Bombay Geographical Society, I. 200.

by wolves, thirteen by hyænas, and 179 by other animals. During the same period, besides eighteen snakes, thirty-nine tigers, fourteen leopards, 312 wolves, and fifteen other wild animals were killed. The Government rewards for their destruction amounted to £205 (Rs. 2050) or an average of about £25 (Rs. 250) a year. Of the £205 (Rs. 2050), £55 12*s.* (Rs. 556) were for the destruction of tigers, £18 10*s.* (Rs. 185) for the destruction of leopards, £130 16*s.* (Rs. 1308) for the destruction of wolves, and 2*s.* 7½*d.* (Re. 1 5/16) for the destruction of snakes. In 1882 there was no loss of human life attributed to tigers or wolves, but twenty-seven cattle were destroyed by tigers and 481 by wolves.

[1] Rats and Mice, which sometimes do much damage to crops, are included in the Murinæ sub-family of mammals, and belong to several groups. The first group is that of Jerboa Rats. They are between the kangaroo-like jerboas and the true rats. In the rat plague of 1879 the Indian Jerboa Rat, Gerbillus indicus, between January and March proved most widely destructive, and destroyed more grain than all the other rats together. It is called the *haran* or antelope rat. Its colouring is like that of the female antelope, its ears are prominent, and its eyes are large and gazelle-like. It is fawn-coloured above and white below. It has long black whiskers and a tuft of black or blackish hairs at the end of its tail. Its head and body are about seven inches long and its tail is more than eight inches long. Its forefoot is half an inch and its hind foot two inches long. It weighs six to seven ounces. It burrows among the roots of bushes or in the open ground and forms long galleries. These have branches that end in chambers which are several inches wide and are carpeted with dried grass. They do not usually hoard their food, which consists of grain and roots, especially of the sweet roots of the *haryáli* grass Cynodon dactylon. The female brings forth eight to twelve and sometimes sixteen to twenty young. In the dusk of the evening these rats, which may be recognized by their fine large eyes, may be seen leaping about in places where there are many fresh rat-holes. In the 1879 plague these rats used to climb the *jvári* stalks and cut off the ears. The second group is that of Mole Rats. It contains the Indian Mole Rat, Nesokia indica, *kále undir*, called *koku* or *kók* by the Vadars. This may be known from the common brown rat, Mus decumanus, by its shorter body and shorter tail and also by being stouter and heavier. When pursued it grunts like the bandicoot. In colour it is like the common brown rat, but there are fawn-coloured hairs mixed with the fur and it is lighter below. Its ears are small and round. Its tail is naked and looks short. Its incisor teeth are very large, flat in front, and orange yellow. Its entire length is about thirteen inches of which the tail is six inches. The palm of its forefoot is nearly half an inch long and that of its hindfoot an inch and a half. It lives alone and forms extensive burrows, sometimes fifteen or twenty yards in diameter. It stores large quantities of grain. The Vadars dig them out and eat both the rat and its stores. The female brings

[1] Rev. S. B. Fairbank, D.D., Ahmadnagar.

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forth eight or ten at a birth and drives her young from her burrow as soon as they can care for themselves. This rat is usually found near sugarcane fields. In 1826 Mr., now Sir Walter, Elliot said that the *kok* abounded in the richly cultivated black plains on cotton grounds; that the heavy rains often flooded their hearths, destroyed their stores, and forced them to seek new habitations. In the opinion of the people, great numbers of the rats that inhabit the black soil are yearly killed by the first heavy fall of the south-west rain. The black soil swells with heavy rain and the rats are caught in the holes and fissures, and are smothered. The great increase of these and the *metád* rats in 1879 is partly accounted for by the absence of any sudden burst of rain in 1878. Under the influence of gentle showers, the black soil swelled gradually and the rats escaped suffocation. The third group of rats is that of the typical rats which belong to the genus Mus, including the bandicoot rat, Mus bandicota; the black rat, Mus rattus; and the brown rat, Mus decumanus. These usually infest houses and eat the food stored in them. Sometimes they attack adjoining fields of grain and destroy large quantities of the ears. The fourth group, Vandelenria, contains some tree-climbing longtailed mice. They have the upper incisor triangular and grooved in front; ears hairy; hind feet very long and slender; claws small; tail long with scattered hairs more crowded at the tip; and the fur soft, with long bristles interspersed. Of these the long-tailed Tree mouse, Mus oleraceus, is very pretty. It is of a bright rufous colour above, with its feet and lower parts pure white. It frequents trees and creepers and very commonly palm-trees. This mouse probably did not help much in the destruction of the grain crops in 1879. The fifth group comprises the house mouse, Mus urbanus. Its habits are like those of the English house mouse, from which it differs in its smaller ear and much longer tail. It is a dusky reddish brown above and paler below. It has larger eyes and smaller feet than the English mouse. The fur too is of a very different texture. The sixth group comprises the field mice. The Earthy Field Mouse, Mus terricolor, is not common in the Deccan. Its length from its nose to the tip of its tail is only four and a half inches, of which the tail is about two inches. It is fawn-coloured above and white below, the two colours separating abruptly. The seventh group comprises the Brown Spiny Mouse, Leggada platythrix. It is well known to the Vadars who call it *leggide* or *legadgandu*. Its entire length is six inches of which the tail is 2·5 inches. Its ears are only half an inch long. It is of a sandy brown above and white below. The flattened spiny hairs on the back are transparent and noticeable. They are smaller on the belly. This mouse burrows on hill-sides or in banks. Its burrow may be known by the smaller pebbles which it gathers round the mouth and uses to close the mouth. It lives mostly on vegetables. It may have helped in destroying the crops in some places in 1879. It increases less rapidly than some other kinds and it is probably not one of the chief pests. The Fulvous Spiny Mouse, *shitadgandu*, is well known to the Vadars, but seems rare. A full grown male is six inches long including a tail of three inches. Its colour is dusky, the tips of

its hairs being fulvous on the sides and below. Both the dusky and fulvous grow lighter below. Its whiskers are black. Its upper incisors are orange and its lower incisors a glossy slimy white. The small Spiny Mouse, Leggada lepida, *shintad burkhai, shintad phurkha* or *chita burkani,* is commoner. A large one is about 5·5 inches long of which the tail is nearly one-half. It is of a pale sandy brown above and white below, the meeting of the two colours being distinctly marked. Its spiny hairs are fine and transparent and not rough to the touch. Its habits are like those of L. plotythrix. It is not likely to have done much damage in 1879. The Bush Rat, *gulandi,* is rare. It is 10·5 inches long of which the tail is 4·3 inches. Its ear is 0·6 inches long, its colour is a dusky fulvous fading into a light tawny. Its muzzle is blunt and its face is covered with rough hair. Its whiskers are long and very fine. It does not burrow, but makes its ball-like nest among the branches of some thorn bush. Its chief food seems to be the roots of the *haryáli* grass Cynodon dactylon. The Large-eared Field Mouse, Golunda mettada, *mettade* or *mettangandu,* is one of the chief pests. It is a soft-furred mouse, and yet has a few flattened and spiny hairs among its fine close fur. Its colour is reddish brown with a mixture of fawn becoming lighter below. Its whole length is about ten inches of which the tail is 4·3 inches. It is distinguished by its large ears which are two-fifths of an inch in diameter. The female produces six or eight young at a birth. This rat has long been known as a plague. It lives entirely in cultivated fields in pairs or small societies of five or six, making a very slight and rude hole in the root of a bush or merely harbouring among the heaps of stones thrown together in the fields, in the deserted burrow of the *kok,* or in deep cracks and fissures formed in the black soil during the hot months. Every year great numbers perish when these fissures fill at the beginning of the rains. In 1826 the fall at the beginning of the south-west rains was unusually light, and the *mettades* bred in such numbers as to become a perfect plague. They ate the seed as soon as it was sown, and continued their ravages when the grain began to ripen, climbing the stalks of *jvári* and biting off the ear that they might the more readily devour it. Many fields were completely wasted. Vadars employed by the husbandmen killed the rats by thousands, receiving a measure of grain for so many dozens, but without perceptibly diminishing the number. This Large-eared Field Mouse, the Jerboa Rat, and the Mole Rat, that is in Vadar language the *mettade, haran,* and *kok,* were the three rats which in 1879 destroyed the crops over thousands of square miles in Ahmadnagar and Sholápur. They ruined some fields, cutting down with their sharp incisors some cartloads of stalks every night, and either eating the grain, or dragging the heads into their burrows. Into other fields an army of rats suddenly entered and in a few hours ate up the grain like a flight of locusts.

GAME BIRDS.

[1] Of Game Birds, there are among RASORES, the common Peacock, Pavo cristatus, and the Gray Jungle Fowl, Gallus sonnerati. Pea-

[1] Mr. J. C. Pottinger, Assoc.M.Inst.C.E., Executive Engineer.

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fowls are found in a few places in the west and south, being almost always, if not always, preserved by the people of the neighbouring villages. The Gray Jungle Fowl is found in the reserved forests on the top of Harishchandragad; even there they are in no great numbers. Of Partridges both the Painted, Francolinus pictus, and the Common Gray, Ortigornis ponticerianus, are very scarce and are found only in reserved forest lands where they stay throughout the year. Of Quail, the Rain or Blackbreasted Quail, Coturnix coromandelica, is believed occasionally to remain all the year, though, at least in the places where they are shot, their number increases after the rains begin and decreases in the hot weather. They breed towards the end of the rains. The Large Gray Quail, Coturnix communis, comes in October and November towards the end of the south-west rains and in the beginning of the cold weather. Some certainly breed between August and October. In November and December they are found in the cut *bájri* fields, and a little later in the grass. In January they are generally in the *jvári* fields, and in February in the ripening wheat and in the grass along stream beds where there is water. They disappear in March or early in April. Formerly large bags were made by driving the *jvári* fields, but during the last few years gray quail have not been numerous apparently owing to short rainfall. Still in places, especially when the wheat is being cut, a bag of twenty brace can be made by one gun in the morning.

Sand or Rock Grouse, Pteroclidæ, are plentiful in the well watered low hills between Belvandi in Shrigonda and Sirur in Poona, and also more or less in other low hilly parts where there is water. They stay all the year.

Among Grallatores the Indian Bustard, Eupodotis edwardsi, is fairly numerous. It breeds on the high, *murum* or broken-trap ridges north and east of Belápur in Akola and in the south between Belvandi in Shrigonda and Dhond. During the rains large numbers can be seen in these places. In the cold weather they scatter over the country and leave in February returning in June or July. The Lesser Florican, Sypheotides aurita, is rare and is seen only in the rains and cold weather. They are confined to the reserved forest lands. Of Cranes the Demoiselle *kalam* or *karkocha*, Anthropoides virgo, are only occasionally seen and seldom shot, as they generally pass south at a great height; occasionally they are found on river banks in the cold weather, especially near wheat fields.

Snipe come in moderate numbers with the cold weather and leave in February. The want of ponds or even of marshes prevents their staying in any numbers. In a few places one gun may sometimes get bags of eight or ten brace in a morning.

Of Plovers, the Stone Plover, Æsacus recurvirostris, and the False or Bastard Florican, Ædiknemus scolopax, are rare; they are believed to remain all the year. The White Ibis, and the common Lapwings, Vanelinæ, are fairly numerous and stay all the year. They are unfit for eating.

Among Natatores, Duck, Teal, and Coots come in moderate numbers with the cold weather and leave in February. The want of ponds or even of marshes prevents their stay in any numbe[illegible].

Domestic Animals.

Of these the commonest varieties are the Shoveller Duck, Spatula clypeata, and the Bluewinged Teal Querquedula circia.

[1]The chief Domestic Animals are oxen, cows, buffaloes, sheep and goats, horses, and asses. Their number considerably decreased during the 1876-77 famine but the returns seem to show that the stock is gradually regaining its former strength.[2] The best breeding grounds for horned cattle are Muthálne, Kumbhálne, and Tirde in Akola, which are favourite resorts for the Kánadás and other cattle-breeders. The chief markets for their stock are Bhiwndi and other places in Thána. Of Oxen the 1882-83 returns showed a total of 252,602. Oxen are of three kinds, Lamán or Málvi a Málwa breed belonging to the Lamánis or pack-bullockmen, the Deccani or local bullock, and the Khilári oxen bred by the tribe of that name whose head-quarters are said to be in Khándesh. A well-to-do husbandman has at least two pairs of Khilári oxen usually large and known by their long straight horns and pretty shape, costing £15 to £30 (Rs. 150-300) the pair. Dhangars bring young animals from Khándesh and the Sátpuda hills. They are prized above any other oxen, especially for their speed in light travelling carts. The Lamáni or Málwa bullock is generally brought by Vanjáris when full-grown. It may be known by its curved horns and broad face. They cost £8 to £15 (Rs. 80-150) the pair, and are used by middling and poor husbandmen chiefly for heavy work. The Deccan or local bullock, like the Lamáni bullock, is used by middling and poor husbandmen. Though poor and small in comparison with the others, it is well set and strong and very useful for tillage and cart-drawing. They cost £10 to £20 (Rs. 100-200) the pair. If allowed plenty of milk when young, the Deccan bullock turns out a stout useful animal. Besides the above a few Gujaráti bulls and cows are reared by Ahmadnagar Gavlis or milk-sellers because of the large yield of milk of the cows and because they cost little to keep as they graze in the forest and grass lands along the banks of the Bhima. In Akola there are an unusual number of dingy white cattle marked with great spots and blotches of brown black. They have black curly horns and are a heavy inferior animal of little value. Twenty years ago before the introduction of pony carts or *tongas*, the *hunum* breed of oxen of a cream-white colour with fine pointed straight horns were found in great numbers and used

Oxen.

[1] Major Coussmaker; Mr. S. Kyte, Police Inspector; and Ráo Sáheb Nilkanth Bhagvant Mule, Mámlatdár.

[2] The following statement shows the returns of cattle and horses during the seven years ending 1881-82. These and other returns of animals cannot claim to be more than rough estimates :

Ahmadnagar Domestic Animals, 1875-76 - 1881-82.

Year.	Bullocks.	Cows.	He-buffaloes.	She-buffaloes.	Horses.	Mares.	Foals.	Asses.	Sheep and Goats.
1875-76 ...	274,058	190,886	10,038	38,145	7434	9009	4877	9874	411,965
1876-77 ...	204,600	218,191	12,400	43,874	7770	9818	4872	9877	4[illegible],2[illegible]0
1877-78 ...	207,761	132,237	7459	28,885	5857	7014	2695	7594	346,385
1878-79 ...	221,501	126,243	6463	27,178	5873	7484	24 1	7100	388,433
1879-80 ...	337,963	132,738	7024	28,059	5566	7585	3442	7661	392,450
1880-81 ...	242,284	153,232	9349	29,857	5546	7788	4558	7048	415,897
1881-82 ...	246,228	163,540	10,200	31,941	5881	7829	3741	8066	417,197

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DOMESTIC ANIMALS.

Oxen.

chiefly for riding and drawing carts. Field oxen of an ordinary middle size were also abundant, and are said to have been cheaper and stronger than those now seen. Before the time of railways herds of 100 to 500 cattle were brought into the district by Vanjári traders loaded with grain, salt, and firewood. From June to January grass is generally abundant and husbandmen give their bullocks nothing else to eat. At other times the supply of grass is eked out by millet stalks or *kadba*, and by oil cake, oil seed, and grain, of which in the dry season three to four pounds a head are given daily. Husbandmen are usually careful to leave the calves a large share of their mother's milk. Márwár Vánis, Bráhmans, and other non-agricultural classes take most of the milk for themselves and leave little to the calves. Bullocks pinched in this way are small and weak, and unfit for ploughing or draught. They are bought by butchers and sent to Poona or Bombay.

Cows.

Of Cows, the 1882-83 returns showed a total of 195,210 head. A husbandman has generally one to six cows worth £2 to £4 (Rs. 20-40) each. The cows are of an ordinary middle size, lighter and smaller than the Khándesh breed. After the calf has its share, the milk is partly used for house purposes and partly made into clarified butter and sold. A cow for eight months after calving yields two to ten pints of milk (1-5 *shers*) a day. At the same time they are capricious, will often prevent a stranger milking them, and if the calf dies the cow will generally refuse to give any more milk. Before beginning to milk a cow the milker generally lays some food in front of her and lets the calf draw the milk down. When the milk has begun to flow the milker takes the calf away and milks till the cow becomes restive or the milk has all been taken. He then lets the calf have another suck.

The Kunbi keeps many cattle which at first sight seem useless. Many are too weak for the plough or the cart. But these weak cattle have a great value as fuel and manure makers. During the day when the cattle are grazing the droppings are carefully gathered and made into fuel cakes and in the morning the dung and broken millet stalks that are found in the cattle shed are put with all the house-sweepings into the manure-pit which nearly every landholder has outside of the village. Besides this important reason for letting all his calves grow, the landholder thinks that some may become finer than others, that there may be more fodder one year than another, and that there may be a demand for cattle. As he spends much less upon his cattle than they bring him in, he never goes out of his way to part with them.

Buffaloes.

Of Buffaloes, the 1882-83 returns showed a total of 46,522 head, 11,547 of them male and 34,945 female. She-buffaloes are reared for their milk, which is a necessity in every household. They are stout and healthy, and are found in large numbers. For ten months after calving their daily yield is eight to twenty-four pints (4-12 *shers*) and sometimes more. They are of five kinds, Surti from South Gujarát, Mahuri Jáfrábádi and Bardi from South Káthiáwár, and local Deccan buffaloes. Of these the Jáfrábádi costing £15 to £20 (Rs. 150-200) and yielding nearly twenty-f

DOMESTIC ANIMALS.

Buffaloes.

pints (12 *shers*) a day, is the most valuable, but as it is very large and costly it is uncommon. The Deccan or local buffalo is of two kinds, the *Gauláru* or herdsmen's buffalo, and the *Gávránu* or villager's buffalo. Of these the *Gauláru*, with long horns and thin face, reared by Gavlis and costing £10 to £15 (Rs. 100-150), is the best, yielding from fourteen to twenty pints (7-10 *shers*) of milk a day. The *Gávránu*, the commoner variety, costs £5 to £10 (Rs. 50-100) and yields a smaller quantity of milk. Except by the Gavlis who make and sell clarified butter the milk is generally kept for home use. Male buffaloes are seldom reared except for breeding. The male calf, as a rule, is neglected. It is sometimes given to Vadars, who use it in drawing their low solid-wheeled stone-carrying trucks. Male buffaloes are seldom worth more than £3 or £4 (Rs. 30-40), and are often used by Vadars, Beldárs, Kaikádis, and Ghisádis in carrying their loads. Except in Akola where there is much forest and pasture land, there are no wandering herdsmen who deal solely in horned cattle. In Akola a caste known as Kánadás, whose home speech still bears traces of their Kánarese origin, live in fixed houses and have fifty to 200 cows, and buffaloes which they graze during the day and pen at night in enclosures fenced by felled trees and branches. Like the Gavlis, they move in the dry season in search of grass and water, but do not desert their houses.

Weekly cattle markets are held at Válki in Nagar; at Gadgaon, Kukuna, and Pimpalgaon in Nevása; at Páthardi in Shevgaon; at Mirajgaon in Karjat; and at Kharde in Jámkhed.

In 1825, the cattle of the district were reported to be inferior. Mr. Dunlop, the Collector, asked Government to supply him with twenty bulls for breeding, ten of them from Khándesh and ten from Kánkrej to the north of Ahmadabad where the finest Gujarát cattle are grown. In 1826, the first annual show of cattle and horses was held at Ahmadnagar when £40 (Rs. 400) were distributed in prizes for bulls and cows.[1] In 1882 a horse cattle and field produce show was held at Ahmadnagar at which £160 (Rs. 1600) were paid in prizes. At the 1883 show the amount spent on prizes was raised to £250 (Rs. 2500). Most of the animals shown were local owned by landholders chiefly of Akola, Kopargaon, Nagar, Nevása, and Párner.

Horses.

Of Horses, Mares, and Foals, the 1882-83 returns showed a total of 18,978. Ahmadnagar, especially the Bhima valley, was once famous for its horses. Now horses are few and poor. After 1803, when the English became responsible for the peace of the Deccan the Nagar breed of horses seems to have been allowed to decline. In 1821, the Collector, Captain Pottinger wrote that the breed of horses seemed to have been neglected for some years. There were some good brood mares in several parts of the district, and some of the proprietors and rich heads of villages owned a few large and strong horses. Still they seemed to be chiefly anxious to rear a middle-sized inferior horse for which

[1] Mr. Dunlop, 8th July 1825, and the Prize Committee's Report dated 16th October 1826.

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Horses.

they expected a ready sale among the local Bráhmans and other public officers.[1] In 1827, to restore the character of the Deccan breed, a Government stud was established at Alegaon in Poona on the left bank of the Bhima. Good horses were occasionally turned out, but the average was inferior to the horses imported from the Persian Gulf and the Cape. The establishment was continued till 1842 when it was abolished. Of late years fresh efforts have been made to improve the breed of horses by stationing Government stud horses in different parts of the district and offering their services free of charge to any one person who brings a mare. Breeders are also encouraged by the offer of prizes at yearly horse-shoes held at Ahmadnagar, Sirur, and Poona. Of late more system and vigour have been introduced into the arrangements by the appointment of a special Superintendent of Horsebreeding Operations. The present stud of Government horses, which are under the charge of the Police Superintendent, numbers six. Of these one is an Australian, one an English, and one an Arab horse, two are Arab galloways, and one is an Arab pony. In 1877, 359 mares were served. Almost all well-to-do Kunbis have a mare or two, the Bhimthadi mares being worth £20 to £40 (Rs. 200-400). At the 1881-82 Máheji horse-show in Khándesh a large number of exhibitors were from Ahmadnagar and Poona. At the 1883 Ahmadnagar show most of the horses were owned by Párner, Nagar, and Shrigonda landholders. The produce of country mares and Government stallions is much in demand, and advances are often made when the mare is in foal. In such cases the colt is taken by the buyer when five months old, at a price varying from £5 to £10 (Rs. 50-100). If taken to the yearly fair at Málegaon in the Nizám's dominions, colts fetch £10 to £20 (Rs. 100-200), and if well fed and taken to the same fair as two year olds they realize £40 to £50 (Rs. 400-500). So large is the demand at the Málegaon fair that hardly any colts of more than a year old are to be found in the Ahmadnagar district. Brood mares owned by well-to-do husbandmen are left to graze where they can during the day. On coming home in the evening, they are given a daily allowance of not more than two pounds of gram or of millet, besides a few bundles of millet stalks. They are not groomed except when ridden or on going to a fair, and often become diseased from dirt and neglect. A mare generally carries for eleven months. Except in Akola horses are bred in every part of the district especially, in Nagar, Shrigonda, Karjat, Shevgaon, Nevása, and Kopargaon. Next to the Málegaon fair the best market is at Yeola in Násik.

Ponies.

Thirty years ago Ahmadnagar was the chief breeding ground of the Deccan ponies, a hardy and well-made breed, twelve to thirteen and a half hands and upwards. Before the time of railways the mails were mostly carried by these Deccan ponies. Hundreds of ponies could then be bought in a few days. Of late they have become scarce and their value has risen nearly threefold. The breed is well suited to the wants of the people. But except when at work they are

[1] Collector's Outward Volume, X. (1821).

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Ponies.

neglected and left to pick what grazing they can, without any allowance of grain. Still they are highly valued and much in demand for riding and drawing pony carts or *tongás*. £15 to £20 (Rs. 150-200) are sometimes paid for a good pony. Some Dhangars or shepherds have a class of specially good ponies which are known as Dhangaris. They are generally thought to be a special breed, but Mr. Lamb, the superintendent of breeding operations, holds that their excellence is due to the Dhangar's practice of castrating their ponies. They are small but hardy and are almost never shod. Kunbis have some curious rules about the colour of their horses and mares. A piebald with a white face, white legs, and wall eyes, and a wall-eyed cream-coloured mare are considered lucky and fetch a high price. On the contrary, a mare of any other colour with black points or with one wall-eye is unlucky and, whatever her qualities, is difficult to sell.

Asses.

Of Asses, the 1882-83 returns showed a total of 8565. Asses are small and light in body. They are reared by Kumbhárs or potters, Lonáris or lime-burners, Parits or washermen, Beldárs or quarrymen, Kolhátis or rope-dancers, and Kaikádis a wandering tribe. They are generally employed in carrying loads. They cost £2 to £3 (Rs. 20-30).

Sheep and Goats.

Of Sheep and Goats, the 1882-83 returns showed a total of 456,625. The only professional shepherds are Dhangars and Khiláris, who were formerly wanderers but are now settled. The Dhangars are either graziers of the Kotékár and Hátkar subdivisions, or weavers of the Birvalle, Dhule, and Thumre subdivisions. They hold aloof from other castes with whom they neither eat nor marry. In October, soon after the rains are over, the graziers set out chiefly for Khándesh taking their flocks of 200 to 500 sheep. They return to Ahmadnagar for the cold and hot seasons. During the fair months when the fields are bare they pen their sheep in fields at night, changing the spot every night till the whole field is manured. For ten to fifteen nights of a flock of ten to twelve score or *khandis* of sheep a husbandman will pay about one hundred pounds (1 *man*) of grain. Dhangars show little care in rearing their sheep. The fodder and treatment are of the roughest, and they pay no attention to choosing rams and crossing breeds. In many villages it is the exception to find sheep the property of a Dhangar or an individual of the shepherd caste and the keeping of a flock of breeding ewes is not usual except among well-to-do Kunbis. Every Kunbi who tills garden land, especially in the east and south of the district, tries to have his own flock of sheep, and most villages have three or four husbandmen with flocks of their own. Sheep for stock are bought by the score, the price varying from £1 16*s.* to £6 (Rs. 18-60). The price is sometimes as high as £8 (Rs. 80) when the buyer chooses each sheep picking one ram and nineteen ewes, all between three years old and of good colour. A favourite custom among Kunbis is to buy an old ewe with her sixth lamb, kill the mother as soon as the lamb can shift for itself, and bring up the young one as a pet for the children. The pet is kept till it begins to be troublesome when it either follows its mother or is sold to sheep-brokers or mutton-butchers who come regularly from Bombay and Poona and buy goats, kids,

Chapter II. Production.

Domestic Animals. *Sheep and Goats.*

sheep, and lambs, paying 2*s.* to 8*s.* (Rs. 1 - 4) a head. If the flock is large Kunbis generally engage a Dhangar or a man of any other labouring caste to tend them. During the rains sheep are in poor condition; the damp does not suit them and they cannot move freely. Grass less than six inches high is the best grazing for sheep. They are also fond of herbs and vegetables. In the hot months they feed on dry grass and on grass roots. Sheep are generally taken to graze about eight in the morning, watered at eleven, left to graze till three, then again watered, and left to graze till dark. The ewe carries five months, and, though known to yean in every season of the year, November and June are the favourite times. It gives birth to one to three lambs. It is not known how long a ewe will go on bearing. The Dhangars think it advisable to sell them after they have had five lambs. The age of the mother when the first lamb is born varies from 400 to 600 days and the intervals at which the lambs are dropped vary from six to 14½ months. Ewes are milked once a day, and the yield is small not more than two ounces. Sheep's milk is used medicinally, very little is made into butter. Mixed with *maidalkadi* Oriodaphne opefera powder it is applied to a bruize or strain, and the part is afterwards fomented. With a few drops of limejuice, and a grain of opium, it is taken by the poor as a cure for diarrhœa. Sheep are sheared twice a year, in January and in July or August according as the rains are late or early. When the shearing time comes, the sheep are taken to a stream having on one side clean rocks or sand, and on the other a steep sloping bank. From the top of the bank the sheep are thrown into the water, where they remain for some time and then swim to the other side. They are left to stand on the rocks till they are dried by the sun when their wool is cut with large scissors. The wool is sometimes sold to Musalmán traders who go buying from village to village, and send it to Poona and Bombay. The yearly yield of wool from one hundred sheep fetches 16*s.* to £1 (Rs. 8 - 10). The Dhangar weavers spin and weave the wool. Blankets, the chief articles woven, are of two sizes, the *chaválа* two pieces joined together each measuring about six feet by three, and the *kámbli* a larger *chaválа* measuring ten to twelve feet by six. The *chaválа* and the *kámbli* are the usual dress of the Kunbis and other poorer classes. The *kámbli* is white or black, and the *chaválа* is black with white stripes. Half of the *chaválа* is called a *patti*, and in the market the *chaválа* is bought in the form of a pair of *pattis* which the buyer sews together. They are made by all Dhangars except Hátkars and Shegárs. Including the time of the women who spin the thread and of the men who weave, a *kámbli* takes six or seven days to make. As the wool costs about 1*s.* (8 *as.*) about 3*s.* (Rs. 1½) are left to pay for the labour. The demand for blankets is fairly constant. *Burnus* or *namda*, a coarse felt made of wool stuck together with a mixture of soap and linseed, is used for matting, for packing loads, and for many other purposes. *Namdás* are generally made in pieces eight feet square. *Chháp* is a smaller *burnus* about four feet by one and a half; it is generally used for putting under saddles. *Chháps* and *burnus* are made by Pinjáris or cotton-cleaners. The

holy blankets of white wool which are worn by Bráhmans and others are seldom made in Ahmadnagar. The *ásan*, a two feet square piece of white woollen cloth is used by Bráhmans and others as a seat while saying their daily prayers and performing other religious ceremonies. Cushions are sometimes stuffed with wool instead of with cotton. No lamb is sheared till it is six months old. The wool of the first clip is called *jávli lokar*. It is fine and specially strong. In *chaválás* and *kámblis* where strength is needed, lamb's wool is generally used for the cross threads carried by the shuttles. A blanket made entirely of lamb's wool is very soft and fetches as much as 4*s*. to 10*s*. (Rs. 2 - 5). Sheep skin is used for making *dafs*, *timkis*, and other small drums and as the inner lining of shoes. Dhors and Sultánkars tan the sheep skins which are used as shoe-lining. A sheep's skin fetches 4½*d*. to 6*d*. (3 - 4 *as*.). Except in towns, scarcely any class use mutton as a daily article of food. Its price is 2¼*d*. to 3*d*. (1½ - 2 *as*.) the pound. Bráhmans and Lingáyat Márwár and Gujarát Vánis and a few others never touch mutton. Those who have no objection to animal food eat mutton as a dainty on holidays and festivals. In almost all Marátha and Kunbi families, on Dasara Day in September-October a sheep is offered to the goddess Devi. As the local demand for mutton is small many sheep are sent to Poona and other places.

DOMESTIC ANIMALS.

Sheep and Goats.

Though not nearly so numerous as sheep, one or more goats are kept by all except some of the higher classes. The local goat is small, but some either of pure or of half-Surat breed are fair sized and give one to two pints (½ - 1 *sher*) of milk a day. The price of a goat varies from 6*s*. to 12*s*. (Rs. 3 - 6). Goats live on green grass and tree leaves; they will not eat dry grass. Goats are milked twice a day, in the morning at six and in the evening at seven. The daily yield varies from two and a half to four pints (1¼ - 2 *shers*). Goat's milk is used chiefly by the poor. Besides being drunk by children it is made into clarified butter. Goat's hair is never cut or used. The skins fetch 1*s*. 3*d*. to 2*s*. (Re. ¾ - 1) and are sent to Bombay in large numbers. The outer red coating of native shoes is generally of goat skin.

FOWLS.

Hens are of two kinds, *asil* a larger and *phetial* a smaller variety. They are found in every village, reared by Musalmáns, Kolis, Bhils, Mángs, and Mhárs. They lay eggs six times a year, laying one egg a day for about a month, then stopping for a month, and again beginning to lay. The price of an *asil* hen varies from 2*s*. to 2*s*. 6*d*. (Rs. 1 - 1¼) and of a *phetial* fowl from 6*d*. to 1*s*. (4 - 8 *as*.); a chicken costs 4½*d*. to 6*d*. (3 - 4 *as*.); and eggs 3*d*. to 4½*d*. (2 - 3 *as*.) the dozen. Mhárs and Kanjáris collect the eggs and take them to Poona by road. Ducks are sometimes reared along with hens chiefly by Mhárs and Mángs. They are worth about 6*s*. (Rs. 3) a pair.

REPTILES.

[1]Seven kinds of snakes, all believed by the people to be more or less poisonous, are found in the district. Of these the Cobra, *nág*, Naja tripudians, has three varieties, the black-brown or *domia*, the yellow or *gavlia*, and the copper-coloured or *bachcha*. The *domia*,

[1] Mr. S. Kyte, Police Inspector.

Chapter II. Production. Reptiles.

measuring four to five feet long, has besides a ring on its hood which is of a grayish colour, two throat bands and a collar below the hood. The yellow or *gavlia* cobra is a little larger than the black-brown variety, and has a whitish spectacle mark on the hood. The copper-coloured *bachcha* is smaller, but is quicker in its movements than the other two. Its hood is darker than the body and has a white spectacle mark with a dark-brown lining. The cobra, though it sometimes moves about during the day, generally seeks its food at night, chiefly birds, eggs, frogs, toads, and rats. The cobra is found in holes in ruined houses, under logs of wood, and in hollow trees. During the rainy season, it lays twenty to twenty-five eggs about the size of pigeon's eggs and having a tough skin. Cobras seldom attack without being disturbed. But they will probably turn on any one who chances to tread on them, and for their bite no cure is known. In attacking the cobra raises itself, spreads its hood, and makes a hissing sound. All hooded snakes, including the cobra, are believed by the people to be females, and those without hoods to be males. The cobra is worshipped by the people, being supposed to be the guardian of treasure. Some believe that to have a cobra in the house brings good luck, and many refrain from killing cobras and feed and protect them. If they wish to get a cobra taken from their houses, Vánis have it caught with round wooden scissors and set at large in some neighbouring field. The *dhámaṇ*, Ptyas mucosus, measuring four to seven feet, is of two varieties, the *malsi dhámaṇ* and the *thalia dhámaṇ*. The *malsi* is of a dark brown, with its head and tail a little darker and the belly a pale yellow. The *thalia* is yellow and its trunk is marked by brown bands at an equal distance from each other. The movements of both kinds of *dhámaṇ* are very quick and graceful. It is sometimes found in water and on the banks of streams, but more often in ruined houses, in holes, in fields, and under brushwood. It is not poisonous and is said to be fond of milk. It is said to be seen at times sucking the milk of cows and buffaloes coiled round their hind legs and keeping them from moving. The people believe that if a buffalo or cow is sucked by a *dhámaṇ* it loses flesh and never again yields milk. It is also believed that if a buffalo happens to meet the gaze of a *dhámaṇ* the buffalo instantly dies. The *phurse*, Echis carinata, a little more than a foot and a half long, is brown with oblong whitish spots on the body, and a lighter belly. The neck is thin and the head, with very bright yellow eyes, is irregular in shape and broadest at the mouth. This snake is armed with long fangs and is aggressive and venomous. When disturbed it throws itself into a double coil, and, with a fierce hiss, springs at its enemy. If it fails to strike, it slides back facing its enemy all the time. The *rukhi* or *udatlágya*, that is the leaper from the way it springs while moving, is about two feet long, of a brownish gray, with white stripes down the back. Its movements are very quick, and it is supposed to be poisonous. The *kandia* or *karáthia*, Bungarus cœruleus, is of a blackish brown marked with pairs of white cross streaks. The belly is of an uniform white. It is found generally in fields, grass plains, and low scrubby brushwood, and is at times seen in houses, behind doors, and in bath-rooms. It varie

REPTILES.

in length from two to three feet. The fangs are short and the poison works slowly. Its bite is considered dangerous and sometimes fatal. The *kirdu*, Tropidonotus plumbicolor, half a foot to two feet long and of a dark grass green, is found in water. Its head and tail are a little darker and the belly is of a yellowish green. It is harmless. The *mahándol*, Eryx johnii, commonly called *gándmukhi*, a dark brown snake about two feet long, on account of the bluntness of its tail is supposed to have two heads. The head is not distinct from the neck and the cleft of the mouth is very low with short narrow jaws. It has a very slow motion and is harmless. According to Mr. Baines it is the only snake which makes a noise, the male when after the female not hissing but booming like a bittern.

When a native is bit by a snake two or three cords or bands of cloth are tightly bound above the wound. His friends take him to some special temples in the village, generally to Bahiroba's temple and set him in front of the idol. Leaves of the *limb* tree, Azadirachta indica, crushed with chillies are given to the patient to eat. A drum is beaten and charms or verses are intoned. While the patient is seated before the idol, *limb* branches are made into a broom, and for about an hour are passed over his body from head to foot. This treatment has the good effect of keeping the patient in heart. The ceremony is sometimes performed at home. As most snakes are harmless, and as the bite, even of poisonous snakes is not always deadly, there are many recoveries. But from the bite of a vigorous cobra or other very venomous snake the chance of recovery is small. During the three years ending 1882 thirty-seven or a yearly average of twelve persons were reported to have been killed by snake-bites. In 1882 eighteen snakes were reported to have been destroyed for which 2*s.* 7½*d.* (Rs.1$\frac{5}{16}$) were given by Government as rewards.

FISHES.

[1] The Ahmadnagar rivers like other Deccan rivers flow through the rainy season and on to January or March. While rain is falling they suddenly become floods of muddy water and rapidly shrink as the rain ceases. Few flow to the end of the hot season, but all rivers have deep pools whose water never dries. Dams and water-channels are also valuable as breeding grounds for fish and some of the large ponds, notably the Bhátodi lake in the Nagar sub-division, which is a mile long and never less than two or three fathoms deep, are safe fish-homes and breeding grounds. The store of fish is considerable, though few of them have much market value. Several kinds of fish may always be found in ponds so long as the pond holds water. When the water dries the fish bury themselves in the mud, and wait in torpor till a fresh supply of water comes. If enough rain falls to soak the mud in their hiding places, they at once become active; in pools supplied only by rain water, within a day or two after a heavy fall, fish will be found. As numerous fry are found in flooded places a few days after the rains begin, it seems likely that the eggs from which they came were in the dry mud, ready to be hatched so soon as they

[1] Contributed by the Rev. S. B. Fairbank, D.D.

Chapter II. Production. Fishes.

were moistened by water. After any heavy rain, streams of muddy water are formed, and fish, especially of the Carp family, leave the rivers and rush up these short-lived streams on exploring expeditions. When the rain is over these treacherous flood-streams cease and the fish are left high and dry. This explains stories of fishes that have fallen with the rain. Unless it had been carried there by a crow no one ever found a fish on the roof of his house.

Besides Bhois, Kahárs, Kolis and Rámoshis, who are the chief Ahmadnagar fishers, many Kunbis, Maráthás, and Dhangars at all seasons fish with nets and cloths. The fishermen complain that there are fewer fish in the rivers than there used to be, and the markets are said to be insufficiently supplied.

The chief fish are :

Rhynchobdellidæ. The Spiny Eel family has one representative which is common and abundant. It is the Mastacembalus armatus, Cuv et Val., *vám* or *vámb*. It is found in all streams and particularly in rocky pools. The anterior part of its single long back fin consists of about thirty free spines. It is usually of a rich brown colour, becoming lighter below. Some have black spots or bands. One variety, M. marmorata, is purplish and marked all over with a deeper shade, while its head has wide dark bands broken into irregular spots by narrow white lines. This eel grows two feet long and when curried or fried is good eating.

Ophiocephalidæ. The *maral* family has three members. *Maral* are long cylindrical fishes with the dorsal fin running along the whole back, and the anal fin along the hind half of the belly. The ventral fins have only six rays. Their heads are flattened and are thought to resemble the heads of serpents, and this has given them their generic name. On this account some people object to them, but by most they are highly esteemed for food. Those taken from running water are better flavoured than those from stagnant water. The colour of the back of all three species is grayish green, but there are spots and marks peculiar to each. Of the three kinds the one that attains the largest size is the Ophiocephalus marulius, B. H. This grows to four feet in length and to twenty pounds in weight. Its special mark is a large round black spot, covering the upper third of the base of its gray tail fin. Its ventral fins are orange. In young specimens there is an orange band along the side from the eye. There are pearly white spots on the posterior third of the body and the adjacent fins and tail. Ophiocephalus leucopunctatus, Russel, grows three feet long and twelve pounds in weight. It has numerous white spots on its body and on its fins posteriorally where they are black. It lacks the black ocellus which marks the tail of O. marulius. Ophiocephalus gachua, B. H., is a smaller species which grows only thirteen inches long. Its Hindustáni name is said to be *dhari dhok*. It is greenish above and lighter below. Its steel-coloured fins are edged with orange. There is often a large ocellus, dark with a light edge, on the last five rays of the dorsal fin. Some are decorated with white spots and some with orange spots. It is found from the sea level to the tops of mountains and often thrives in

wells. It is so amphibious that it may be carried in a wet cloth for three or four hours without suffering.

Siluridæ. The Catfish family which is represented in the Deccan by at least sixteen species, have a tough and scaleless skin. They prefer muddy to clear water and abound in deep sluggish rivers. They have long feelers or barbels round their mouths, which help them to find their way and to procure food in their dark muddy homes. It is these barbels which are arranged somewhat like the whiskers of a cat which have given them the popular name of Catfish. Sharp or jagged spines at the front edges of the dorsal and pectoral fins of these catfish inflict dangerous wounds, and some are thought to contain poison. The vernacular names of several kinds, *shingi, shingte, shingvi, shingála* and *shingada*, seem to be given from the large horn or *shing*-like spines. All are used as food. Macrones aor, B. H., *shingála* is of a bluish leaden colour above and white below. The fins are yellowish, and a black spot as large as its eye marks the adipose dorsal fin. It grows three feet long. Its maxillary barbels extend to the base of its tail. The upper surface of its head is roughened by lumpy ridges. Macrones seenghala, Sykes, so called *shingála,* is brownish along the back, silvery on the sides and below, and has a round black spot on the adipose back fin. The front spine of its back fin is rough but not saw-like. The chest spines are toothed on the inner side. The upper surface of its head is roughened by ridges. Its maxillary barbels extend to the middle of the back fin. It grows to a great size. Rita Pavimentata, Val., *ghogra,* is of a dull yellow with dark or even black fins. The upper surface of the head is smooth and covered with skin. The maxillary barbels are shorter than the head, while the mandibular pair of barbels are a little longer. The back spine is finely tooth-cut behind and the breast spines are tooth-cut on both sides. It grows at least six inches long. This species has been found only in the Godávari and its feeders. Silundia Sykesii, Day, *pádi* or *guglya,* is bluish above and white on the sides and belly. It has two pairs of whiskers, the maxillary reaching to the breast fin. Its back spine is rough before and saw-like behind. It is found in the Godávari and its feeders. It grows eighteen inches and more in length. Bagarius yarrellii, Sykes, *hirad* or *khirad,* is gray or yellowish with broad dark cross-bands or irregular markings. Its fins have a black base and generally a cross-band. Its head skin is rough, its back spine smooth, and its breast spine toothed on the inside. The upper fork of its tail is elongated. Its maxillary whiskers are rather longer than its head and are thick at the base. It grows at least six feet long. A five feet long specimen weighed 136 lbs. It is often called a fresh-water shark, partly from its greed and partly from its under-hung mouth and general ugliness.

Cyprinidæ. The Carp Family, including forty-one species, is largely represented in the rivers and other waters of the Deccan. These and the catfish make up the bulk of the Deccan fresh-water fishes. Catfish delight in mud and filth; carp love clear water and are clean feeders. Their flesh is well flavoured, but they are filled with fine branched bones which trouble the eater. Still in

Chapter II. Production. Fishes.

spite of the bones the common people of India eat carp with delight. CATLA BUCHANANI, Cuv. et Val. (Cyp. abramoides, Sykes), is called *támbada* from its reddish copper colour. It is sometimes grayish above and silvery below, its fins being dark or nearly black. Its copper colour is caused by each scale having a red lunule or crescent-shaped mark as well as a copper-coloured edge. It is a very powerful fish, and when caught in seines or large nets usually succeeds in leaping out and escaping. It grows to be at least six feet long. When not above two feet long it is much esteemed for food. In Calcutta it is largely used for stocking ponds. Inch-long fish in six months grow to be ten or eleven inches long and to weigh twelve to fourteen ounces. THYNNICTHYS SANDKHOL, Sykes, *sándkul* or *sándi*, is silvery with a purplish head and very small scales. It grows more than eighteen inches long. It has been found only in the Godávari and its feeders and neighbouring ponds.

The fishes classed in the genus BARBUS have no horny covering to their lips, and their eyelids are not adipose. BARBUS TOR, H. B., *mhasala*, the mahaseer of English sportsmen, is greenish above, becoming silvery shot with golden below. Its lower fins are reddish yellow. Its scales are large. It grows at least five feet long and ninety pounds in weight. One 3¼ feet long and one foot high weighed forty-two pounds. It grows to the largest size and is most abundant in mountain or rocky streams. NEMACHEILICTHYS RUPPELLI, Sykes, *mura*, is greenish yellow with brown bars down to the lateral line, and a white abdomen. It has an elongated snout and six prominent whiskers. It grows to be four inches long. It seems to be peculiar to the Deccan. NEMACHEILUS BOTIA, B. H., (C. mooreh, Sykes), also called *mura* (M.), is grayish with about a dozen sloping bars above the side line. Its back fin is orange with rows of black spots. The slightly forked tail has seven dark bars. Its length is three inches.

MURENIDÆ. The Eel Family is represented by one species, Anguilla bengalensis, Gray et Hard. (A. elphinstonei, Sykes), *ahir*. Its ground colours, which are brownish above and yellowish below, are often covered with black spots and blotches. The back and bottom fins have light coloured edges. It is an irritable creature, swelling its head when angered, and looking in general like a serpent. It grows more than four feet long, but the native stories of eels fifteen feet long are probably mistaken. It is valued in medicine and sells at a good price.

Besides these the following species have been recorded: *Válshivda*, like a *shingála* but with a bigger head; *kurdu*, about four inches long and three round with a red body, round head, and weighing one-eighth of a pound; *ámblya*, a white fish of the size of a man's finger; *mala* like *ámblya* but black; *potulo*, half a foot long, and white, weighing from one-eighth to one-half of a pound; *khandri*, half a foot long, dark brown, and weighing one-fourth to one-half pound; *kánusha*, like the *khandri*, but reddish; *padi jhorya*, also called *jhirugal* or *thegri*, three inches long, white, and weighing one-sixteenth of a pound; *kolas*, six to eighteen inches long

reddish, with a big head and fins; *chálat*, six inches long, white and flat, weighing one-eighth to one-half pound; *valanj*, three feet long and weighing eight pounds; *vádis*, three feet long, fins yellow and red, and weighing six to twelve pounds; *dokda*, one inch long and black; *teplya*, like the *dokda* but of mixed white and black. *Jhinges* or prawns, from one to six inches long and one-sixteenth to one inch round are also found.

Except the *maral*, all these species breed only once a year at the beginning of the rains. The *maral* breeds twice a year in January and in June. They lay their eggs in the banks of rivers and ponds where the water is shallow, or in small channels or water-courses. The fry can live only in places of this sort as they can get their food without being carried away by the current.

There are no private rights in fisheries, and as the rivers are dragged and fished without restriction large numbers of spawning and undersized fish are destroyed. Fish are caught by nets, pieces of cloth, and hooks and lines, and sometimes at night by torch-light. The smallest mesh is about the size of a grain of gram $\frac{1}{8}$ to $\frac{1}{32}$ of an inch. Besides by hooking, baiting, and trapping, fish are caught by poisoning. The plants generally used in poisoning pools are *kuchla* or *kájra* Strychnos nuxvomica, the *rámet* Lasiosiphon speciosus, *hinganbet* Balanites roxburghii, *supti* Tephrosea suberosa, and *sher* Euphorbii tirucalli. Pool poisoning is wasteful as it kills all the fish old and young, and it is unwholesome, injuring the fish as an article of food and spoiling the water. Fish are sold or eaten fresh by fishermen, and are never salted. They are sold in markets or taken from house to house in villages and towns. Their price varies from $\frac{3}{8}d.$ to $1\frac{1}{2}d.$ ($\frac{1}{4}$-1 *a.*) a pound in villages and from $2d.$ to $3d.$ ($1\frac{1}{3}$-2 *as.*) a pound in towns. Fish are sometimes exchanged for grain. The small fish weight for weight are not as valuable as the large fish. Dry fish are imported from the Konkan. About two-thirds of the people eat fish, but fish does not form part of the regular diet of any except the fishing classes.

CHAPTER III.

POPULATION.

Chapter III. Population.

CENSUS DETAILS. *1872-1881.*

ACCORDING to the 1881 census the population of the district was 751,228 or 112·69 to the square mile. Of these Hindus numbered 706,557 or 94·05 per cent; Musalmáns 39,592 or 5·27 per cent; Christians 4821 or 0·64 per cent; Pársis 179 or 0·02 per cent; Jews 65; Sikhs 8; and Buddhists 6. The percentage of males on the total population was 50·79 and of females 49·20. The corresponding returns for 1872 were a total of 778,337 or 117·09 to the square mile, of whom Hindus numbered 732,447 or 94·10 per cent; Musalmáns 42,722 or 5·48 per cent; Christians 1973 or 0·25 per cent; Pársis 91; Jews 67; Bráhmos 6; and Others 1031. Compared with the 1872 returns the 1881 returns show a decrease of 27,109 or 3·48 per cent which is due to the mortality and emigration during the 1876-77 famine.

Birth-place.

Of 751,228 (males 381,602, females 369,626), the total population, 682,451 (males 350,589, females 331,862) or 85·52 per cent were born in the district. Of the 68,777, who were not born in the district, 25,328 were born in the Nizám's country; 14,806 in Poona; 8185 in Násik; 5243 in Sholápur; 3847 in the Rajputana states; 2348 in Sátára; 1206 in Khándesh; 1101 in the Konkan districts; 1036 in the Bombay Karnátak districts; 922 in Gujarát; 620 in Bombay; 314 in Madras; 129 in Goa, Diu, and Daman; 2707 in other parts of India; and 985 outside of India.

Language.

Of 751,228 the total population, 679,960 (343,738 males, 336,222 females) or 90·51 per cent spoke Maráthi. Of the remaining 71,268 persons, 42,051 or 5·59 per cent of the whole spoke Hindustáni; 18,163 or 2·41 per cent spoke Márwári; 6242 or 0·83 per cent spoke Telugu; 2487 or 0·33 per cent spoke Gujaráti; 1164 or 0·15 per cent spoke English; 504 or 0·06 per cent spoke Kánarese; 362 or 0·04 per cent spoke Hindi; 163 or 0·02 per cent spoke Portuguese-Konkani or Goanese; 64 spoke Tamil; 58 spoke Arabic; 4 spoke Burmese; 2 spoke Baluchi; 2 spoke Danish; and 2 spoke German.

Age.

The following tabular statement gives the number of each religious class according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions but show the difference of sex:

AHMADNAGAR POPULATION BY AGE, 1881.

AGE IN YEARS.	HINDUS.				MUSALMÁNS.				CHRISTIANS.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1 ...	9652	2·69	10,369	2·97	507	2·52	533	2·73	65	2·27	57	2·90
1 to 4 ...	33,526	9·35	36,814	10·57	1830	9·10	1998	10·25	204	7·14	241	12·26
5 to 9 ...	52,039	14·51	51,469	14·78	2955	14·69	2867	14·71	350	12·25	339	17·25
10 to 14 ...	46,982	13·10	38,859	11·16	2637	13·11	2174	11·15	311	10·88	232	11·80
15 to 19 ...	26,006	7·25	25,692	7·38	1312	6·52	1310	6·72	206	7·21	137	6·97
20 to 24 ...	25,644	9·15	31,374	9·01	1447	7·19	1696	8·70	400	14·00	173	8·80
25 to 29 ...	35,283	9·84	33,373	9·58	1886	9·38	1785	9·15	405	14·18	177	9·00
30 to 34 ...	32,665	9·11	30,787	8·84	1795	8·92	1747	8·96	265	9·27	165	8·39
35 to 39 ...	23,561	6·57	19,843	5·70	1350	6·71	1188	6·09	188	6·58	102	5·19
40 to 49 ...	34,058	9·49	31,303	8·99	1886	9·38	1795	9·21	229	8·01	153	7 78
50 to 54 ...	15,633	4·36	15,207	4·36	949	4·72	892	4·57	89	3·11	76	3·86
55 to 59 ...	6912	1·92	6108	1·75	433	2·15	369	1·89	51	1·78	29	1·47
Above 60 ...	16,553	4·61	16,845	4·84	1116	5·55	1135	5·82	93	3·25	84	4·27
Total ...	358,514		348,043		20,103		19,489		2856		1965	

AGE IN YEARS.	PÁRSIS.				OTHERS.				TOTAL.			
									Males.	Percentage on Males.	Females.	Percentage on Females.
Up to 1 ...	1	1·15	5	5·43	4	9·52	..	...	10,229	2·68	10,964	2·96
1 to 4 ...	10	11·49	7	7·60	3	7·14	8	21·62	35,573	9·32	39,068	10·56
5 to 9 ...	12	13·79	21	22·82	7	16·66	7	18·91	55,363	14·50	54,703	14·79
10 to 14 ...	9	10·34	9	9·78	3	7·14	3	8·10	49,942	13·08	41.277	11·16
15 to 19 ...	6	6·89	4	4·34	3	7·14	1	2·70	27,533	7·21	27,144	7·34
20 to 24 ...	8	9·19	8	8·69	1	2 38	6	16·21	27,500	7·20	33,257	8·99
25 to 29 ...	6	6·89	10	10·87	3	7·14	1	2·70	37,583	9·84	35,346	9·56
30 to 34 ...	8	9·19	6	6·52	3	7·14	3	8·10	34,736	9·10	32,708	8·84
35 to 39 ...	5	5·74	5	5·43	4	9·52	2	5·40	25,108	6·57	21,140	5·71
40 to 49 ...	5	5·74	11	11·95	3	19·04	3	8·10	36,186	9·48	33,265	8·99
50 to 54 ...	6	6·89	1	1·08	1	2·38	2	5·40	16,678	4·37	16,178	4·37
55 to 59 ...	4	4·59	1	1·08	...	...	1	2·70	7400	1·93	6508	1·76
Above 60 ...	7	8·04	4	4·34	2	4·76	...	..	17,771	4·65	18,068	4·88
Total ...	87		92		42		37		381,602		369,626	

Marriage.

The following table shows the proportion of the people of the district who are unmarried, married, and widowed :

AHMADNAGAR MARRIAGE DETAILS, 1881.

	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
HINDUS.												
Unmarried.	93,671	90,283	39,677	12,994	13,695	793	9730	781	4231	772	161,004	105,623
Married ...	1491	8185	7030	25,139	11,945	24,107	49,255	59,717	110,479	70,095	180,200	187,243
Widowed...	55	184	275	826	366	792	1942	4149	14,672	49,226	17,310	55,177
MUSALMÁNS.												
Unmarried.	5243	5188	2486	1279	1008	103	1054	95	451	113	10,242	6778
Married ...	47	208	142	877	292	1168	2192	3149	6169	4017	8842	9419
Widowed...	2	2	9	18	12	39	87	237	909	2996	1019	3292
CHRISTIANS.												
Unmarried.	614	624	289	168	156	22	558	18	162	10	1779	842
Married ...	5	12	21	64	48	106	241	313	706	417	1021	912
Widowed...	...	1	1	...	2	9	6	19	47	182	56	211
OTHERS.												
Unmarried.	37	48	11	11	8	1	5	1	3	...	64	61
Married ...	...	...	1	1	1	4	13	23	47	28	62	56
Widowed ..	...	...	...	...	...	...	...	1	3	11	3	12

Chapter III. Population.

CENSUS DETAILS.

Occupation.

According to occupation the 1881 census returns divide the population into six classes:

I.—In Government Service, Learned Professions, Literature, and Arts, 18,039 or 2·40 per cent.
II.—In Domestic Service 5970 or 0·79 per cent.
III.—In Trade and Commerce 4458 or 0·59 per cent.
IV.—In Agriculture 268,428 or 35·73 per cent.
V.—In Crafts and Industries 53,554 or 7·12 per cent.
VI.—In Indefinite and Unproductive Occupation, including Children, 400,779 or 53·35 per cent.

Houses.

According to the 1881 census, of 138,204 houses, 108,796 were occupied and 29,408 empty. The total gave an average of 20·73 houses to the square mile, and the 108,796 occupied houses an average of 6·90 inmates to each house.

Villages.

According to the 1881 census seven towns had more than 5000 and one of the seven more than 10,000 people. Excluding these seven towns, which together numbered 69,862 or 9·29 per cent of the population, the 681,366 inhabitants of Ahmadnagar were distributed over 1327 villages, giving an average of one village for 5·02 square miles and of 513·46 people to each village. Of the 1327 villages 118 had less than 100 people, 219 between 100 and 200, 545 between 200 and 500, 300 between 500 and 1000, 118 between 1000 and 2000, 17 between 2000 and 3000, and 10 between 3000 and 5000.

Communities.

Except in Koli parts of Akola where the duties of the village clerk and of many of the village servants extend over a group of four or five villages, the village communities are generally complete. The chief men are the *pátils* of whom, except in some small villages, there are usually two, one the revenue or *mulki* and the other the police *pátil*. As the representatives of Government the *pátils* have great authority and as a rule are much respected by their neighbours. Still as knowledge carries with it power, the *kulkarni* or village clerk has often more influence than the headman. Under the police *pátil* are the *jágliás* or village watch of whom there are one two three or more according to the size and wealth of the village or town. In addition to these who are all in receipt of Government allowances, in each village are a certain number of servants who are paid by their fellow-villagers in return for certain specified work which they are expected to perform whenever called upon. These payments are made yearly at harvest time in grain and are called *balutás*. These village servants are divided into three classes and receive *balutás* according to their class. The first class including the *sutár* or carpenter and *chámbhár* or cobbler, are entitled to two shares; the second class including the *nhávi* or barber, the *parit* or washerman, the *lohár* or blacksmith, the *máng* or rope-maker, and the *kumbhár* or potter receive 1¼ shares; and the third class including the *bhat* or Hindu priest, the *mulla* or Muhammadan priest, the *koli* or water-carrier, the *sonár* or goldsmith, and the *gurav* or temple ministrant receive one share each. The share varies according to the crop; it is yearly fixed between the Bhat and the Kunbi. When the Bhat has received his allowance all the others come and claim theirs. In the case of millet and other grain crops a share would be about 2

per cent of the outturn. On sugarcane crops it is calculated somewhat differently and a share would represent twenty to twenty-five pounds of *gul* or coarse sugar, for every *bigha* or half an acre of crops. Besides these classed servants the Mhárs are entitled to an allowance somewhat less than that claimed by the first class that is two shares. In addition to these a host of persons live on the Kunbi, and partly as a right and partly out of charity get grain allowances. Thus the Támboli or betel leaf seller in reward for supplying *pán* or betel leaves on certain festivals, the Gondhli and Bharádi for playing the drum at the temple, and the Gosávi or beggar all expect and receive something. In return for these allowances, the Sutár, Lohár, and Chámbhár are expected to keep all field tools in repair. If any new work is required of them they receive extra payment. The Mángs on being provided with materials make whatever ropes are required. The Kumbhár provides all the earthen pots necessary for ordinary house use. The Nhávi is expected to attend and shave the male population whenever called upon, but on each occasion he receives a cake of bread in addition to the yearly allowance. In the event of a marriage he distributes water to the guests, and, in return, he is entitled to a cake of bread from each and to the turban which the bridegroom takes off during the ceremony. The Parit washes the villagers' clothes, and at marriages lays down floor cloths for the bridal procession to walk over, and thereby becomes entitled to the present of a new *sádi* or robe for his wife. The Bhat or priest practically does nothing in return for his share. When called to a marriage or other ceremony he is always paid according to private arrangement. The Mulla's position is much the same. He is always expected to attend and pronounce the blessing when a sheep or a goat has to be slain. For this he too is always paid by being asked to partake of the feast. The Sonár has also a sinecure. In former days he was expected to test all coins but this duty has ceased. The Koli supplies water on festivals and at marriages, and it is also part of his duty to clean and keep in order the village office. The Gurav cleans and takes care of the village temples, and on any public feast has to provide leaves for the guests to dine off. The Mhárs are the village messengers and servants of all work. One of them is always supposed to be present at the village office and to forward to the next village any Government letter or package that may arrive. It also falls to them to show the way to any traveller who may want a guide.

Bráhmans[1] according to the 1881 census included fifteen classes with a strength of 32,586 or 4·51 per cent of the Hindu population. The details are: Bráhmans.

[1] The Ahmadnagar Hindu population details are compiled from materials supplied by Major S. Babington, Superintendent of Police, and Ráo Bahádur Naráyan Ganesh Deshpánde, District Deputy Collector.

Ahmadnagar Bráhmans, 1881.

DIVISION.	Male.	Female.	Total.	DIVISION.	Male.	Female.	Total.
Deshasths	13,900	13,349	27,249	Konkanasths ...	684	571	1255
Devrukhás	4	3	7	Márwáris	606	365	971
Dravids	7	6	13	Pardeshis	490	365	855
Govárdhans ...	233	252	485	Shenvis	67	64	131
Gujarátis	64	25	89	Tirguls	105	89	194
Jáis	478	473	251	Vidurs	52	46	98
Jambus	23	26	49				
Kánadás	33	20	53	Total ...	16,846	15,740	32,586
Karhádás	100	86	186				

Deshasths.

Deshasths, meaning either Local or Upland Bráhmans, are returned as numbering 27,249, or 83·74 per cent of the Bráhman population. They are found all over the district. Each village has at least two Bráhman houses, the village priest's or *joshi's* and the village clerk's or *kulkarni's*. They seem to be very early settlers. The word Deshasth according to some authorities means local; according to others it means upland to distinguish them from the Konkanasths or Chitpávans of the coast. The Nagar Deshasths have no tradition or memory of any former settlement. Unlike Chitpávans they have no regular surnames, their family names being either place or calling names. The names both for men and for women do not differ from those in use among Poona and Sátára Deshasths. Their family stocks are Agasti, Angirasas, Atri, Bhrigu, Káshyap, Vasishth, and Vishvámitra. Their family gods are Bahiravnáth of Sonári in Ahmadnagar, Shridevi of Tuljápur, Shriganpati, Khandoba of Jejuri, Shrinarsinh of Poona, and Shri Vyankatesh of Tirupati in North Arkot. They belong to two divisions Rigvedis and Yajurvedis, called after the Veds which they study and follow. Of Yajurvedis there is a further division called Kánvas. Yajurvedis are also called Mádhyandins because they perform their religious ceremonies, including the prayers or *sandhya*, at noon instead of at dawn as is done by Rigvedis. The two divisions eat together but do not intermarry. The Yajurvedis are somewhat darker and are said not to be so cleanly as the Rigvedis. As a class Deshasths are dark strong and somewhat coarse-featured for Bráhmans with round and flabby cheeks, the women being fairer and shorter than the men. Their Maráthi differs from classical Maráthi by the use of the lingual instead of the dental *n*, and by changing the short *a* of roots to *i* long when the termination *to* of the present tense is added, as *kari-i-to* instead of *karato* he does. This practice is commoner among women than among men. They live in one or two-storeyed houses with mud or stone walls and tiled or thatched roofs which are covered with earth and beaten hard. Their house goods include low stools, cots, carpets, blankets, bedding, and metal vessels. The rich have begun to use chairs, tables, hanging lamps, and other articles of European furniture. They keep Bráhman servants as water-drawers and god-servants who worship the house gods Vishnu, Shiv, Surya or the Sun, Ganpati, and Devi. Maráthás, Dhangars, Kolis, and other lower class servants employed out of doors are not allowed to enter into their kitchens, dining rooms, or house-shrines. Bráhman women never touch the low class servants; if they do they afterwards bathe.

Mhárs, Chámbhárs, and other impure classes, if they visit a Bráhman house may not pass inside of the veranda. Deshasths own cattle and keep horses, dogs, peacocks, and parrots as pets. The dogs are never allowed to enter the god-room or kitchen, nor do the women touch them. They are good cooks, and moderate eaters, except the priests whose gluttony is a byeword. Their staple food includes rice, millet bread, split pulse, vegetables, wafer biscuits or *pápads*, and condiments, with clarified butter and curds. Poor Deshasths eat millet bread and pulse boiled in water and mixed with pounded chillies. At the houses of the rich special dishes are daily prepared for the head of the house, which the other members of the family do not share. This practice has given rise to such phrases as *Ráv sáhebá purti ámbti* A Sauce for the Rávsáheb, or *Kháshya purti Vátibhar* the Master's Cupful. Deshasths are known for their skill in cookery. Their special dishes are *polis* or rolls of sugar and dough corresponding to English rolly-polies, sweet balls called *ládus*, sugar and rice or *sákharbhát*, curds seasoned with sugar and spices called *shrikhand*, *básundi* of boiled milk sugar and spices, and various condiments called *koshimbirs*. They bathe daily. After bathing they dress in a silk or newly washed and untouched cotton waistcloth and some elder or the family priest worships the house gods, and offers water or *tarpan* to the gods and family ghosts, and food with sandal paste and flowers to the gods. After finishing their morning prayer or *sandhya*, all of the men dress in their sacred robe and sit to their morning meal. Before tasting the food they perform the *chitráhuti* or invocation of Chitra, the officer of Yama the god of death and the god himself with his staff of spirits. Then follows the *aposhani* or water-sipping in the name of the fire in the human body, eating five morsels in the names of the five airs that sustain human life.[1] When they have eaten they again sip a little water and wash their hands and faces. They are strict vegetarians except when, at long intervals, they eat what is left of the offering at a goat sacrifice. Their caste rules forbid the use of liquor, but, especially of late years, this rule is not carefully kept. Hemp water or *bháng* is freely drunk by some, and many chew tobacco with betel leaves nuts and lime. Men shave the head except the topknot and the face except the moustache and eyebrows. Women plait the hair into a braid or *veni* which they tie in an open half ring or *khopa* at the back of the head. The open half ring or *khopa* fashion is slowly giving way to the practise of rolling the hair into a solid ball or knot known as the *buchada* or knot. The men's indoor dress includes a waistcloth or *pancha*, a shouldercloth, and sometimes a shirt or *bandi* of chintz or woollen cloth. When men go abroad, they wear a turban, a long waistcloth, a coat, and a pair of country shoes. Elderly and pious men wear white turbans, and never put on red silkbordered waist or shouldercloths. Women, whose favourite colours are black and red, dress in a long Marátha robe passing the skirt back between the feet and covering the

[1] These five airs or spirits are *prán* chief air, *apán* down air, *vyán* through air, *udán* up air, and *samán* digestive air, with *Brahman* the spirit of the universe at their head.

Chapter III. Population. BRÁHMANS. *Deshasths.*

bosom and shoulders with one of its ends, and a bodice with a back and sleeves stopping at the elbow and having the ends tied in a knot under the bosom. Both men and women have a store of rich clothes and ornaments for holiday wear and for grand occasions, similar to those of the Deshasths of Sholápur and of the Chitpávans of Poona. Every married woman rich or poor must every day wear a gold nosering or *nath*, the lucky neck thread or *mangalsutra*, the earrings called *bugadis*, and the toe-rings called *jodvis*. As a rule they are somewhat slovenly, extravagant, orderly, easy-going, open-handed, and so wanting in push and vigour that they are called *dhámyas* or stay-at-homes. They belong to two classes, clerics including both *vaidiks* who are men versed in Vedic lore and *shástris* or *purániks* who are versed in legends or sacred books, and *grihasths* or laymen. The laymen include moneylenders, moneychangers, bankers, landholders, and village accountants or *kulkarnis*. Many are hereditary district officers, *deshmukhs* or *deshpándes*, who, though they have ceased to perform Government service, hold hereditary estates instead of service. The women mind the house and do not help the men, as the proverb says: The weaver's wife does the whole work, the gardener's half; the oilman's wife is his master, the Bráhman's his creditor,[1] that is she is always dunning him. Boys above twelve are apprenticed to their father's trade and are trained in three or four years. The traders are well-to-do, the priests complain that the people give less than they used to give, and the landholders complain that Government take more than they used to take. Many landholders do not till themselves and they say that their Kunbi servants and underholders leave but a small balance to the masters and overholders. Many of the villagers and about one-third of the townspeople are said to be in debt. A strict Deshasth layman rises at four, washes, and repeats his morning prayer or *prátahsmaran*. He bathes, changes his clothes repeating the Vedic hymn called *purushsukta*, says his morning prayer or *sandhya*, worships the family gods, and sits reading a sacred book or *pothi* till eight. He then goes to market to buy vegetables or does other business, returns at noon, washes his hands and feet, does his midday worship or *sandhya*, offers water or *tarpan* to the Vedic deities and to family ghosts, performs the daily sacrifice or *vaishvadev* that is an offering to all the Vedic deities, and along with any one who happens to join him at or before the time of the sacrifice, offers food to the gods. After dinner he washes his hands, eats a sweet basil or *tulsi* leaf, takes a *shatpávli* or walk of one hundred paces around his room, and has a nap or *vámkukshi* literally a left-side lying. He wakes about half-past two, attends to business for an hour or two, reads a sacred book, goes to hear a reader, or attends the mixture of religious song and sermon known as a *harikirtan*. At sunset he returns, visits the village temple, washes his hands and feet, changes his clothes, burns frankincense before the family gods, performs his evening prayers, reads his sacred books, repeats the praises of the gods and takes his supper. After supper he reads the

[1] The Maráthi runs: *Sagali Sályáchi, ardhi Mályáchi, Dhanin Telyáchi, rinkarin Bhatáchi.*

holy book again or sings sacred songs or *bhajan* till ten or eleven, and retires for the night. The number of laymen who bathe in the early morning is small. A trader rises at six and soon after goes to his shop. He returns at noon, bathes, performs his midday service, worships his house gods, and takes his morning meal. They rest a little, go back to their shops, return between nine and ten, wash their hands and feet, change their clothes, repeat their prayers, take their supper, and go to bed at eleven. A Bráhman in the service of Government or of a trader bathes hurriedly, repeats the morning prayer or *sandhya*, takes his food, and attends office, returns home at six, sups at eight, talks with his friends, and goes to rest at ten or eleven. Landholders get up in the early morning, go to their fields, return at noon, bathe, rattle through their prayers, take their food, rest for an hour, go back to their fields, come home at sunset, hurry through the evening rites, sup, and go to sleep. Landholders are the least religious class of Deshasth Bráhmans. The clerics rise before the laymen, go through their morning rites, and visit their patrons' houses. When they have no business abroad, they sit at home, repeating the *veds* or reading some sacred book or *purán*, or they spend their time in making sacred threads or *jánavas*. They are careful to perform daily rites both in the morning and evening. A Deshasth matron rises before her husband, sweeps and cleans the house, and makes provisions ready for cooking, fetches water from the well, bathes and goes to the kitchen at eleven, gives bathing water to her husband and children, serves them with food, and eats from the dish out of which her husband has eaten. She cleans the kitchen, scoures the cooking vessels, washes and dries the clothes, and if she has time takes a nap. About five she starts for a temple or some place where a sacred book is being read, takes with her a small cup full of dry rice or millet, strews it on the ground before the reader or the god, and in honour of Lakshmi the goddess of fortune, draws in the rice heap a picture of a lotus or of the lucky cross called *nandi*. She returns at sunset, lights the lamp, and cooks supper, she feeds her children and sets them to learn their lessons, takes her food after her husband has eaten, tidies the kitchen, and goes to bed. In a large family the women divide the house work between them. The elder women leave the heavy work to the younger women and devote themselves to the morning and evening service of the gods and to taking care of the children. An elderly Bráhman women's morning is passed in worshipping the sweet basil plant or *tulas*, or in walking round the shrine of some god and feeding the children. She dines with the men, rests an hour or two, pays and receives visits, listens to some Vishnu-slave or *Haridás*, that is a preacher who repeats and explains sacred books and songs, returns home at sunset, takes a light meal, repeats prayers or *bhajan*, and retires for the night. Young women, between sixteen and thirty-five while at their husband's, are not allowed to go out except to pay visits. At their father's they have more freedom. Children take three meals a day, one between nine and ten in the morning, and two others with their parents. The rest of their time they spend either at school or play or in learning their daily lessons.

Deshasth Bráhmans rank as the head of local Hindus. They e with other Bráhmans, but on certain occasions treat them as

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BRÁHMANS. *Deshasths.*

inferior. A Deshasth will never ask a Chitpávan or a Devarukha to dine at his house on a mind or *shráddh* feast or to officiate at any of his ceremonies, while a Chitpávan has no objection to ask a Deshasth. They are held in respect by other Bráhmans, and, as the possessors of all religious knowledge, and the chief and indispensable persons in all religious ceremonies, they have considerable importance among all Hindus. They are either Smárts that is followers of Shankarácharya the apostle of the doctrine that the soul and the universe are one, or Bhágvats who hold that the soul and the universe are distinct. They worship all Bráhmanic gods and goddesses, and keep the ordinary fasts and feasts; they make pilgrimages to Álandi, Allahabad, Benares, Gaya, Jejuri, Násik, Pandharpur, Rámeshvar, and Tuljápur. Their customs are the same as those of the Chitpávan Bráhmans of Poona or the Deshasths of Sholápur, and they perform their ceremonies according to the ritual laid down in the Yajurved. On the birth of a male child the father throws himself into a well with all his clothes on, dresses in fresh clothes, and, in the presence of his and his wife's relations, lets a couple of drops of honey and butter fall into the child's mouth. Mother Sixth or Shashthi is worshipped on the fifth day with flowers, sandalpaste, and food. The mother remains impure for twelve days when she is bathed and becomes pure, and the child is laid in a cradle and named. At four months old the child is taken out of the house to see the sun, and after its fifth or six month it is fed with cooked rice. When between one and three years old, if the child is a boy, his head is shaved, and between his fifth and his eighth year, he is girt with the sacred thread or *jánava*. They marry their girls before they come of age, and their boys before they are twenty or twenty-five. The offer of marriage comes from the girl's father. When a girl comes of age, she is held impure for three days, is seated in a wooden frame, and is given sweet dishes by her relations and friends. On the fourth day she is bathed and presented with new clothes. Musicians play for three days, and, on any day before the sixteenth, when she joins her husband. They burn their dead, do not allow widow marriage, and practise polygamy and early marriage. They shave their widows' heads. They have a caste council and along with Konkanasths, Karhádas, and Devrukhás form the local community of Bráhmans. Caste disputes are settled at caste meetings and doubtful matters are referred to the Bráhman communites of Násik, Wái, or Benares. The decrees of Shankárácharya at Shankesvar in Kolhápur are final and any one who disobeys them is put out of caste. The power of the pontiff is said to be on the decline. They send their children to school. Town Deshasths are fairly off; village Deshasths are poor.

Devrukhás.

Devrukha's, or Bráhmans of Devrukh in Ratnágiri, are returned as numbering seven, and as found in Párner, Shevgaon, Kopargaon, and Akola. They are not permanent settlers and are employed in the revenue and judicial service of Government. They say that their ancestors were Deshasths before they went to Ratnágiri. Formerly the Deshasths thought it unlucky to dine with them; but this feeling is passing away. Devrukhás have no divisions and they marry among themselves. Their surnames are Bhole, Dáng[illegible] Ghondse, Joshi, Junekar, Mule, Padvale, Shitup, and Sobalkar. T[illegible]

belong to fifteen family stocks or *gotras* of which the most important are Atri, Bháradváj, Gargya, Káshyap, Kaundinya, Kaushik, Jamadagni, Shándilya, Savanak, and Vasishth. Members of the same family stock cannot intermarry, but sameness of surname is no bar to marriage. They look like Deshasths and both men and women are strong, healthy, and somewhat dark. They speak correct Maráthi, and in house, food, and dress do not differ from Deshasths. They are clean, hardworking, thrifty, and hospitable, but hot-tempered and rude. They are Smárts or followers of the doctrine of Shankaráchárya that the soul and the universe are one. They have no special religious or social customs. In all these points they follow local Deshasths or the Devrukhás of Ratnágiri and Poona. They have a caste council and settle social disputes at meetings of castemen. They send their boys to school, and are well-to-do.

BRÁHMANS. *Devrukhás.*

Dravid or South Indian Bráhmans, numbering thirteen, are a poor and needy class of beggars.

Dravids.

Govardhan or **Golak** Bráhmans, numbering 485, are scattered in small numbers all over the district. They perhaps take their name from Govardhan or old Násik near which many hold posts as village priests. The name of Golaks or bastards was perhaps given to them by later Bráhmans because they continued to allow widow marriage.[1] They are divided into Kunds the descendants of a Bráhman widow and Rands the descendants of a Bráhman woman by a man who is not her husband. The two divisions eat together and intermarry. Both are also called Gomukh or cow-mouth Bráhmans. They do not differ from Deshasths in appearance, language, or dress. They live in houses one or two storeys high with brick walls and tiled roofs, and their house goods include boxes, stools, cots, cradles, carpets, blankets, and metal vessels. They own servants, cattle, and parrots. They profess to be strict vegetarians but rank below Bráhmans who take neither food nor water from their hands. Both men and women are untidy, but hardworking, frugal, and grasping. Like regular Bráhmans they employ themselves for the most part in service, trade, and landholding, and occasionally act as priests both among themselves and among the low castes. At other times they call Yajurvedi Bráhmans to whom they say their forefathers mortgaged their Bráhmanical privilege of priesthood. A good many hold the position of stipendiary village clerks; it is not known whether any are hereditary clerks. They rank next to the regular Bráhmans who are careful to debar them from the Bráhmanical privileges of receiving gifts *dánpratigraha* and the study of the Veds *vedádhyápana*, and treat them as low class Hindus. They send their children to school, and are fairly off though none are rich.

Govardhans.

Gujara'ti Bra'hmans, including Audichs, Nágars, and Shrimális, numbering eighty-nine, are found in small numbers in the town of Nagar and in the Párner, Shrigonda, Karjat, Kopargaon, Sangamner, and Akola sub-divisions. They remain in the district

Gujarátis.

[1] Compare Bombay Gazetteer, XVI. 41.

Chapter III. Population. BRÁHMANS. *Gujarátis.*

only ten months in the year, returning to Gujarát in October. The names in common use among men are Daulatrám, Jerám, Jivrám, Pitámbar, Purshotam, and Venirám; and among women Gangábái, Khushálbái, Náthibái, Pálibái, Punjibái, and Rádhábái. Like other Gujarát Bráhmans they have no surnames, but sameness of stock name either on the father's or on the mother's side bars marriage. Among the Trivdimevdás the leading stocknames are Bhárdváj, Shándilya, and Vasistha. At home they speak Gujaráti, and abroad use a rough Maráthi with a Gujarát accent and a large mixture of Gujarát words. They are of middle height and strongly made, and in colour either dark or fair. Most have straight and sharp noses, and thick face hair. All live in the houses of men of other Gujarát castes or in temples. They have little furniture except brass and copper cooking and drinking vessels. They have neither servants nor domestic animals. They are good cooks and heavy eaters, each eating one or two pounds of food at a meal. Their staple diet is rice, bread, vegetables, and pulse sauce, though all four dishes are rarely cooked for the same meal. Their holiday and wedding dishes are *polis* or sugar rolly polies and *lápsi* wheat flour boiled with sugar and clarified butter and cooled. They perform almost all Bráhman daily rites, and they use neither animal food nor liquor. The men shave the head except the topknot, and the face except the moustache and in a few cases the cheeks. The men dress in a waistcloth, a shouldercloth, a jacket or coat, and a turban. Almost all wear a rosary of basil beads. Some have ornaments worth 10*s.* to £5 (Rs. 5-50). The women wear a petticoat and a short-sleeved backless bodice fastened behind by two strings. Besides by the bodice the upper part of the body is covered with a scarf. All their ornaments are of Gujarát fashion and are worth £1 to £10 (Rs. 10-100). They are poor and have no separate clothes for holiday wear. As a class they are clean, hardworking, honest, even-tempered, and thrifty. Most are beggars and priests to Gujarát Vánis. They take alms from no one but Gujarát Vánis. Some are water-carriers, fetching water for drinking and other house purposes for rich local Bráhmans, who drink at their hands but do not eat with them. Others are cooks in the houses of Gujarát Vánis. They rank with other Bráhmans. In the morning the men beg and the women mind the house. A family of four or five spend 16*s.* (Rs. 8) a month. They are a religious class, respecting other Bráhmans besides their priest who belongs to their own caste. They are Yajurvedis and consider Shankaráchárya, the pontiff of Smárt Hindus as their religious guide. They worship Ganpati, Mahádev, and Vishnu, and make pilgrimages to Benares and Rámeshvar. They have great faith in soothsaying and some of them are skilled astrologers. They also believe in witchcraft. The rich perform all the regular sixteen sacraments, the rest keep only three, thread-girding, marriage, and death. Except that the goddess Sati is not worshipped on the fifth day, their lying-in rites differ little from those of local high caste Hindus. On the twelfth day four or five married women cradle and name the child. Each is given a little turmeric powder to rub on her hands and face and vermilion to mark her brow. They spend £1 to £2 (Rs. 10-20) on a birth. A three

girding costs £2 10*s.* to £5 (Rs. 25-50), and differs in few respects from the practice among Deshasth Bráhmans. At the thread-girding the boy, instead of on an altar or *bahule*, is made to stand in a square at each of whose corners is a pile of earthen jars. One or two feasts are given to caste people. Girls are married at an early age. Widows are not allowed to marry, their heads are shaved, and they are not allowed to wear bangles or the lucky necklace or *mangalsutra*, or to mark their brows with red. They may wear a bodice with a back, but never their usual backless bodice, and they are forced to lead an ascetic life. Polygamy is allowed and practised, and polyandry is unknown. A girl's marriage costs £5 to £10 (Rs. 50-100), and a boy's £5 to £15 (Rs. 50-150), for the boy's father has sometimes to pay for both. The offer of marriage comes from the girl's parents and marriages are held on fixed lucky days. They keep to the Gujarát wedding customs which differ from Deccan customs chiefly by having instead of an altar or *bahule*, a square with a pile of red and white striped pots at each of its corners. The wedding is marked by one or more feasts. Unlike Deccan Bráhmans they do not mark a girl's coming of age by any rejoicings. On the fourth day she is bathed and her lap is filled with rice a cocoanut and a betelnut by four or five married women, who are given turmeric powder and vermilion to rub on their hands, faces, and brows. A death costs £1 to £2 (Rs. 10-20). Like local Bráhmans they burn their dead, except children of less than a year. Unlike local Bráhmans they carry the fire on a cowdung-cake instead of in a fire-pot and all the male relations of the deceased shave the moustache. All who accompany the funeral bathe after the body has been burnt and then return. The rest of the funeral and mind-rites or *shráddhs*, are the same as those of other Bráhmans. Though so small in number, they form a distinct community. Small breaches of caste rules are punished by fines, and serious offences by loss of caste. The fines are generally spent on a caste feast. They keep their boys at school till they are about fifteen, they take to no new pursuits, and show no signs of improving their position.

Ja'is, or Bastard Bráhmans, are returned as numbering 921, and as found in small numbers in all sub-divisions except in Akola. They are degraded Bráhmans, the illegitimate children of Marátha mothers by Bráhman fathers. Other Bráhmans look down on them and neither eat nor drink any thing touched by them. They are like Maráthás, some of them dressing in Marátha and others in Bráhman fashion. They eat no flesh and drink no liquor. Except that they cannot act as priests, they follow the same callings as Bráhmans. They are husbandmen, traders, clerks, house servants, and beggars. In customs and religion they differ little from Bráhmans except that Vedic texts are not repeated at their ceremonies. The classical Sanskrit text is used instead of the Vedic, and all Bráhman rites are performed. They gird their sons with the sacred thread between eight and twelve. Early marriage, polygamy, and widow-marriage are allowed and practised, and polyandry is unknown. They are bound together by a strong caste feeling, and settle their social disputes at meetings of adult castemen instructed and advised by

Chapter III. Population. BRÁHMANS.

learned and respectable local Bráhmans. They send their children to school. As a class they are poor.

Jambus.

Jambus are returned as numbering forty-nine and as found only in the Nagar sub-division. They are said to have come from Jambusar in Broach, but when and why is not known. They are also called Khisti or moneylending Bráhmans from their former occupation of moneylending. They are strict vegetarians and drink no liquor. Nothing in their dress or customs differs from the appearance and customs of local Bráhmans who during the last twenty-five or thirty years have begun to eat with them. But Jambus as a rule marry among themselves. They are owners and cultivators of land, and some are employed in Government service as clerks. They are fairly off.

Kánadás.

Ka'nada and Telang Bráhmans, with a strength of fifty-three, come from South India and are not settled in the district. They speak Maráthi introducing into their speech many foreign words and phrases. In religion they are Rigvedis, and their customs and ceremonies are the same as those of Rigvedi Deshasths with whom they eat and drink though they do not intermarry. They hold Mahádev and Vishnu in special reverence, and earn their living either as clerks or as beggars. As a class they are well-to-do.

Karhádás.

Karha'da's, from Karhád in Sátára at the meeting of the Krishna and Koyna rivers, are returned as numbering 186. They are chiefly Government servants posted in Ahmadnagar city. Most are in the district only for a time but a few are settled. They have no subdivisions and marry among themselves and occasionally with Deshasths and Konkanasths. The names for men and women do not differ from those among Konkanasths, and their surnames are Bákre, Devasthali, Dhavale, Dhore, Ghánte, Gune, Gurjar, Haigriv, Kárkirde, Karmarkar, Kibe, Shaháne, and Shevade. They have ten family stocks which are the same as the Chitpávan stocks, the chief being Atri, Jamadagni, Káshyap, Kutsa, and Naidhruv, and families belonging to the same stock do not intermarry. Though a few are fair and handsome, as a class they are darker less well-featured and sturdier than the Konkanasths. Their speech is Deccan Maráthi. Their houses are of the better class, one or two storeys high with brick walls and tiled roofs; and their house goods include cots, bedding, chairs, benches, low stools, and metal drinking and cooking vessels. They keep servants, cattle, parrots, and monkeys. They are vegetarians and have strict and well-kept rules against the use of liquor. Their women are famous for their skill in cookery. A family of five spends £1 to £2 (Rs.10-20) a month on food. They dress like local Bráhmans. The women wear false hair and deck their hair and bodies with flowers and ornaments. As a class they are clean, neat, hardworking, orderly, and hospitable. They are writers in Government service, pleaders, husbandmen, traders, money-changers, moneylenders, astrologers, and beggars. They are Smárts holding that God and the soul are one, and paying equal honour to Shiv, Vishnu, and other Bráhman gods. They principally worship the goddess Bhaváni, and were formerly believed, apparently with truth, occasionally to propitiate her during the *navarátras*

September by the sacrifice of a Telang or Karháda Bráhman whom they asked to their house for dinner, and poisoned. Their family priest belongs to their own caste, and their religious teacher is Shankaráchárya of Shankesvar in Kolháp'ur. In religion and customs they do not differ from the local Deshasths who eat and occasionally marry with them. They are one of the four classes who form the local Bráhman community, and settle social disputes at meetings of the men of all four classes. They send their boys to school, and are well-to-do.

BRÁHMANS. *Karhádás.*

Konkanasth or Konkan, also called **Chitpa'van** apparently Chiplun Bráhmans, numbering 1255, are found in small numbers all over the district. They are not residents and have lately come in search of employment. They are fair and thrifty like the Chitpávans of Poona from whom they differ little either in appearance or in religious or social customs. They are divided into Rigvedis and Ápasthambhs or Yajurvedis. On account of the legend in the Sahyádri Khand that the name Chitpávan means pure from the pyre, and that they are descended from foreigners, they prefer being called Konkanasths to being called Chitpávans. A few are priests, and most are clerks or pleaders. They are a well-to-do and saving class.[1]

Konkanasths.

Ma'rwa'ris, or Márwár Bráhmans, are returned as numbering 971 and as found in almost all parts of the district except in Shrigonda and Karjat. They belong to the Panchgaud or northern group of Bráhmans, and are called Chhadnyáti or more commonly Chhanyáti Bráhmans, as they include six divisions, Dáyam or Davich otherwise called Dáyave, Gujargaud, Gaud Sárasvat, Rhandelvál or Gaud, Párikh, and Shikhaval. These eat together and form one community but do not intermarry. They came into the district about two hundred years ago as priests to Meshri Vánis who were already settled in the district. The names in former use among men and women were like those among Osvál and Meshri Márwáris, Hukumchand, Hemchand, and Ritkarna. Now they are called after gods and sacred places as Hari Náráyan and Rámchandra among men; and Ganga, Sarasvati, and Yamuna among women. *Maháraji* or sir and *pandyáji* or learned sir are added to men's names, and *ái*, *bái* and *mái* to women's names. Each division is marked by different surnames. Those of the Dáyaves are Chápade, Kakade, Málavadi, and Murdel; those of the Gauds, Bayádajoshi, Baval Preyáth, Bávalya Byás, Bhadányajoshi, Byás, Gurav Pradhán, Haritvál, Kalavade, Kata, Nágvinjoshi, and Panchlungya; those of the Gujar-Gauds, Chobe, Nábarajoshi, and Panchariranjejoshi; those of the Parikhs, Agnotistivade, Baragajoshi, Gávjabora, Golyabyás, Kashapájoshi, Khatádebyás, Madatvál Tivadi, Mudakyabyás, Takingyábora, and Tivadabaya; those of the Sárasvats, Bodavajhe, Bhandiye, Gudgile, Guráve, Kayáljoshi, Ráláni, Lodvajhe, Motjoshi, Páthak, Samudrajoshi, Sársuvájoshi, Tavanyájoshi, Tugnáit, and Upádhe; and those of the Shikaváls, Dukhártivade, Pandit, Távadinágale, and Vajhe.

Márwáris.

[1] Details are given in the Poona Statistical Account.

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BRÁHMANS. *Márwáris.*

Their family gods are Báláji of Tirupati, Devi, and Suryanáráyan; and their family stocks are Bháradváj, Káshyap, Vasishth, and Vatsa. Members of the same family stock cannot intermarry, but sameness of surname is no bar to marriage. They are like Meshri Márwári Vánis; their home tongue is Márwári and they speak a corrupt Maráthi abroad. They live in hired houses one or two storeys high with stone or mud walls and tiled or thatched roofs. Their houses are clean, and their vessels are well scoured. Their house goods include low stools, carpets, boxes, and metal vessels. They keep servants and own a cow or a horse, but have no pets. They are great eaters and good cooks. They eat once a day either at noon or at night when they feel hungry. At home they are moderate eaters, and, when asked to dine, they eat so much that they can last without food for one or two days. They are known for their fondness for sour and sweet dishes, and their special dishes include wheat or gram flour, sweet balls or *ládus*, fried cakes or *shirápuris* stuffed with wheat-flour boiled in clarified butter and mixed with molasses, rice, split pulse, and clarified butter with sugar. They are strict vegetarians and of vegetables never touch garlic, onions, or carrots. Their staple food includes wheat or millet bread and split pulse with clarified butter; rice is one of their holiday dishes. They bathe regularly before their morning meal and perform the daily Bráhmanic rites like other district Bráhmans. They keep from flesh and liquor on pain of loss of caste, and some of them eat opium, smoke tobacco and hemp flower or *gánja*, drink hemp water or *bháng*, and chew tobacco with betel leaves nuts and lime. Men and women dress either like Maráthas, or like Meshri Márwáris with two-coloured turbans and Márwár-shaped shoes. They shave the head except the top-knot and side knots and the face except the moustache and eyebrows. They wear gold earrings or *kudis*, a silk thread or *anant* tied round the right arm, and a talisman or *táit* with a string passed through it about their neck. They are hereditary priests and beggars and take to no new callings. Their monthly earnings vary from 16*s*. to £1 (Rs. 8-10). Their numbers have lately increased, and their profits have been lowered by competition. The men rise at six, bathe, worship their gods, say their morning prayers and go to their patrons' where they read the almanac or *panchán*g, and tell them what time is lucky and what unlucky for their business. While moving to and from their patrons' they buy vegetables and leave them at their houses, and come home at noon. They again either bathe or wash their hands and feet, perform the daily sacrifice or *vaishvadev*, that is a boiled rice offering to all Vedic gods and sages or *rishis*, offering water to the Vedic gods and family ghosts, and food to the family gods, and take food after, as a rule, performing the usual Bráhmanic rites before and after the meal. When their meal is over they smoke or chew tobacco with betel leaves, nuts, and lime, and rest for an hour or two or sit repeating the god's praises or *stotras*. They again wait on their patrons, return home at sunset, wash their hands and feet, repeat sacred prayers or *stotras*, sup on some one article of food or on sweetmeats, indulge in their usual habit of smoking or chewing tobacco, and retire for the night. The women rise before their husbands

clean the house and the yard, wash them with cowdung, separate grain from the husk and pound it, scour pots, wash clothes, and attend to the kitchen. They eat when their husbands have finished, clean the kitchen and vessels, rest for a time, make ready for cooking, take to needle work, fetch water, light the house at night, sup after the men, and go to bed at ten or eleven. Boys attend school, and girls work under their mothers or play with their neighbours. They rank with Deccan Bráhmans and never eat with them though each may take water from the other. They are religious, worshipping their family gods and keeping all Bráhmanic rites. They have a priest of their own, who officiates at their marriage and other ceremonies. They revere Deshasth Bráhmans as a class and give them money gifts or *dakshinás*, but do not ask them to conduct their ceremonies. Some are Smárts and others are Bhágvats. They worship all Bráhmanic gods and visit all Hindu sacred places. Their chief holidays are *Gangor* and *Shílásaptami* in April, *Akshatritiya* in May, *Chhoti* and *Baditiths* in July and August, *Dasara* in September, *Sankránt* in January, and *Basantpanchami* or *Shimga* in February-March; and their fasts are the lunar elevenths *ekádashis*, and fourteenths *pradoshas*, *Rámnavmi* in April, *Gokulashtami* in August, *Ganesh chaturthi* in September, and Shiv's Night or *Maháshivrátra* in February. Besides these the pious among them keep fortnightly fasts or *chándráyan vrats*, when they eat morsels of solidified milk increasing the quantity as the moon waxes from one to fifteen morsels and again reducing the quantity from fifteen morsels to one as the moon wanes. Their religious teacher is a Dravid Bráhman of the Smárt sect. Their pontiff is Shankaráchárya of the Shringeri monastery in North Maisur. They believe in witchcraft and soothsaying and in the power of evil spirits. Early marriage and polygamy are allowed and practised; widow marriage is forbidden, and polyandry is unknown. They keep the sixteen Hindu sacraments or *sanskárs*, except the ceremony when a girl comes of age. On the fifth day after a birth the goddess Satvái is worshipped as among local Bráhmans, and the child is named on the twelfth or thirteenth. The mother is given a mixture of *pipal* roots, ginger, and cumin seed for the first three days, and rice and clarified butter for the next ten days. Boys are girt with the sacred thread after they are eight, and married when they are twenty. Girls are married between eight and fifteen. They burn their dead and mourn them ten days. Their rites at all the sacraments or *sanskárs* do not differ from those observed by local Bráhmans. They are bound together by a strong caste feeling, and settle social disputes at meetings of castemen. Breaches of social discipline are punished with loss of caste for a time or for ever. They have no headman, and do not refer caste matters to their pontiff Shankaráchárya. They send their boys to school and keep them at school till they are about fifteen. They take to no useful pursuits.

Pardeshis.

Pardeshi, or North Indian Bráhmans, are returned as numbering 855, and as found scattered in search of work over the district especially in the town of Ahmadnagar. They have come lately into the district from North India in search of work and many of

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BRÁHMANS. *Pardeshis.*

them, when they have enough to live on, retire to Northern India. All are of the Gaud or northern stock including Kanaujs, Kásths, Sárasvats, and Sarvaryás. They claim to belong to the Angirasas, Brahaspati, Bháradváj, Káshyap, Káttyáyan, and Vasishth family stocks. The names in common use among men are Dayáshankar, Dvárkáshankar, Devidin, Ganjácharn, Gaurishankar, Girdhárilál, Gangádin, Hanumánprasád, Rámprasád, and Shivaprasád; and among women, Dhondábái, Gangábái, Rádhibái, Sánhábái, Sitábái, and Yamunábái. The words Maháráj, Lálasáheb, Bábusáheb, and Panditji are added to men's names; and Bavásáheb, Kákisáheb, and Máisáheb to women's names. Their surnames are Agnihotri, Báchape, Chaube, Dave, Mishra, Páḍe, Páthak, Shukla, Tivári, and Trivedi. Sameness of stock but not sameness of surname is a bar to marriage. They speak Hindi at home and a corrupt Maráthi abroad. Their family gods are Mahádev and Vishnu whose shrines are both at Benares and Oudh. They are divided into Gaud, Kanauj, Maithil, Sárasvat, and Utkal, who neither eat together nor intermarry, except that if a girl gives a large enough dowry she can be married to a boy belonging to a higher subdivision. Of these the Kanaujs alone are found in Ahmadnagar. They are again divided into Rigvedis, Sámvedis, Atharvavedis, and Yajurvedis, who neither eat together nor intermarry. As a class they are wheat-coloured, tall, strong and well-built and can easily be known from the people of the district by their size, their fine features, and their martial bearing. They live in one-storeyed houses of the better class like those of local Bráhmans, with walls of brick and tiled roofs. Their houses are proverbially clean, and their house goods include low stools and metal vessels. Very few own cattle or pet animals though some keep servants. They are great eaters but not such good cooks as Deccan Bráhmans. Few eat more than once, and none eat more than twice a day. Their staple food is wheat-flour cakes with pulse and relishes, curds, and clarified butter. Their special holiday dishes are balls or *ládus*, wheat-flour cakes fried in clarified butter or *puris*, milk boiled with rice and seasoned with sugar and spices or *khir*, and wheat cakes stuffed with pounded pulse and molasses or *puranpolis*. They are strict vegetarians, and are careful to keep the rule against the use of liquor. Many smoke *gánja* or hemp flower, drink hemp water or *bháng*, and chew tobacco with betel leaves, nuts, and lime. The men never shave the head, but cut the hair close. They shave the face except the moustache and whiskers. Women dress their hair with care and plait it into braids which they draw back and wear at the top of the neck, decking the braids with false hair and sometimes with flowers. The men to a certain extent have assumed the local style of dress, and wear a waistcloth, a shoulder-cloth, a shirt, a coat, a Marátha turban or headscarf called *phenta* rolled round the head, and a pair of shoes or country boots. The women hold to the Upper India dress, a petticoat, a pair of drawers or *lahangas*, a coloured sheet or *odhani* which covers the bosom and part of the head, and a backless bodice with its ends tied at the back. Both men and women have a store of clothes for holiday wear or for great occasions and put on ornaments like those worn by the Bráhmans of the district. Every married

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Pardeshis.

woman wears the lucky necklace or *mángalsutra*, the nosering or *nath*, and wristlets or *pátlis*, but, unlike local Bráhman women, they never wear toerings. As a class they are clean, honest, hot-tempered, independent, courteous, and hospitable. They set great store upon the honour of their women. They are hereditary soldiers, traders, farmers, and contractors. Their earnings vary from £1 to £8 (Rs. 10-80) a month, and as a class they are free from debt. Most of them leave their wives in Upper India, those who bring their women get no help from them except that they mind the house. Their daily life does not differ from that of local Bráhmans and they stop work on all Hindu holidays. They rank with Deccan Bráhmans but do not eat together, though they do not object to drink water at each other's hands. One marked difference between the practical religion of the two classes is that Deccan Bráhmans have little scruple about committing sins, even crimes. Washings and penances wipe off sin as easily as they cleanse from ceremonial impurity. The Upper India Bráhmans profess a horror of these views. Nothing they say can wipe away the stain of a wilful breach of the religious or moral law. In other points the purifications of the two classes of Bráhmans closely resemble each other as they perform the same rites and study the same Veds. They are religious, following the Veds, worshipping all Bráhmanic gods, and keeping all Hindu fasts and feasts. They have their own family priests but ask Deshasths to conduct their ceremonies, which differ little from those of Deshasths except that they worship the goddess Satvái on the sixth instead of on the fifth day after the birth of a child. They are bound together by a strong caste feeling, and settle social disputes at meetings of adult castemen. Breaches of social discipline are punished with loss of caste which the offender is seldom again allowed to join. They recognise Shankaráchárya as their high priest, but never refer social questions for his decision. They send their boys and not their girls to school, keeping them at school till they can read and write and cast accounts. They take to new pursuits and are fairly off.

Shenvis.

Shenvis, numbering 131, are found in small numbers in Ahmadnagar, Párner, Shrigonda, Jámkhed, and Shevagaon. They are the descendants of Sharmás, and are said to have been brought by Parashurám the sixth incarnation of Vishnu from Bengal to help him in performing ceremonies in honour of his ancestors. They settled in Goa in the Southern Konkan, and are said to have left Goa and passed chiefly to Belgaum and Dhárwár in the sixteenth or seventeenth century in consequence of the Portuguese hatred of Hindu rites. The Ahmadnagar Shenvis are new-comers probably within the last fifty years and live as Government servants and traders. They are divided into Shenvis or Sárasvats, Sástikars, Bárdeshkars, Kudáldeshkars, and Bhálavalkars. In the Konkan these divisions neither eat together nor intermary, but in the Deccan, where all are strangers, they eat together though they do not intermarry. In appearance, house, dress, food, drink, and character they do not differ from their brethren in Kánara or Goa. They are followers of the Rigved and are either Smárts that is believers in the doctrine

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BRÁHMANS. *Shenvis.*

that the soul and the universe are one, or Bhágvats who hold that the soul and the universe are distinct. Their religious teacher who belongs to their own caste is the high priest of the Sonavda monastery in Sávantvádi. They believe in witchcraft, soothsaying, and the power of evil spirits. Early marriage and polygamy are allowed and practised, and polyandry is unknown. The heads of widows are shaved, and they are not allowed to marry on pain of loss of caste. Their social and religious customs do not differ from those of the Shenvis of Kánara and Goa.[1] They are bound together by a strong caste feeling, and settle social disputes at caste councils. The decisions of their religious teacher are final in caste matters, and persons who do not obey him are put out of caste. They send their boys to school, and are well-to-do.

Tirguls.

Tirguls, or Betel-Vine Growers, with a strength of 194, are found in Ahmadnagar, Párner, and Jámkhed. The name Tirgul or threefold is locally derived from the Sanskrit *trikula* of three families. The story is that a Bráhman married three wives, a Bráhman a Kshatriya and a Vaishya, whose descendants formed the class of Tirguls. Whence and when they came into the district is not known. They have no divisions. Their surnames are Arenkelle, Árole, Bhinge, Javalkar, Kogule, Mahájane, Maháshabde, Maindarge, and Supekar. Their names do not differ from those in use among local Bráhmans. They belong to five family stocks or *gotras*, Bháradváj, Kaushik, Káshyap, Lohit, and Napa. Persons belonging to the same family stock cannot intermarry. They speak corrupt Maráthi, live in houses of the better sort, and neither eat flesh nor drink liquor. Both men and women dress like Maráthás, and are clean, thrifty, orderly, hardworking, hospitable, and honest. They are well-to-do. Except a few who are in Government service they are employed chiefly in growing the betel vine. They used to rank with local Bráhmans, but a meeting of the Bráhman community declared them degraded because they killed the insects which infest the betel vine. They are Smárts and worship all Bráhmanic gods, and keep the ordinary fasts and feasts. Their social and religious customs are the same as the local Deshasth customs. They study the Veds and follow the tenets of the Yajurved. They have a caste council at which social disputes are settled. They send their children to school, and are fairly off.

Vidurs.

Vidurs, or Bastard Bráhmans, numbering 98 are found all over the district except in Párner, Shevgaon, and Akola. They are the illegitimate sons of Bráhman women. Like Jáis they follow the same occupation as ordinary Bráhmans except the priesthood, and are identical with them in appearance, character, customs, and religion.

WRITERS.

Writers include two castes with a strength of 167. Of these 148 (males 77, females 71) were Káyasth Prabhus and 19 (males 14, females 5) were Pátáne Prabhus.

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[1] Details are given in the North Kánara Statistical Account, Bombay Gazetteer, XV. Part I. 139-168.

WRITERS.

Káyasth Prabhus.

Ka'yasth Prabhus are returned as numbering 148, and as found in the town of Ahmadnagar and the sub-division of Jámkhed. They have come from Kolába and Thána in the Konkan in search of employment, some of them being clerks in Government offices and others pleaders. They formerly held high posts under Government, and there is one Prabhu Inámdár in Jámkhed. In look, speech, food, drink, and dress they do not differ from their brethren in Kolába, Thána, and Poona.[1] They eat flesh and drink liquor, and, as a rule, are clean, orderly, honest, thrifty, and hospitable. They are clerks and pleaders, and as a class are well-to-do. They rank next to Bráhmans and above Kunbis. During the time of the Peshwás the Chitpávans are said to have treated Káyasth Prabhus very harshly because they wore the sacred thread and because they were dangerous rivals both as soldiers and as civil officers and clerks. Their family gods are Ganpati, Khandoba, Tuljábhaváni, and other Bráhmanic gods, and they keep the regular Bráhmanic feasts and fasts. Their priest is a Deshasth Bráhman who conducts all their ceremonies. They worship their family gods with sandal paste and flowers daily and offer them food. Early marriage and polygamy are allowed, widow marriage is forbidden, and polyandry is unknown. Their social and religious customs do not differ from those of their caste people in Kolába. They send their children to school and are a pushing class.

Pátáne Prabhus.

Pa'ta'ne Prabhus are returned as numbering eighteen and as found in the town of Ahmadnagar only. They have come to the district during the last fifty years, and are employed in Government service as clerks and pleaders. They resemble their kinsmen in Thána and Bombay in all points. There have been no changes in their religious or social customs, as they generally go to their native places to marry their children. They are well-to-do.

TRADERS.

Traders include eight classes with a strength of 21,108 or three per cent of the Hindu population. The details are:

Ahmadnagar Traders, 1881.

DIVISION.	Males.	Females.	Total.
Gujarát Jains	175	116	291
Ditto Vánis	300	272	572
Komtis	90	93	183
Kunam Vánis	790	655	1445
Lád Vánis	195	166	361
Meshri Márwáris	270	231	501
Osvál ditto	7995	6556	14,551
Sansári Jangams	1601	1603	3204
Total ...	11,416	9692	21,108

Gujarát Jains.

Gujara't Jains, also called Shrávaks, numbering about 300, are found in small numbers in Akola, Jámkhed, Kopargaon, Sangamner, Shevgaon, and Shrigonda. Rishabhdhvaj and Pundarik are said to be the founders of their class, and Vardhamánsvámi and Gautam the founders of their faith. According to their own account they formerly dwelt in Oudh and accepted Jainism along with Bharat a Solar Kshatriya the great disciple of Vardhamánsvámi. They

[1] Details are given in the Poona Statistical Account.

Chapter III. Population. TRADERS. *Gujarát Jains.*

are called Gujars because after leaving Oudh they settled in Gujarát. When and why they came to Ahmadnagar they do not know. The names in common use among men and women are the same as those used by Vaishnav Gujars and the men add *shetji* or master and *bháyiji* or brother to their names. Their surnames are Bhandári, Ganchi, Mulávera, Nánávati, Patu, Párekh, Saráph, Sháha, and Vakháriya. Persons bearing the same surnames may not intermarry. Their home tongue is Gujaráti, and their family god is Párasnáth. They marry among themselves. In appearance and habits they do not differ from Gujar Vánis. They live in one-storeyed houses with brick walls and thatched or tiled roofs. They own cattle and employ servants. Their dress does not differ from the dress of Vaishnav Gujars except that the women wear the petticoat or *lahanga* under the robe. They live on millet bread, pulse, and vegetables, with clarified butter and sugar. They are strict vegetarians, use no narcotics, and drink no liquor. They take two meals a day one about noon, the other before sunset. They are hardworking, sober, frugal, and orderly, and live as shopkeepers, moneylenders, landholders, and petty dealers. The women spend their time in house work and embroidery. The men rise at six, bathe, visit Párasnáth's temple, and sit in their shops till eleven. They return at noon, take their midday meal, rest till two, and again go to their shops. They take their evening meal before sunset, go back to their shops, and stay there till nine, and retire to rest at ten. The women bathe, visit the temple, and mind the house, taking their food after their husbands and going to bed at eleven. Boys go to school or work under the eye of their fathers or of some relation, and girls help their mothers in the house. They rank with Vaishnav Gujars though neither class eats from the other. They are religious, and their family god is Párasnáth. The devout fast on the second, fifth, eighth, eleventh, fourteenth, and fifteenth of every fortnight. In *Chaitra* or April from the seventh to the fifteenth of the bright half and the first nine days or *Navarátra* in *Ashvin* or September they strictly abstain from food and drink. They belong to the *Digámbar* or sky-clad that is naked-god worshipping sect of Jains. Their priest is a Gujarát Bráhman whom they ask to officiate at their marriage ceremonies. They hold Bráhmans in great reverence, and their religious teacher is a Bráhman of their own sect to whom they pay yearly tribute. He preaches Jain doctrines among his disciples, and is succeeded by the one among his pupils whom the Jain community considers the most worthy. They believe in soothsaying but profess not to believe in witchcraft or evil spirits. Their only sacrament or *sanskár* is marriage. On the fifth day after the birth of a child the women of the house worship the goddess Satvái and the child is named on the twelfth. Though the mother is not considered impure in consequence of the birth, the members of her husband's family do not visit the temple for twelve days. The girl's brow is marked with vermilion by a Bráhman priest who worships Ganpati and Varuna in the presence of the boy's parents and relations, and announces the proposed marriage. When the betrothal is completed neither party can draw back from a marriage. After two or three years comes the ceremony of *simanti* or bridegroom

worship at the boundary of the village, when the girl's father presents the boy with a cocoanut and 2*s.* (Re. 1). The pair are rubbed with turmeric paste two or three months before the marriage day. The girl first receives the turmeric powder mixed with oil, and the women of her house, with music and a band of friends, take a little of the oil and turmeric to be rubbed on the boy. On the day before the marriage, at both the boy's and the girl's, to please the gods, an earthen pot or *sugad* is brought from the potter's, its outside is white-washed, and a red thread is coiled round its neck. The boy in his house and the girl in her house fills the pot with rice, offers it sandal paste, vermilion, and flowers, and leaves it in one of the corners of the house. The other details do not differ from those performed at a Bráhman marriage. They do not raise the marriage altar or *bahule*, but form a square of earthen pots, arranged in lines, with a bamboo stake driven into the ground at each corner of the square and with horizontal bamboos lashed to the corner poles. The Bráhman priest blesses the pair strewing rice on them and they are husband and wife. The priest performs all the rites while the couple sit before him. During or before the ceremony the bride is presented with ornaments and the priest is given a fee of £4 (Rs. 40). They have no *sunmukh* or mother-in-law's looking at the bride. The mother-in-law sees the girl's face at the time of marriage; she is not, as among Deccan Bráhmans, brought with great pomp after the troth plighting or *pánigrahan*. Friends and relations are feasted for two or three days and the marriage ends with a caste feast at the girl's. Then the pair go to the bridegroom's and throw rice on the earthen pot or *sugad*, which was already worshipped in the name of the marriage guardian or *devak*. The Kunbi customs of *jhál* or handing over and of the *jhenda* or war dance form part of their wedding rites. Girls are impure for three days after coming of age. On the fourth they are bathed and allowed to join their husbands without any special rites. They burn their dead. Kinsmen are not held impure because of a death happening in the house, nor are any memorial or mind rites performed. The mourners do not leave the house for three days after the funeral and shave their heads on the fourth day and visit the temple. Early marriage and polygamy are uncommon and polyandry is unknown. They have a caste council and settle social disputes at meetings of the caste without any reference to their religious teacher. Breaches of social discipline are punished with loss of caste. They send their boys to school and keep them at school till they are fifteen or sixteen. They take to no new pursuits and are well-to-do.

Gujarát Vánis.

Gujara't Va'nis are returned as numbering 512, and as found in Akola, Jámkhed, Nagar, Nevása, Ráhuri, Sangamner, and Shevgaon. They include the two divisions of Vadnagari and Visnagari Vánis, and claim descent from the Vaishyas the third of the four traditional Hindu tribes. They have no record or tradition of their coming to Ahmadnagar, except that they are supposed to have been settled about ten generations or three hundred years. The names in common use among men are Dámodardás, Dwárkádás, Haridás, Krishnadás, Mádhavdás, Parabhudás, Vallabhdás, Vishnudás, Vithaldás, and

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Gujarát Vánis.

Uttamdás; and among women Bhágirthibái, Jamnábái, Krishnábái, Káveribái, Motibái, Rakhamábái, Sundarábái, and Vithábái. They have no surnames. Their family god is Vyankatesh or Báláji of Tirupati. Some are Vadnagars and others Visnagars from the towns of those names in North Gujarát. All in the district are said to belong to the Vishe division of these two classes. The two classes eat together but do not intermarry. As a rule they are wheat-coloured, regular and delicate featured, and weak, the women being fairer than the men. Their home tongue is Gujaráti, but out of doors they speak Maráthi. They live in houses like those of upper class Hindus, one or two storeys high, with brick walls and tile roofs, and floors of beaten clay. Their house goods include tables, chairs, low stools, bedding, quilts, blankets, and metal vessels. They own cattle and sometimes horses; parrots are their only pets, and they keep servants. They are good cooks and moderate eaters. Their staple food includes rice, wheat flour cakes, split pulse, and vegetables, and their fondness for sweet and sour articles and their dislike of pungent articles are proverbial. Their special dishes include fried wheat cakes stuffed with boiled wheat flour mixed with molasses called *shirápuris*, various sweet flour balls or *ládus*, sugared rice or *sákharbhát* boiled in clarified butter and seasoned with spices, and *básundi* that is boiled milk sweetened with sugar and spices. They do not eat onions, garlic, radishes, or carrots. They bathe daily and offer food to the family gods with flowers and sandal paste. Before they take their morning meal, they feed the cows on rice and clarified butter with pulse called *gográs* or the cow's share. They give caste feasts at marriages. They neither eat flesh nor drink liquor, and use no narcotics except hemp water or *bháng* which they drink on festive occasions and during the hot weather. Some of them chew tobacco with betel leaves nuts and lime. The men have assumed the local Bráhman style of dress including a waistcloth, shouldercloth, coat, Bráhman turban, and shoes. The women dress in the backed and short-sleeved Deccan bodice, and a long Marátha robe, hanging like a petticoat from the waist to the ankles without drawing the skirt back between the feet. The upper end is drawn over the head and covers the shoulders and bosom. Men shave the head except the topknot, and the face except the moustache and eyebrows; and women plait their hair in braids which they tie in an open semicircular knot at the back of the head. They do not deck the hair with flowers or false hair. Both men and women keep a store of rich clothes brought from Ahmadabad, Nágpur, Paithan, and Yevla, and have a large number of ornaments like those worn by local Bráhmans. As a class they are clean, social, orderly, thrifty, and hospitable, but timid, dishonest in their dealings, and frugal even to stinginess; their love of money is proverbial. Trade is their hereditary calling. Those who have no capital begin by working as servants and clerks at the shops of rich merchants and in time become partners. None of them till the land or earn a living as house servants. They are grocers, cloth-dealers, moneylenders, and moneychangers. Their trade is brisk in the fair season and they are well-to-do, though they complain that of late years competition has greatly reduced their profits. They bathe

TRADERS.
Gujarát Vánis.

at six in the morning and sit in their shops from seven to eleven or twelve. They dine at twelve, rest till two, and again go to their shops. They do not return till ten, sup, and go to rest. Women mind the house and do not help the men in their shops. They rise at six, clean the house, cook the food, and dine after the men. After a nap they take their needle work, make and receive visits, bow to the god in the temple, make supper ready, sup, and go to bed about eleven. Old women pass much of their time in prayer. Boys go to school and girls work in the house under the mother's eye. They rank below Bráhmans and above Maráthás, and eat from the hands of their own Bráhmans, and occasionally from Deccan and Shenvi Bráhmans and Pánchál. They are religious worshipping all Bráhmanic gods and keeping all Hindu fasts and feasts. Their family gods are Báláji or Vyankoba of Tirupati in North Arkot and Vithoba of Pandharpur in Sholápur, and they make pilgrimages to the leading Hindu sacred places. Their priest is a Gujaráti Bráhman, and in his absence a Deshasth Bráhman is asked to officiate at their marriage, puberty, and death ceremonies. They belong to the Valabhácharya sect. Every male and female should receive religious instruction from the teacher and repeat the verse or *mantra* which the teacher whispers into the ear of the initiated. They bow before him and offer him flowers and sandal paste. They believe in soothsaying and astrology, but profess not to believe in witchcraft, omens, or evil spirits. Of the sixteen Bráhman ceremonies or *sanskárs* they perform the naming, hair-clipping, marriage, puberty, and death ceremonies. The details on each of these occasions differ little from those in use among local Bráhmans. When a boy begins to learn to write he is taken to school on a lucky day with music and a band of friends. In the name of Sarasvati, the goddess of learning, he lays before the slate flowers, sandal paste, vermilion and turmeric powder, sweetmeats, with betel leaves and nuts and a cocoanut, and bows to the slate. Packets of sweetmeats are handed among the school boys. The teacher makes the boy write *Om namas siddham*, corrupted into *O ná má si dham*, that is, Bow to the perfect, and is presented with a roll of betel leaves, nuts, and money, and the learning ceremony or *Sarasvati pujan* is over. Unlike local Bráhmans, girls worship the goddess of fortune or *mangalágauri* before, and never after they are married. Early marriage is allowed and practised; widow marriage and polygamy are forbidden on pain of loss of caste; polyandry is unknown. They have a caste council and settle social disputes at its meetings. Breaches of caste discipline are punished with fine and the decisions of the council are obeyed on pain of loss of caste. They send their boys to school, take to new pursuits, and are well-to-do.

Komtis.

Komtis are returned as numbering 183, and as found all over the district except in Jámkhed, Karjat, Ráhuri, Shevgoan, and Shrigonda. They seem to have come into the district from Telangan, though when and why they came is not known. The names in common use among men are Govinda, Ráma, Vishnu, and Vithoba; and among women Chima, Ganga, Lakshmi, Rama, and Yamuna. Their surnames are Bhingárkar, Chhet, Chitte, Gándhekar, Konakaru,

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Komtis.

Nimbálkar, Niradkar, Pánkar, Sudal, Tamtam, and Vádkar. Persons bearing the same surnames cannot intermarry. Their home tongue is Telugu, and their family god is Báláji or Vyanktraman of Tirupati in North Arkot. They are divided into Jánav and Váni Komtis, the Jánavs weaving and selling sacred threads which the Váni Komtis neither wear nor sell. These two classes eat together but do not intermarry. There is a third class of bastard or Kadu Komtis who eat but do not marry with the other Komtis. They are dark, strong, and flabby, with a round face and small lively eyes. They mark their brows with two perpendicular lines of white sandal paste with a black line between, and shave the head except the topknot, and the face except the moustache. The women tie their hair in a knot but do not wear flowers or false hair. They live in houses like Kunbi houses with brick walls and tiled or thatched roofs. Their house goods include low stools, quilts, and metal and earthen vessels, and they own cattle and horses and other beasts of burden. They are moderate eaters and good cooks and are fond of sour and sharp dishes. Their staple food is millet bread, split pulse, and vegetables, and their pet holiday dishes are *polis* or sugar rolly-polies. They eat flesh except beef and pork and drink liquor. They never offer their gods animal food and on all holidays and fasts abstain from spirituous drinks. Some of them smoke *gánja* or hemp flower and drink *bháng* or hemp water, and all chew tobacco. Men dress in a waistcloth, a shouldercloth, a turban, and shoes or sandals; and women dress in a bodice with a back and short sleeves and a robe falling to the ankles without drawing the skirt back between the feet. Both men and women are fond of bright colours and have a store of ornaments like those of local Bráhmans. As a class they are dirty, hardworking, honest, orderly, and showy, but thrifty and hospitable. Their chief and hereditary calling is dealing in sacred threads or *jánavas* and in copper, brass, and iron vessels which they put in a basket and hawk about the streets, sometimes selling them but generally exchanging them for old clothes. They attend all fairs and visit distant places where they think their wares will find a good market. The women mind the house and beg about the streets. The men rise early, go about selling their pots, and return home in the evening. The women and children leave their homes at six, beg till ten, return home, eat, and rest, leave the house again at two, and beg till dark. They rank below Bráhmans and above Kunbis. A family of five spends 16*s.* to £1 (Rs. 8-10) a month. A house costs £2 10*s.* to £10 (Rs. 25-100) to build, and their belongings are worth £2-10 to £10 (Rs. 25-100). A birth costs 10*s.* to £1 (Rs. 5-10), a thread-girding £1 to £2 10*s.* (Rs. 10-25), a marriage £2 10*s.* to £10 (Rs. 25-100), and a death £1 to £2 10*s.* (Rs 10-25). Every day they lay flowers, sandal paste, and food before the image of Vyankatraman of Tirupati, of Vithoba of Pandharpur, of Devi of Tuljápur in the Nizám's country, of Ganpati, of Khandoba of Jejuri in Poona, and of Máruti, and keep all Hindu fasts and feasts. Their priest is a Telang Bráhman who lives in Poona, and visits their villages once a year, but does not take food at their hands. He officiates at their marriages and receives a yearly tribute in money from each of his followers. In his absence local Bráhmans are asked to take his place at their ceremonies.

TRADERS.
Komtis.

and are much respected. They make pilgrimages to Jejuri in Poona, Pandharpur in Sholápur, and Tirupati in North Arkot. They believe in witchcraft, soothsaying, and evil spirits. Early marriage, polygamy, and widow marriage are allowed and practised and polyandry is unknown. On the fifth day after the birth of a child the goddess Satvái is worshipped. On the twelfth neighbour women meet at the mother's and name and cradle the child. Packets of betel leaves and nuts with boiled gram are handed to the guests and the cradling is over. Boys are girt with the sacred thread between eight and twelve. A booth or porch is built in front of the house and an altar or *bahule* is made. The boy stands on the altar and is girt with the sacred thread or *jánava* with Puránic not Vedic rites. Kinsfolk and friends are asked to dine and the boy's sacred thread is renewed every year on the *Shrávani Paurnima* or August full-moon. Boys are married between fifteen and twenty-five and girls between five and fifteen. The offer comes from the boy's side. His father proposes the match to the girl's father, and, if he agrees, the boy's father marks the girl's brow with vermilion. The priest chooses a lucky day for the marriage, and invitation cards are sent round by the parents both of the boy and of the girl. On a day before the marriage day, to please the gods, a married couple worships a copper coin with a cocoanut and betelnut at the house of each of the parents in the name of Vyankoba and lays sandal paste and flowers before them. The bridegroom visits the bride's village with music and a band of friends, and is married with the same details as Bráhmans, except that Sanskrit verses are used instead of Vedic verses. Friends and relations are feasted and the couple are taken to the bridegroom's. When a girl comes of age she sits apart for three days and is bathed on the fourth. Her brow is marked with a round spot of vermilion and her lap is filled with rice, cocoanut, and fruit. They mourn the dead ten days, and bury or burn them with the same details as Kunbis. On the third day the chief mourner gathers the ashes of the dead and has his face clean-shaved on the eleventh, and caste people are treated to a dinner on the thirteenth. They do not employ a Bráhman at their funerals and hold no mind-feast or *shráddh* in honour of the dead. They are bound together by a strong caste feeling and settle social disputes at meetings of castemen. Smaller breaches of social rules are punished with fine by the castemen, and graver offences are referred to their religious teacher Krishnáchárya whose decision is final and is obeyed on pain of loss of caste. They send their boys to school, but take to no new pursuits and are badly off.

Lád Vánis.

La'd Va'nis are returned as numbering 361, and as found only in Nagar and Shevgaon. When or why they came into the district is not known, but their name seems to show that they came to Ahmadnagar from South Gujarát whose old name (A.D. 150) was Lád or Lát Desh.[1] The names in common use among men and women do not differ from those used by local Bráhmans. Their surnames are Bálate, Chaván, Chikhale, Chaudhari, Gosávi, Joshi, Jháre, Karáde,

[1] Compare Bombay Gazetteer, XII. 57 note 1 and XIII. 435 note 4.

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Lád Vánis.

Khele, Modi, Paithankar, and Shete. Their family gods are Devi of Tuljápur, Mahádev of Singnápur in Sátára, and Vithoba of Pandharpur in Sholápur, and their family-stocks are Agasti, Bháradváj, Garga, Gautam, Jamadagni, Kaushik, Káshyap, Naidhruv, and Vishvámitra. Sameness of family stock but not sameness of surname is a bar to marriage. In appearance and speech they do not differ from local Bráhmans or Sonárs. They live in one-storeyed houses like those used by Kunbis. Their house goods include metal vessels and they own servants, cattle, horses, and pet animals. They are great eaters and poor cooks, and their staple food is bread, pulse, and vegetables. Their dainties include rice, sugar rolly-polies, and split pulse with clarified butter. They bathe daily and worship their family gods before they take their morning meals. They smoke hemp-flower or *gánja* and tobacco, eat opium, and drink *bháng* or hemp-water but never touch animal food or liquor. Both men and women dress like local Bráhmans and have all their ornaments shaped in Bráhman fashion. As a class they are clean, honest, hardworking, orderly, thrifty, and hospitable. They are hereditary dealers in rice, cloth, spices, and groceries. Village Láds are husbandmen or clerks in Government service or under shopkeepers. The women mind the house and help the men in their calling. Children above twelve work under their fathers' eye and in a few years are skilful traders. They work in the shop from morning to noon, return home, bathe and take their food, rest till two, and again go to their shops. They come home at seven, sup, and retire for the night. Their trade is brisk during the Hindu marriage seasons from November to May and on holidays, and they never entirely close their shops. Their monthly earnings vary from 8*s.* to £4 (Rs. 4-40). They complain that competition has lowered their profits. Still they are comfortably off and contented though they have to borrow to meet marriage expenses. They rank above Kunbis and below Bráhmans. A family of five spends £1 to £1 4*s.* (Rs. 10-12) a month. They are religious people, worshipping their family and other Bráhmanic gods, and visiting holy places. Their priest is a Deshasth Bráhman whom they ask to officiate at their leading ceremonies. They keep the leading Hindu holidays, and put on a fresh sacred thread or *jánava* every *Shrávan* full-moon or Cocoanut Day in August. They believe in witchcraft, soothsaying, and sorcery. Early marriage and polygamy are allowed, and polyandry is unknown. Widow marriage is forbidden but the widow's head is not shaved. Boys are girt with the sacred thread at eight and married between fifteen and twenty. Their customs are partly like those of Kunbis and partly like those of Bráhmans, except that the texts are in ordinary not in Vedic Sanskrit. They burn their dead and mourn them ten days. Social disputes are settled at meetings of their castemen, and breaches of social discipline are punished with fines which are generally spent on caste feasts. They send their boys to school and are fairly off.

Kunams.

Kunam or **Kunbi Va'nis,** or Marátha traders, are returned as numbering 1445, and as found all over the district in small numbers. They rank as Shudras or lower class Hindus. They are old settlers who have neither record nor memory of a former home. The names in common use among men are Bápu, Balvant, Dhondu, Govind

and Ráma; and among women, Bhágirathi, Chimani, Ganga, Manu, Sakhi, Sálu, and Thaki. They add the word *shet* or merchant to the names of men and *bái* to the names of women. Their surnames are Áre, Ávári, Ahir, Bodake, Borule, Dandnáik, Dhávare, Godase, Goláde, Gujar, Hágvane, Holkar, Jagdále, Kadekar, Kalaskar, Kále, Kásid, Mitkari, Motále, Nándure, Nikam, Pábhore, Pándule, Pánsambál, Sajgure, Sábele, Sadávarte, Sinde, Todekari, Váskar, and Yevari. Persons bearing the same surname cannot intermarry. Their family gods are Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápur and of Rasin in Ahmadnagar, Dával Malik in the town of Ahmadnagar, Khandoba of Jejuri near Poona, and Vyankatesh of Tirupati in North Arkot. They have two divisions, one which wears and one which does not wear the *ling*, and who differ in no points except that the *ling*-wearers rub their brows with cowdung ashes. They eat together and intermarry. They do not differ from local Marátha Kunbis in appearance or dress, and live in one-storeyed houses with mud walls and thatched roofs. Their house goods include metal and earthen vessels, and they keep servants, own cattle and ponies, and have pet parrots. They are great eaters and poor cooks. Their staple food is millet bread, split pulse, and vegetables, and they are fond of hot dishes. They bathe daily before the morning meal, worship Shiv's emblem the *ling* and their family gods, and offer them food. Caste feasts are given during marriages and after deaths. Their special dishes include wheat cakes stuffed with boiled pulse and molasses, rice, various kinds of wheat-flour balls or *ládus*, and clarified butter. They neither eat flesh nor drink liquor but many chew tobacco with betel leaves nuts and lime. The men shave the head except the topknot and the face except the moustache and eyebrows. The women tie their hair in a knot at the back of the head without decking it either with flowers or with false hair. The men's outdoor dress includes a loincloth or waistcloth, a shouldercloth, a shirt or *bandi*, a coat, a sheet of different colours, and a Bráhman turban. The women dress in a long Marátha robe with the skirt drawn back between the feet and a bodice with a back and short sleeves. Both men and women have a store of clothes and ornaments for holiday wear and for great occasions. As a class they are somewhat uncleanly, hard-working, honest, wanting in forethought, hospitable, and with a good name for honesty. Their hereditary calling is trade. They are grocers, husbandmen, cart-drivers, pack-bullock men, Government and private servants, and labourers. The women help the men by sitting in the shop when the men are away or at work in the field. Boys over eight work in their father's shops or in the fields. Grocers are busy in the fair season and are better off than the others, most of whom are in debt. Traders work from seven to twelve in the morning and from two to eight in the evening. Between October and August which is their busy season husbandmen work in the field from six in the morning to six at night, return home at sunset, and retire for the night soon after supper. The women mind the house and help the men when they have leisure. They stop work for some days during a marriage or after a death. They rank with Kunbis. They are a religious people, worshipping all Bráhmanic gods and keeping all Hindu fasts

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TRADERS. *Kunams.*

and feasts. They pay almost equal reverence to Shiv and Vishnu and go on pilgrimage to A'landi, Benares, Jejuri, Tuljápur, and Tirupati. The priest of those who wear the *ling* is a Jangam, but they also call a Bráhman to their chief ceremonies. They are Sampradáis or followers of Tukárám the famous Maratha Váni moral and religious poet who lived in the seventeenth century, wear rosaries of basil beads, and repeat his couplets or *abhangs* in honour of Vithoba of Pandharpur. Their religious teacher is a devotee of Vithoba and a follower of Tukárám, whom they bow before and offer uncooked food, flowers, and sandal paste. They worship local gods, and believe in witchcraft, soothsaying, and spirits, whom they scare by repeating prayers and with the help of *Devrushis* or Hindu exorcists. Early and widow marriage and polygamy are allowed, and polyandry is unknown. Of the sixteen Hindu sacraments they observe only birth, naming, marriage, puberty, and death with the same rites as those practised by Kunbis. On the fifth day after a birth the goddess Satvái is worshipped and the child is named on the twelfth. At the time of marriage, the god-pleasing or *deva pratishtha* is held at the house of one of the castepeople, and the wedding guardian or *devak* is laid in a winnowing fan and worshipped. Married girls are not allowed to wear the nose-ring before they come of age. On coming of age a girl is considered impure for three days, and on the fourth her lap is filled with rice and she is bathed. The followers of Tukárám burn their dead and mourn ten days; *ling*-wearers bury with Lingáyat rites but hold after-death ceremonies in Bráhman fashion. They have a caste council or *panch*, and settle social disputes at meetings of castemen under the control of the council. A headman, called *shetya*, attends marriages, and the fathers of the bride and bridegroom present him with betel and mark his brow with sandal paste. His office is hereditary, and traders consult him on trade questions. He fixes the market rates and all members of the community are forbidden to undersell on pain of fine or loss of caste. They send their boys to school, take to no new pursuits, and as a class are somewhat depressed.

Meshri Márwáris.

Meshri Ma'rwa'ris, or Bráhmanic Vánis from Márwár, are returned as numbering 561, and as found in small numbers all over the district. Meshri is a short form of Maheshvari, that is worshippers of Mahesvar or the Great God. They are staunch worshippers of Shiv, and say that Shiv restored them to life after they had been turned into stone by a saint whose hermitage hunger forced them to plunder. They are said to have come from Márwár and settled in Ahmadnagar about two hundred years ago. The names in common use among men are Ambádás, Bijárám, Gopáldás, Lachhirám, Mayanirám, Mangaldás, Otarám, Rámsuk, and Saváirám; and among women, Gangábái, Jamnábái, Mathurábái, Pritábái, and Yamunábái. The men add *Shetji* or *Sáháji* to their names, and their surnames are Áju, Bábari, Baladave, Bajij, Batad, Bang, Bhadáde, Bhandári, Bhutade, Buvi, Byaháni, Dáge, Darag, Dramáni, Gelada, Gilade, Hede, Judáni, Jakhote, Jhanvar, Jodar, Jvál, Kálya, Kakáni, Kávare, Khadaláya, Káthiye, Lada, Loya, Lakhote, Loháti,

Mádhane, Málávi, Málu, Miniyár, Mintri, Modáni, Mudane, Mundade, Sádade, Shikachi, Soni, Totale, and Tosanivár. Persons bearing the same surnames can not intermarry. Their home tongue is Márwári, and their family god is Báláji of Tirupati in North Arkot. In appearance, dwelling, food, drink, dress, character, calling, and position they do not differ from Osvál Márwáris. They rise at six and sit in their shops till noon, when they go home, bathe, dine, rest till two, and again go to their shops where they stay till eight, check their accounts, sup, and retire for the night. The women mind the house, dine after the men have dined, and sew and embroider till dark. They cook supper, sup after their husbands, clean the dishes, and go to bed. Boys below twelve go to school, and mothers teach the girls embroidery and singing. As a class they are well-to-do. They are religious, worshipping their family god Báláji or Vyankoba of Tirupati among other Bráhmanic gods, and keeping all Hindu fasts and feasts. Their priest is a Deccan Bráhman who is asked to officiate at their death and marriage ceremonies. Though they belong to the Shaiv sect, they worship Vishnu and visit all sacred places. Their chief holidays are *Akshatritiya* in May, the lunar thirds in *Shrávan* or August when they worship Shitaládevi, *Dasara* in September, *Diváli* in October, *Sankránt* on the twelfth of January, and *Shimga* in March. They fast on all lunar elevenths and fourteenths, on *Rámnavami* in April, on *Janmáshtami* in August, and on Shiv's Great Night in February. The women's fast days are *Vatsávitri* in June and *Shilásaptami* in March. Their religious teacher is a Bairági, otherwise called *kháki* that is the ashman, because he rubs his body with ashes. They believe in witchcraft, soothsaying, and evil spirits. Of the sixteen Hindu sacraments they perform only four, birth marriage puberty and death. On the fifth day after the birth of a child the goddess Satvái is worshipped, but they do not offer her pomegranate flowers or lemon fruit. The mother's room is lighted during the whole night, and her impurity lasts twelve or twenty-seven days. At the end of this she is bathed, and, as among Bráhmans, the child is shown the sun and named. Boys are married between fifteen and twenty, and girls before they are thirteen. At the betrothal the girl worships Ganpati and Varun, and the boy's father marks her brow with vermilion. Six months before the marriage day the girl is presented with ornaments and rubbed with turmeric from three days to two months before the marriage, the intermediate period being spent in feasts, and *gadganer* or processions in which the girl or the boy is seated on horseback and taken from house to house and welcomed by the house women with songs. On returning the boy or girl dismounts and a dough lamp is waved by the sister. Friends and relations are feasted. On the marriage day the boy is seated on horse-back, the marriage coronet or brow-horn is tied to his brow, and he is taken to the girl's house. Before he dismounts a stick is handed to him with which he touches the marriage porch. The Bráhman priest measures the time by a water-clock, close to which a picture of Ganpati is fixed, the couple are made to stand face to face with a curtain drawn between them, and are married at the lucky moment. The ritual is the

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same as that followed at an Osvál Márwári's marriage. When a girl comes of age she is considered impure for three days, bathed on the fourth, and presented with sweet dishes by her female friends and relations. Her lap is filled and she is sent to live with her husband. They burn their dead and mourn ten days. The dead are laid on the bier with a bellmetal cup placed under the pillow, taken to the burning-ground, and burned with the same ceremonies as those performed at the funeral of an Osvál Márwári or a Márwár Bráhman. They are bound together by a strong caste feeling, and settle social disputes according to the opinion of their castemen under the presidency of the council or *panch*. They do not send their children to school, take to new and useful pursuits, and are well-off.

Osvál Márwáris.

Osvál Márwáris are returned as numbering about 14,500 and as found scattered in small numbers all over the district. They are said to have come to Ahmadnagar for purposes of trade within the last 200 years, and many have joined since the beginning of British rule. The men add *chand* or moon, *dás* or slave, *lál* or favourite, and *mal* or warrior to their names, as Punamchand, Bhagvándás, Mániklál, and Bahármal; Bábáji, Bhayáji, and Kákáji are terms of respect used to elders and caste leaders. The names in common use among women are Chandkuvar, Jamni, Kesar, Kasturi, Moti, Rájkuvar, Rambha, Sankri, and Suryakuvar. *Bái* or lady is generally added to women's names. Their surnames are Bahira, Bhalkat, Bhandári, Chándgire, Chopade, Gadhe, Gádháte, Gándhi, Gugale, Gulecha, Kothar, Loda, Lukadrap, Mini, Mutachopada, Párakh, Potharne, Punavate, Sánd, Sángide, Shinge, Sigavi, Sukhadi, Surna, Surána, Surapáni, and Vágmár. Persons bearing the same surnames cannot intermarry. As a rule, like Gujarátis, relationship on the mother's side is held to bar marriage as much as relationship on the father's side. Their home tongue is Márwári and their family gods are Ajitnáth and Párasnáth of Benares, and Rikhabnáth of Dhuleva in Udhepur. Osvál Márwáris have two divisions, Bade Sajans or Big Good men who are of the Dases or Tens, and the Chhote Sajans or Little Good men, who are of the Vise or Score division of the caste.[1] Of the cause of the split in the caste the story is told that, about 800 years ago, a caste feast was given at a village in Márwár when all members were asked except an old widow and her son whose names were forgotten by mistake. The old lady took offence and she and her son separated from the rest of the caste and founded the Bade or senior branch of the community. The two classes eat together but do not intermarry. As a rule Márwáris are darker and stouter than local Bráhmans and Vánis. The face is long, the eyes rather small, the teeth good, and the whiskers and moustache long and bushy. The home tongue is Márwári, but they write their account books in Gujaráti, and speak Maráthi or Hindustáni with others. They live in good houses one or two storeys high with brick walls and tiled roofs. The houses are clean inside but are badly aired.

[1] The origin of the common Gujarát and Márwár caste division into Tens and Scores seems to mean that the *Vise* is the full and the *Dase* the half caste.

Their house goods include boxes, bedding, blankets, and metal vessels. They keep servants to do the house-work and to help them in their business, and own cattle and horses but never burden themselves with pets. They are great eaters and good cooks, and their fondness for sweet and dislike for hot and sour dishes is proverbial. Their staple food includes *chapátis* or wheat flour cakes, *khichadi* or rice and pulse boiled together and seasoned with clarified butter and spices, and vegetables. All bathe daily and worship the house gods before their morning meal. They neither eat flesh nor drink liquor on pain of loss of caste. On the second fifth eighth and eleventh of each lunar fortnight, they do not eat vegetables. Even on other days few of them taste onions or garlic. Most of the men take a pill of opium in the morning and at noon after they have taken their food. The men usualy dress in a waistcloth, a shouldercloth, a coat, and large towering turban, and the rest of the dress is the same as that of local Bráhmans except that it looks greasy and dirty. Some have lately taken to wear a turban shaped like the local Bráhman turban. They shave the head except three knots, one on the crown and one above each ear, a practise which has given them the name of the *Tin-shende* or Three-knotted Márwáris. The women keep their hair well combed and carefully smoothed with gum water. They plait the hair into braids which they stiffen with gum water and wear in an open semicircular braid at the back of the head. Unlike the people of the district, they do not use wild cow hair but tie the hair with dyed cotton thread. They use no flowers in their hair and no ornaments, except a gold bud or *kali* which is worn either on the crown or in the middle of the knot or above the braid. They are fond of gay colours, and dress in a petticoat with a particoloured robe and a backless bodice or *kácholi* closed in front and tied behind with strings. Out of doors when they meet strangers and respectable or elderly persons, they veil their faces with the upper robe. Both men and women use both local handmade and Bombay and European machine-made cloth. The ornaments worn by men are *ehaukadás* or earrings, the gold necklace or *kanthi*, the wristlets called *kadás* and *pochis*, the silver belt called *katdora*, and gold or silver anklets or *todás*. Women as a rule wear ivory bracelets on their arms up to their shoulders, the armlets called *vánkis* and *bájubands*, the bracelets called *lasanyás*, the anklets called *válás sákhalis* and *painjans*, the necklaces called *bormál*, *putalyáchimál*, and *mohoránchimál*, the nose-rings called *naths*, the ear-rings called *karna phulis*, and the finger rings called *mudis*. All these ornaments are made of gold inlaid with pearls. Of late years many Márwári women have given up wearing ivory bracelets. They use very thin ivory bangles which cost £5 to £6 (Rs. 50-60); and some of the poor wear on their fingers gilt or silvered cocoanut-shell rings. Many women also have taken to the local style of dress and wear the robe instead of the petticoat or *lahanga*, but without passing the skirt back between the feet. A man's stock of clothes is worth 10*s.* to £3 (Rs. 5-30) and a woman's £1 10*s.* to £50 (Rs. 15-500). A man's ornaments are worth £5 to £20 (Rs. 50-200) and a women's £20 to £100 (Rs. 200-1000). As a rule Márwáris are slovenly,

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hardworking, frugal, orderly, and cool-tempered. They are exclusive and suspicious, very wide-awake in forwarding their own interests and very indifferent to the interests of others. They have a bad name for cunning, greed, fraud, and cruel selfishness. They neither trust nor are trusted. The people hate, fear, and despise them. Trade is their chief and hereditary calling, and many are moneychangers, moneylenders, and landowners. Those who have no capital begin business as clerks and servants of established traders, make a little money, and set up a shop on their own account. In this way new shops are being continually opened, and in some places they enjoy almost a monopoly of moneylending. They are bad landlords, spending no money in improving their property and grinding their tenants to the uttermost farthing. Those who hold land as husbandmen, that is without an underholder, do not till with their own hands. The field work is done by labourers generally their debtors, who are miserably paid in grain or in cash. The village shopkeeping Márwári, deals in all kinds of wares grain, cloth, tobacco, oil, spices, and sugar. They advance the villagers supplies of groceries and grain, and receive grain in return at harvest time. The women do not help the men except by minding the house. The excessive profits which they wring out of their debtors have been reduced by the Rayats' Relief Act. Still their calling is well-paid and as a class they are free from debt and well-to-do. Men rise at six and go to their shops. They return at noon, bathe, dine, return to their shops at two, and stay till eight, when after working up their day's accounts, they go home, sup, and retire for the night. Their business is brisk from November to June. During harvest they spend most of their time in the fields securing their share of the crop. They sell their grain to husbandmen and to merchants chiefly of Poona and Bombay. The boys go to school and take to shopkeeping about eighteen. Women rise at six, clean the house, and make ready the morning meal. They take their food after the men have eaten and spend their leisure in embroidery and singing songs. Girls help their mothers in the house and learn singing and needle work. Márwáris never close their shops during business hours except when a death happens in the house. A family of five usually spends £2 10*s.* to £3 (Rs. 25-30) a month. A house costs £50 to £500 (Rs. 500-5000) to build, and 2*s.* to £1 10*s.* a month to rent. A marriage costs £30 to £100 (Rs. 300-1000), and a death £10 to £100 (Rs. 100-1000). They take water from local Bráhmans and from Marátha Kunbis and hold aloof from the impure classes. They are religious, worshipping their family god Párasnáth and visiting his shrine at Satranja hill in Pálitána, and the shrine of Báláji or Vyankatraman at Tirupati. Their priest is a Márwár Bráhman whom they call *padhánevála* or teacher, and, in his absence, they ask local Bráhmans to officiate at their ceremonies. They respect Bráhmans of all classes and often make them money gifts or *dakshina*. They belong to the Digambar or sky-clad, that is the naked-god worshipping Jains. Under the Peshwás, they were occasionally treated with harshness and in some cases their temples

were turned into places of Bráhmanic worship. Their leading doctrine is that the taking of life is a sin. They worship images of the Jain gods without the help of a Jain priest. They keep as feasts the bright ninth and fifteenth of *Áshádh* or July, of *Kártik* or October, and of *Phálgun* or March, and the bright eighth and fourteenth of these months as fasts. Of ordinary Hindu holidays they keep the feasts of *Shimga* in March, New Year's Day in April, *Nágpanchami* in August, *Shrávan* full-moon or Cocoanut Day in August, *Ganeshchaturthi* and *Anant Chaturdashi* in August-September, *Dasara* in September, and *Diváli* in October. Their other fast days are the lunar second, fourth, and fourteenth in every fortnight, the elevenths in *Áshádh* or July, and the first week in *Bhádrapad* or September. They keep images of Párasnáth in their houses made of stone metal or white marble in human form and wearing no clothes. They profess not to believe in witchcraft or in evil spirits. Early marriage and polygamy are allowed and practised, widow marriage is allowed but is rare, and polyandry is unknown. Lying-in women call in Marátha midwives. When the child is born a little cold water is poured over it and close to it a metal plate is beaten with a rod. The navel cord is cut and the mother is bathed in warm water. Some of them dig and others do not dig the *mori* or bath water hole in the lying-in room. Those who do not dig the hole bathe the child in a large and deep metal tray. The mother and child are laid on a cot under which an earthen jar with burning cowdung cakes is placed. On the first and three following days the child is given a rag soaked in castor-oil to suck. From the fourth the mother suckles the child and is given to eat a pounded mixture of cumin seed and molasses mixed with clarified butter. During the first three days her diet is wheat flour boiled in clarified butter mixed with sugar, and from the fourth she eats rice and pulse with clarified butter. On the fifth day a few among them worship the image of Satvái placed on a stone slab as among the Kunbis of the district, while as a rule all of them place sandal paste flowers, turmeric powder, vermilion, and fruit with sweet food cooked in the house before an inkstand reed-pen and paper with or without an image of the goddess Satvái. They say the worship of the image of Satvái is not a Márwár custom and that it has been adopted by their women since they settled in the district. Lamps of dough filled with clarified butter are lighted and set before the goddess or the pen, ink, and paper and in the place where the mother and child are bathed. These lamps are placed so that the child may not see them: if the child sees the light it is likely to fall sick. The mother remains unclean for ten days. Unlike most local castes they do not worship Satvái on the twelfth nor do the child's aunts name it. A Bráhman priest generally attends the naming on the thirteenth, and fixes the name after consulting his almanac. A cradle is hung in the lying-in room and the mother's female friends and kinswomen are called and formally cradle and name the child. Boys are married between fifteen and twenty-five and girls between eight and fifteen. The boy's father, with ten to fifty castemen, visits the girl, and presents her with a silver ring worth 6*d.* to 2*s.* (Re. ¼-1). The girl's

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father treats the company to betel and her priest puts the silver ring on the girl's finger. The girl's father returns the visit presenting the boy's younger brother with 2*s.* to 6*s.* (Rs. 1-3) and treats the guests to betel. Cocoanuts are served and in the presence of both fathers the priest fixes a lucky day for the marriage. Some days before the marriage the boy's father presents the girl with ornaments, invitation cards are sent round, and the boy and girl are rubbed with turmeric paste. The turmeric rubbing takes place as a rule at least a month before the marriage. A thread, tinged with turmeric powder, is cut into two and each of the pieces is passed through an iron ring and tied round a piece of lac bangle, and one of the threads is fastened to the girl's right foot and the other to the boy's right hand. The month between the turmeric rubbing and the marriage is a time of gaiety. The friends and relations both of the boy and the girl in turn send one of their household to the boy's or the girl's house. The messenger places a cocoanut and silver coin into the boy's or the girl's hand, and asks him or her to come to their house in the evening. After sunset the boy or girl is seated on horseback and with music and a band of friends is taken to the entertainer's house, the procession being known as *gadganer* or entertaining the bridegroom or bride. The house is brightly lighted and carpets are spread in front on which the guests are seated. The women of the house and the guests take their seats in the verandah, and sing Márwári marriage songs. Betel is served and the men withdraw. The women go on singing till the sister of the boy or of the girl waves a light, and is presented with a cocoanut and a silver coin. On the marriage day the girl's priest goes to the boy's and formally asks his family to the wedding. The bridegroom is seated on horseback and, with music in front and a band of friends behind, is taken to the temple of the bride's village Máruti. The marriage party leave the bridegroom at the temple and go to the bride's house where her father welcomes them, and betel is served. The Bráhman priest tells the bridegroom's father the lucky moment for the marriage, and the party return to the temple with music. When the lucky hour draws near, it generally falls when it grows dusk, the bridegroom lays a packet of betel leaves, a nut, and a copper before the village Máruti, bows, and starts on horseback for the bride's house. On reaching the bride's booth a stick is handed to the bridegroom who strikes with it the entrance to the porch, bows to the picture of Ganpati, is presented by the bride's father with a turban worth 2*s.* to £2 10*s.* (Rs. 1 - 25), and dismounts. Until the lucky hour for the marriage the guests amuse themselves watching dancing girls in the marriage hall or return home to take their food, while the bridegroom, with five or six of his men, steps into the house and bows to a betelnut Ganpati, lays before it sandal paste, rice, flowers, red-powder, vermilion, and scented powder or *abir*, burns frankincense before it, waves lamps filled with clarified butter round it, and offers sugar. The pair are seated in the booth on a soft cushion laid on a carpet, and a Bráhman priest makes an altar of black earth, kindles the sacred fire or *hom* on the altar, and drops into the fire

clarified butter, grains of barley, and bits of sandalwood. The pair look on in silence and are not allowed to move from the place until the fire-worship is over. When the fire-worship is over the priest tells the pair to walk four times round the altar. Then comes the daughter-giving or *kanyádán* when the bride's father pours water on the bridegroom's hands with a money gift varying from 2*s.* to £10 (Rs. 1 - 100). The Bráhman priest is paid 10*s.* to £10 (Rs. 5 - 100), and the bridegroom takes the girl to his home with music and friends. At the boy's house the pair again sit before the betelnut Ganpati which is set on a heap of rice and the priest lays flowers and redpowder before it. When the Ganpati worship is over, the bride's women take her home, and the first marriage day is ended. The bride's parents who have fasted all day dine with the bride when she comes home from her husband's. No caste feast is given on this day. Next morning in the bride's house a list is made of households to be asked to dine, and the list is given to the priest who goes round to the houses named ending at the bridegroom's. At noon the invitations are again sent through the priest as in the morning and the bridegroom's party goes to the bride's, and is treated to a sumptuous dinner along with a party of the bride's friends and relations. The Bráhman priests cook and serve the guests with food not allowing any of the guests to touch them and themselves eating when the others are done. At night the guests are treated to a rich supper and the party retire after betel is served. The third day passes like the second. On the fourth comes the *phal* or cloth-presenting ceremony when the marriage party goes with music to the bride's. The bridegroom is seated on a seat somewhat higher than the rest and the bride's friends and relations arrive. A low wooden stool or *chaurang* is set before the bridegroom, and on the stool a bellmetal dining dish marked with upright and cross lines of vermilion. A metal cup is set in the dish and a silver coin is dropped into the cup in the name of the family gods. The bride's father presents the bridegroom with as rich a dress and ornaments as he can afford, or at least with a cocoanut, and turbans are handed to his male friends. The bride's party throws redpowder at the bridegroom's, who withdraw taking the pair with them. After death, the body is seated on a low stool bathed and dressed in new clothes. A woman who dies before her husband is dressed in a new robe, her hair is decked with flowers, and her body with ornaments. These honours are not shown to a widow's body. Poor Márwáris lay their dead on a bamboo ladder-like bier like that used by Bráhmans. The rich use a *mád* or raised bamboo seat with a bamboo canopy like an English umbrella fastened to it and ornamented with small particoloured flags decked with tinsel. When the bier is used the body is laid on the back with the face to the sky. If the *mád* or canopied chair is used the body is kept in a sitting posture. Two dough balls with a copper coin in each are tied in a piece of cloth which is put in a bellmetal cup and tied on the bosom of the dead. The funeral party starts for the burning ground with the bier or *mád* on their shoulders, the barber going before carrying a fire-pot and the chief mourner following with the others, all of whom are men. Unlike local Bráhmanic Hindus they

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have no rule against the fire-pot carrier turning round and looking back. As they draw near the burning ground they halt, lay down the body, and throw the dough balls to the left and right. They go to the nearest water, strip the body of its ornaments, and hand them to the next of kin when he returns home. The pile is made ready and the body is laid on it and the fire is kindled by the son or nearest relation. When the body is burnt they bathe in the nearest water and go home. Neither the bearers nor the mourners are held to be impure, and nothing is done to cleanse the house or the spot where the death took place. Next day the mourning family both men and women visit Párasnáth's temple, lay two pounds (1 *sher*) of Indian millet before the god, bow to him, and go home. They do not gather the ashes of the dead nor do they perform any mind-rites nor keep the yearly death-day. Their only observance is that on some day between the twelfth day after the death and the end of a year, the caste people are treated to a dinner of sweetmeats and the dead are forgotten. Their position as strangers and hated strangers binds them to one another by specially strong ties. They settle social disputes at meetings of castemen, whose decisions are obeyed on pain of loss of caste. They send their boys to school but have no taste for learning, and take them away as soon as they have learned to read and write Maráthi and work sums. They keep their accounts in Gujaráti which they teach their boys at home. They are a well-to-do class and do not take to new pursuits.

Sansári Jangams.

Sansa'ri Jangams, or Secular Lingáyat Priests, are returned as numbering about 3200 and as found all over the district. They are said to have come from the Bombay-Karnátak, but when or why is not known. Like the Lingáyats of Dhárwár and Bijápur, they revere the founder of the Lingáyat sect who lived at Kalyán a hundred miles west of Haidarabad in the Deccan during the reign of the Kalachurya king Bijjal (1156). The story of Basav's life which is known to most Sansári Jangams is taken from the Basav Purán. They say that Basváchárya or Basveshvar, that is Basav, was born of Bráhman parents, who after long remaining childless were rewarded by Shiv, whom they constantly worshipped, with the promise of a son. The mother was with child for three years. Before the child was born Shiv appeared to the mother in a dream and told her to call the child Basav, the Kánarese name for Nandi Shiv's bull. Hence it was believed that in Basav the god Nandi had become flesh. Miracles were not wanting to confirm this belief. When he was about eight years old Basav's father wished to gird the boy with the sacred thread. Basav refused as if he wore the thread he must learn the sun-hymn or *gáyatri*. For this act of disobedience Basav was driven from his father's house. He went to Kalyán accompanied by his sister and married a daughter of the king's minister who was his maternal uncle. He improved his prospects at court by giving his sister in marriage to king Bijjal. After the death of his father-in-law Basav became prime minister. He made use of his high position to spread his new doctrines and gathered round him large numbers of all castes.[1] The king grew jealous of Basav's power, and put out the

[1] Details are given in the Dhárwár Statistical Account.

eyes of three of Basav's staunchest followers. Basav ordered another of his followers to avenge the wrong done to the three Lingáyats, cursed Kalyán and withdrew to Sangameshvar a hundred miles west of Bellári, where he was absorbed into the *ling*. According to the Jain books the king, distrusting Basav's power and influence, sent troops against him but was defeated and afterwards poisoned by Basav. On hearing of his father's death Rái Murári the king's son came against Basav who fled to Ulvi in North Kánara, was pursued, and in despair threw himself into a well. According to the books, Basav's chief doctrines were tenderness for animal life, doing away caste distinctions and ceremonial impurities, and admitting women to a religious and social equality with men. If they were ever carried into practical life these doctrines have been greatly modified not only in Ahmadnagar but in Bijápur, Dhárwár, and other Kánarese districts where Lingáyats are probably as numerous and as powerful as they ever were. Lingáyats are divided into laymen and priests or Jangams; and the priests are divided into secular and religious priests who eat together and intermarry. The names in common use among men are Bháu, Bhujang, Sambhu, Shivrudra, and Vasurupáksh; and among women, Bhágirathi, Bhima, Girja, Mathura, and Saku. Men add *appa* and women add *bái* to their names. Their surnames are Ágvále, Bagle, Bhinge, Kavde, Kamáne, Pakhále, Páthre, and Vibhute. Persons bearing the same surname cannot intermarry. They are dark strong and regular featured and speak Maráthi both at home and abroad. Their family gods are Malikárjun of Shri Shailya in the Nizám's country, Nágoba of Vadole in Ahmadnagar, Basveshvar of Kalyán in the Nizám's country, and Virbhadra. They live in one-storeyed houses with mud walls and flat roofs. Their belongings include low stools, blankets, quilts, cradles, and metal vessels. They own cattle and sometimes employ house servants. They are moderate eaters and good cooks, and are proverbially fond of hot or sharp dishes and spices. Their staple food is millet bread, chopped chillies, relishes, pulse sauce, and vegetables. They neither eat flesh nor drink liquor. Their special dishes are the same as those of local Bráhmans. They bathe daily and lay flowers, sandal paste, and food before the *ling* and mark their brows with cowdung ashes. Both men and women chew tobacco and eat betel. Men shave their head without leaving the top-knot, and shave the face except the moustache and eyebrows; women tie the hair in a back knot and deck it neither with false hair nor with flowers. Men dress in a waistcloth, an ochre-coloured shouldercloth, a shirt, a coat, and a headscarf with a pair of shoes or sandals; women dress in a Marátha robe and bodice with a back and short sleeves, but do not pass the skirt of the robe back between the feet. Both men and women have a store of good clothes and ornaments like those worn by local Kunbis on great occasions. They are clean, neat, honest, hardworking, orderly, thrifty, and hospitable. Their hereditary calling is begging, but they make a living as silk thread or *katdora* and marriage coronet or *báshing* makers and sellers. The women mind the house, beg, and help the men in their work. They take to no new pursuits and live from hand to mouth. The

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TRADERS.

Sansári Jangams.

only day in the year on which they will not work is Shiv's Night or *Shivrátra* in February. They rank below local Bráhmans and above husbandmen. They worship Shiv's emblem or *ling* and keep all Hindu fasts and feasts. They hold Mahádev in great respect and make pilgrimages to Benares, Pandharpur in Sholápur, and Tuljápur in the Nizám's country. Their priests are religious Jangams who officiate at their births, marriages, and deaths. Their religious teacher is Gurusvámi the high priest of the religious house of Manur in the Nizám's country. He visits their villages at stated times and levies from them a yearly money tribute. Of late years there have been great changes in their practices and beliefs and their religious and social customs are coming closely to resemble Bráhmanic customs. They believe in witchcraft, sooth-saying, and evil spirits, and worship all local and boundary gods. Early marriage and polygamy are allowed and practised, and polyandry is unknown. As soon as a child is born word is sent to the priest. He either comes at once or he waits till the fifth or the thirteenth day after the birth when he rubs the brows of the mother and child with cowdung ashes and touches the child's neck with a *ling* and gives the *ling* to the mother. The mother's impurity lasts five days. On the night of the fifth an embossed image of Satvái is set on a stone slab or *páta* in the lying-in room, and before it are laid moss, sand, a piece of *nivdung* or prickly pear, and food. A flour lamp fed with castor-oil is waved round the goddess and kinsfolk are treated to a sweet dinner. The child is named on the twelfth and handfuls of boiled gram and betel packets are served to the female guests. The child's hair is cut for the first time when it is three months old, and the *diksha* or purifying is performed between its seventh and twelfth year. Their religious teacher names a lucky day and visits the place where the purifying is to be held. Friends and relations meet at the house, and the boy or girl sits on a low stool, washes the hands and feet of the teacher, who is seated on another low stool before him or her, and sips the water in which the teacher's hands and feet have been washed. Sweetmeats and *bel* leaves are offered to the teacher who whispers a verse or charm into the novice's right ear. The ceremony ends with a dinner to the teacher and the guests. Boys are married between eight and twenty, and girls between five and twelve. When the parents of the boy and the girl agree the *mágni* or asking and the turmeric rubbing are performed as among Maráthás. The Jangam priest names a lucky day for holding the marriage. A conch shell or *shankh* is laid on the threshold, and an earthen pot filled with water is set near the house gods, and they are bowed to as marriage guardians or *devaks*, and sandal paste flowers and food are laid before them. The bridegroom goes to the bride's village with music and friends, halts at the village Máruti's temple, sends his brother or *vardhává* to the bride's, and on his brother's return dresses in the robes which he has brought from the girl's, and goes to the bride's with music and friends. At the entrance to the booth, he is met by a married woman generally the bride's mother, who waves round him wheat-flour lamps fed with clarified

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Sansári Jangams.

butter or cocoanut-oil and retires. The bridegroom is seated on a carpet spread in the booth. The bride sits before him face to face and the Jangam priest lays before them five waterpots filled with water and set on small heaps of wheat, pieces of cocoanut, copper coins, and betel. He repeats sacred verses while another priest ties the lucky thread or *mangalsutra* to the bride's neck and makes her put on toe-rings or *jodvis*. The first priest blesses the pair throwing rice on them, and puts a wristlet or *kankan* on the bridegroom's right wrist and on the bride's left wrist. The pair are seated on the marriage altar or *bahule*, and their brows are marked with vermilion and rice by kinspeople of both sexes, each of whom waves a copper coin about them and retires. Caste people and the friends who came with the bride and bridegroom are treated to a dinner, on the first day at the bride's and on the second day at the bridegroom's. On the third day the pair are bathed together in warm water. The priest worships two copper pots full of water, with sandal paste and flowers, and betel is served. The parents of the bride present the bridegroom and the parents of the bridegroom present the bride with suits of clothes; the pair bow before the family gods and at the bidding of the priest each unties the other's thread wristlet. On the fourth day the bridegroom's party take the pair to the bridegroom's, the marriage guardians or *devaks* are put away, and at noon the marriage ends with a caste dinner. When a girl comes of age she remains unclean for three days, is bathed on the fourth, and, on the sixteenth, her lap is filled with rice and cocoanut. They bury the dead like Lingáyats. A death is not considered to cause ceremonial impurity. On the fifth or seventh day after the death the chief mourner dines friends and relations and is given a present of a mourning turban or *dukhavatyáche págote* and goes with them to the temple of the village Máruti. The death-day is marked by a *punyatith* or holiday feast, and the dead are remembered on the day in dark *Bhádrapad* or September which corresponds to the day of the month on which the death took place. They have a caste council and settle social disputes at caste meetings. Breaches of social rules are punished by fines which generally take the form of a caste feast. They send their children to school, but take to no new pursuits. They are a poor class and show no signs of improving.

HUSBANDMEN.

Husbandmen include five classes with a strength of 340,480 or 43·18 per cent of the Hindu population. The details are:

Ahmadnagar Husbandmen, 1881.

Division.	Males.	Females.	Total.	Division.	Males.	Females.	Total.
Bangars	114	110	224	Pahádis	5	7	12
Kunbis	153,963	150,847	304,810	Rajputs	1482	1312	2794
Mális	16,501	16,138	32,639				
				Total ...	172,065	168,414	340,479

Bangars.

Bangars are returned as numbering 126 and as found in small numbers scattered over the district. They seem to have come from the Bombay-Karnátak, but cannot tell why or when they came.

Chapter III. Population. HUSBANDMEN. *Bangars.*

They have no subdivisions. The names in common use among men are Ellappa, Gyaṅappa, Lingáppa, Maláppa, and Ráyappa; and among women, Ganga, Lakshumi, Mánki, Saguna, and Sita. Their surnames are Bhinkar, Buras, Jiresále, Phutáne, and Támbe. Persons bearing the same surname cannot intermarry. In appearance and speech they are like local Maráthás. They live in one-storeyed houses with mud walls and thatched roofs. Their house goods include blankets, carpets, quilts, low stools, and metal vessels, and they own cattle and keep field servants. Their staple food is millet bread, split pulse, and vegetables, and they never eat flesh. Rice is a holiday dish. The men dress in a waistcloth, a shouldercloth, a coat, a Bráhman or Marátha turban, and shoes or sandals. They wear the *ling* and mark their brows with sandal paste and cowdung ashes. The women dress in the full Marátha robe and bodice and mark their brows with vermilion. They tie their hair in a knot at the back of the head and do not use either flowers or false hair. They are clean and neat, honest, hardworking, orderly, thrifty, and hospitable. They are landowners and cultivators and field labourers. They worship all local gods and hold Mahádev in special reverence. Their priest is a Jangam whom they ask to officiate at their births marriages and deaths. They make pilgrimages to Shri Shailya Párvati in North Arkot, and to Malikárjun of Signápur in Sátára and of Phaltan. On the fifth night after the birth of a child they worship the goddess Satvái and treat friends and relations to a dinner. On the seventh a Jangam priest is called to the house, his feet are washed, and the water is sipped by the people of the house. He presents the new-born child with a *ling* which he lays on the bed near the child's head. On the twelfth a party of women are called and the child is laid in the cradle and named. No impurity attaches to a woman on account of child-birth, but women in their monthly sickness are not touched for three days. They marry their girls before they come of age and their boys before they are twenty-five. Though Lingáyats in all their observances they ask Bráhman priests to officiate at their marriages. The Bráhman repeats lucky verses and the Jangams wait upon the Bráhman and blow conch-shells. They allow widow marriage and polygamy, but not polyandry. They bury their dead in Lingáyat fashion, do not mourn them, and think that a death does not make near relations impure. Castepeople are feasted on the third or fifth day after a death, and the death-day is marked by a *shráddh* ceremony or mind rite. They have a caste council and their headman or *shetya* settles their caste disputes in consultation with the caste council or *panch*. They send their children to school and show a tendency to improve.[1]

Kunbis.

Kunbis are returned as numbering about 304,000 or forty-three per cent of the district. They are found all over the district, but in the western division of Akola are less numerous than Kolis. In caste they do not differ from Maráthás, who are of two classes God literally sweet or legitimate Maráthás, and Kadu literally sour, also

[1] Details of Bangar customs are given in the Poona Statistical Account.

called Akarmáshes or one part wanting, that is bastard Maráthás. Among God Maráthás are some families of high social position who let their sons but do not let their daughters marry into ordinary Marátha families. After four or five generations bastard Maráthás are allowed to become sweet or legitimate. The Marátha names for men and women do not differ from those used by local Bráhmans. The men add *ráo sáheb* and the women add *bái* to their names. All Maráthás have surnames among which perhaps the most common are Bhonsle, Chora, Dábháde, Dhamdere, Gáikvád, Ghádge, Hande, Jádhav, Jagdhale, Kále, Khirságar, Mhaske, Modhe, Podval, Povár, Shelke, Sinde, Samvanshe, and Thorat. As a class Maráthás are dark, middle-sized, strong, hardy, enduring, and muscular. Except in the higher families whose women are veiled or *gosha* and are generally weak, the women are strong and hardy like their husbands. They speak Maráthi with a broad accent. Maráthás live in better class houses with brick walls and tiled roofs. Those whose women do not appear in public divide the house into two; the back part called the *janánkhána* is given entirely to the use of women, and the front called the *devdi* or vestibule is used by the men. One of the many rooms in the back part is used as a kitchen. Maráthás who hold estates or *jágirs* and some rich families have houses built at great cost. These fine houses contain a great number and variety of rooms, kitchens, men's and women's rooms, sleeping rooms, a spacious guest room, a stable for horses and a shed for cattle is generally attached to the house. All round the house is a high wall with a large door in front. The houses of middle-class Maráthás, who do not object to their women appearing in public, are built with lower brick or mud walls and tiled or thatched roofs. The floors and walls are fresh cowdunged every fortnight and the veranda is always swept clean. The furniture in the house of a rich Marátha includes tables, chairs, low stools, bedding, blankets, and carpets with a large stock of metal vessels. The furniture of middle class houses besides field tools, includes low stools, blankets, quilts, baskets, cooking vessels, a grindstone and pin, a hand-mill, a mortar and pestle, and a bedstead varying in value from £1 10*s.* to £3 (Rs. 15-30). The poor live in one-storeyed houses with mud walls and flat roofs. The houses have generally a front and often a back yard, with a sweet basil plant in the centre. An ordinary house with room for a family of five does not cost more than £15 (Rs. 150) to build or 8*s.* to 12*s.* (Rs. 4-6) a year to rent. They employ house servants and own cattle and pet animals. Maráthás are great eaters and are proverbially fond of hot dishes. Besides grain, pulse, fruit, spices, oil, curds, and butter, they eat fish, fowl, eggs, sheep, goat, hare, deer, and wild hog, and besides water and milk they drink liquor. They do not eat flesh except on marriage and other family festivals and on a few leading holidays as *Shimga* in March, *Dasara* in October, and *Diváli* in November. They sometimes vow to offer an animal to one of their gods, have it killed by themselves or their servants, and eat the flesh. They drink liquor stealthily about sunset, for, though drinking is not forbidden, it is considered disreputable. No Marátha women drink liquor. The men smoke tobacco in pipes and the

Chapter III. Population.

HUSBANDMEN. *Kunbis.*

women sometimes chew tobacco with betel. They eat three meals a day, at morning, noon, and night. They bathe daily before they take their midday meal and worship their family gods and the sweet basil plant before their house. Men dress in a waistcloth, a shouldercloth, a coat, and a turban. The proper Marátha turban is light and three-cornered made of twisted breadths of cloth wound tightly together. But most bind the twisted cloth carelessly round the head and some wear turbans in Marátha-Bráhman fashion. They used to wear breeches or *tumáni* and a long coat falling to the ankle, and men in the service of Marátha chiefs still keep to the old fashion. The field labourer wears a loincloth or a short waistcloth, a shirt or smock, a headscarf, and a blanket which he throws across his shoulders or draws over his head like a hood, and a pair of sandals. Marátha women wear a bodice with a back and short sleeves and a long and full Marátha robe without passing the skirt back between the feet, and draw the upper end over the head using it to cover the bosom and shoulders and if necessary to veil the face. The men mark their brows with white sandal powder, and the women with vermilion. The men wear a number of ornaments for the head, ear, neck, arm and hand, and the women earrings, a nosering, wristlets, armlets, and necklaces.[1] Most have a store of clothes for holiday wear and for great occasions. As a class Kunbis are humble, hardworking, and enduring, simple, temperate, hospitable, fond of children, kind to strangers, and cruel in revenge. Except with their creditors, whom they seldom scruple to cheat, they are just and fair in their dealings. Though frugal in every-day life they spend extravagantly on their children's marriages. As a class they are landholders and husbandmen. Some of the higher families are landed proprietors, *deshmukhs*, and *pátils*. A considerable number hold good posts in native states and a few in Government employment. The families of high social position take service or enter the army; they never work in the fields. The *deshmukhs* and those in service are well off, but the husbandmen as a class are poor. They are good husbandmen and understand the growth of watered and of garden crops. The uncertainty of the rainfall, the 1876-77 famine, and since then loss from rats and locusts have kept a large section of the husbandmen in a state of depression. Many of them are in debt to Márwáris who leave them little more than is required for their bare subsistence. They work in the fields from morning to evening taking a short rest at noon. They go home at sunset, sup, and go to bed. The women mind the house and help in the field. The rich rise about six look after their business or talk till nine, bathe and worship their gods, breakfast and talk till noon when they dine, rest till two, and attend to business or pay visits to friends, returning at sunset. They sup at nine and go to rest about eleven. The women do no work except in the house. Husbandmen are busy from June to January. They rest on the leading Hindu holidays chiefly on the Bull or *Pola* feast in August. They rank next to Bráhmans and traders and above craftsmen and impure classes. They are prover-

[1] Details are given in the Poona Statistical Account.

HUSBANDMEN.
Kunbis.

bially a religious class worshipping all Bráhmanic and local gods, and showing special reverence for their family gods Devi of Tuljápur in the Nizám's country, Khandoba of Jejuri in Poona, Mahádev, Máruti, Rám, Vishnu, and Vithoba. Their priests are local Bráhmans whom they highly esteem and ask to conduct their marriage and death ceremonies. They cannot tell whether they are Smárts or Bhágvats. Their religious and social customs and their fasts and festivals are the same as those of Poona Kunbis. One of the chief Nagar village festivals is the Bull Day or *Pola* in August. They cover the cow-house with tinsel paper or red paint, tie *palas* fibre tassels to the tips of the bullocks' horns, deck them with flowers, feed them with sugar, bow at their feet, and rub them with sandal paste, and vermilion, and lay before them boiled rice. In the evening all the cattle are led to Máruti's temple and driven round the temple the headman's bullocks leading. High Marátha families keep almost all Bráhman ceremonies except that the texts are repeated in ordinary not in Vedic Sanskrit. They wear the *jánava* or sacred thread putting it on for the first time on their marriage day and without any special ceremony. They believe in witchcraft, soothsaying, and evil spirits. Early marriage, polygamy, and widow-marriage are allowed and practised; polyandry is unknown. The higher Marátha families have no rule that a girl must be married before she comes of age, and they forbid widow marriage. Among middle and low class Maráthás widow marriage is practised, but married widows have not the same honor as other married women, and are never asked to dine at caste feasts. They are bound together by a strong caste feeling, and settle social disputes at meetings of the castemen under some wise man or elder. Breaches of social discipline are condoned by fines and caste feasts, and the decisions are enforced on pain of loss of caste. Some of them send their boys to school but few of them attach much value to schooling. They find few openings except tillage and as a class are poor.

Mális.

Mális, or Gardeners, are returned as numbering about 32,600 and as found all over the district. They seem to have originally been Marátha-Kunbis who took to gardening and by degrees formed a separate community. They have four divisions Phul Mális or flower growers, Jire Mális or cumin-seed growers, Haldi Mális or turmeric growers, and Kácha Mális or cotton-braid weavers. Phul Mális are considered the highest of the four and in Ahmadnagar are allowed to eat with Maráthás. Kácha and Phul Mális dine together, and Jires and Haldis dine together, but Káchás and Phuls will not eat with Jires and Haldis. The names in common use among men and women are the same as those of Marátha Kunbis. Their surnames are Ámbekar, Analang, Anárse, Banakar, Bhajane, Bhujbal, Bhánbarekar, Borade, Chákne, Chipade, Chaure, Chaudhari, Dalave, Dátrange, Gádalkar, Gáikavád, Gholap, Godhale, Guldagade, Hajáre, Hirve, Jagtáp, Jarad, Kade, Kájale, Kánade, Kante, Káte, Khandáre, Kolhe, Koke, Labáde, Lálbáge, Ledkar, Lokhande, Mánjarpudáne, Mehetre, Mule, Parvat, Párakhe, Phulsundar, Rasál, Ráskar, Shinde, Shitáphale, Tánksáli, and Thorát. Persons bearing the same surname cannot intermarry, but sameness of *devak* or wedding guardian is no bar to marriage. Their family gods are Bahiroba of Sonári and Agadgaum in Ahmadnagar, Devi of Tuljápur in the Nizám's

Chapter III. Population. HUSBANDMEN. *Mális.*

country and of Saptashring in Násik, and Khandoba of Jejuri in Poona. In look, food, drink, and dress they do not differ from local Maratha-Kunbis. Their home tongue is a corrupt Maráthi, and they live in one-storeyed houses with stone or brick walls and tiled, thatched, or terraced roofs. Their house goods include garden tools, low stools, cots, blankets, quilts, and metal vessels. They own cattle and keep pets. They are great eaters and poor cooks, and their staple food is millet bread pulse and vegetables, and they are fond of hot dishes. Except on fast days they eat any flesh but beef and pork and the men and a few of the women drink liquor. They eat mutton or fowl on *Shimga* in March and on *Dasara* in October, at the in-gathering, and when the corn is thrashed, winnowed, and made into a heap. Before it is measured a goat is sacrificed to please the field guardian that by his favour the corn may not measure less than it ought. They cook the flesh of the goat and eat it. Both men and women chew tobacco with lime and betel and many men smoke tobacco. The every-day dress of the men is a waistcloth, a shouldercloth, a coat, a turban folded irregularly round the head, and a pair of shoes or sandals.[1] Women wear the full-backed bodice and the long Marátha robe without passing the skirt back between the feet. Both men and women have a stock of good clothes for holiday wear and a store of ornaments like those worn by Marátha-Kunbis, every married woman wears at least a lucky necklace and toe-rings or *jodvis*. As a class they are fairly clean, hardworking, honest, orderly, frugal, and hospitable. They grow garden produce being much helped by their wives. They are skilful growers of wet and garden crops and add to their income by selling dairy produce. They live from hand to mouth many of them being in debt. They rank with Marátha Kunbis above craftsmen and impure classes. They worship all Bráhmanic and local gods and keep the usual Hindu fasts and feasts. They have a great reverence for their family gods and cannot tell whether they are Smárts or Bhágvats. Their priests are local Bráhmans who conduct their marriage and death ceremonies. They make yearly offerings of a goat and a fowl to Mhasoba and Khandoba, and go on pilgrimage to Benares, Jejuri in Poona, Pandharpur in Sholápur, and Tuljápur in the Nizám's country. They keep images of their family gods in the house and daily before their morning meal wash them with water, mark them with sandal paste, and deck them with flowers. They believe in witchcraft, soothsaying, and evil spirits. Early marriage, polygamy, and widow marriage are allowed and practised, and polyandry is unknown. On the fifth day after a birth, as among Marátha Kunbis, the goddess Satvái is worshiped and on the twelfth the child is named and cradled. After child-birth the mother remains impure for ten days when she is cleansed with water brought from the house of the Bráhman priest. Girls are married between eight and fifteen, and boys between nine and twenty-five. They burn their dead and mourn them ten days. The details of their marriage and death ceremonies do not differ from

[1] Phul Mális wear Marátha shoes without the flower scrolls on the upper part which almost all other Hindus wear.

those observed by Marátha Kunbis. They are bound together by a strong caste feeling, and settle social disputes at meetings of castemen under their headman. At caste feasts the headman is the first to have his brow rubbed with sandal paste and the first to be presented with betel. Breaches of social discipline are punished with fines which take the form of caste-feasts. They send their boys to school, take to new pursuits, and show a tendency to rise.

Pahádis.

Paha'dis, or Hillmen, are returned as numbering twelve and as found in Kopargaon and Sangamner. Their origin is unknown, and they have no tradition regarding their arrival in the district. They claim descent from Marátha Kunbi parents and their names and surnames and their appearance are the same as those of Marátha Kunbis. Their family gods are Devi of Saptashring in Násik and Khandoba of Jejuri in Poona. Their home tongue is Maráthi. They live in wattled cottages thatched with straw, own cattle and dogs, and keep servants to help in their gardens. They are bad cooks and great eaters. They eat flesh and drink liquor and their staple food is millet bread, pulse, and chopped chillies. They eat three or four times a day and do not keep the rule of bathing before eating. As a rule they dress like Marátha Kunbis but some wear Deccan Bráhman turbans. The women wear the Marátha backed bodice and a robe hanging from the waist to the ankle like a petticoat without having the skirt drawn back between the feet. As a rule they are cleaner and neater than Marátha Kunbis, orderly, honest, hardworking and hospitable but often given to drink. Their chief and hereditary calling is growing and selling vegetables. Some are husbandmen and live from hand to mouth. They are skilful gardeners and their vegetables are in good demand especially on holidays. They rank with Maráthás but Maráthás do not marry with them. They worship all Kunbi gods and hold their own family gods in special reverence and visit their shrines whenever they can afford it. Their priest is a Deccan Bráhman whom they highly respect and ask to officiate at marriage and death ceremonies. They have no house gods but the pious bathe on their family gods' high days, fast in the morning, and before eating put on fresh clothes and visit Máruti's temple, empty a metal pot of water over the god, mark his brow with sandal paste, bow before him, and, to wash away their sins, sip a little of the water which has trickled into the pit at the god's feet. They believe in witchcraft, soothsaying, and evil spirits, and like the local Marátha-Kunbis perform only three ceremonies at birth, marriage, and death. The chief difference in detail is that, instead of the Kunbi's axe, the Pahádis worship a balance and scales called *taráju* as the wedding guardian or *devak*. Polygamy, child marriage, and widow marriage are allowed and practised, and polyandry is unknown. They settle social disputes at meetings of the caste council and punish breaches of social discipline by fines which take the form of caste feasts. They send their boys to school and are a pushing class whose condition is likely to improve.

Rajputs.

Rajputs are returned as numbering 2735 and as found all over the district. They claim descent from the ancient Kshatriya or warrior race and are said to have come into the district from Upper

Chapter III. Population.

HUSBANDMEN.

India within the last two hundred years. The oldest settlers are supposed to have come as soldiers in the Moghal armies which overran the district early in the seventeenth century. Their chief divisions are Ahirsod, Bais, Chohán, Gárdya, and Rájbansi, none of which either eat together or intermarry. Their home tongue is Hindustáni but out-of-doors they speak Maráthi. Their family deity is Bhaváni. They live in one-storeyed houses with brick walls and tiled or flat roofs. They own cattle and keep pets. Besides field tools their belongings include low stools, blankets, quilts, and metal vessels. They are good cooks and great eaters. Their staple food is wheat cake or millet bread, clarified butter, pulse, and vegetables and roots, except garlic and onions. They eat flesh but never touch liquor. Unlike the local Maráthás they do not buy flesh from butchers, but have the animals killed either by the *mulla* or Musalmán priest or by themselves. Both men and women dress like Maráthás except that unmarried girls wear a petticoat and the robe or *pharaki* wound round the waist and drawn over the shoulders. Their women like Musalmán women do not appear in public. They live as husbandmen and by taking service in the army and police. They are clean soldier-like and orderly. Their chief object of worship is Bhaváni and their priests are Kanauj Bráhmans. Their marriage and other ceremonies do not differ from those in use among Deshasth Bráhmans. They have a caste council and settle social disputes at meetings of castemen. They send their boys to school, take to new pursuits, and are fairly off.

CRAFTSMEN.

Craftsmen include twenty-nine classes with a strength of 63,836 or nine per cent of the Hindu population. The details are:

Ahmadnagar Craftsmen.

DIVISION.	Males.	Females	Total.	DIVISION.	Males.	Females	Total.
Bángdis	15	17	32	Lonáris	230	270	500
Beldárs	214	183	397	Mochis	6	9	15
Bhadbhunjás	14	5	19	Námdev Shimpis ...	435	399	834
Gavandis	206	210	416	Nirális	615	591	1206
Ghisádis	193	196	389	Otáris	32	39	71
Jain Shimpis	1761	1690	3451	Pardeshi Halvais ...	20	14	34
Jingers	135	139	274	Sális	3081	2875	5956
Kaikádis	346	374	720	Saltangars	134	117	251
Kásárs	1530	1497	3027	Sonárs	4219	3920	8139
Kattais	20	19	39	Sutárs	4022	3836	7858
Khatris	190	163	353	Támbats	261	240	501
Koshtis	4160	3773	7933	Telis	3664	3542	7206
Kumbhárs	3061	3007	6068	Vadárs	1894	1787	3681
Lákheries	145	134	279				
Lingáyat Buruds ...	190	195	385				
Lohárs	1959	1843	3802	Total ...	32,752	31,084	63,836

Bángdis.

Ba'ngdis, or Blanket-weavers, are returned as numbering thirty-two, and as found in Karjat and Shrigonda. They have no memory or tradition of any earlier home. Their names and surnames are the same as those of the local shepherds or Dhangars. Their home tongue is a corrupt Maráthi, and they are dark, strong, and robust and like Dhangars in face. They live in one-storeyed houses with mud walls and terraced roofs, and their house goods include low stools, quilts, blankets, and metal and earth vessels. When they are on the move they live in small tents or *páls*. They are great eaters, and their staple food is millet bread, onions, and vegetables. They eat flesh except beef and pork and drink liquor. Themen dress

CRAFTSMEN.

Bángdis.

in a waistcloth, a shouldercloth, a blanket, a turban, and a pair of sandals or shoes; the women dress in the backed and short-sleeved Marátha bodice and the full Marátha robe without passing the skirt back between the feet. They are hereditary blanket-weavers. Those without capital mend old blankets and sell river fish. They live from hand to mouth. They worship Khandoba, Mariái, Tulja-Bhaváni, and Pirs or Musalmán saints. They do not keep images of their gods. When they visit their gods' temples they throw handfuls of water at the feet of the god, bow, and withdraw. Their priests are local Bráhmans whom they ask to conduct their marriage ceremonies. They make pilgrimages to Álandi, Benares, Jejuri in Poona, and Tuljápur in the Nizám's country. They keep the regular Hindu holidays and fast on the lunar elevenths or *Ekádashis* in every fortnight, and on *Shivrátra* or Shiv's Night in February. They believe in witchcraft, soothsaying, and evil spirits. Early marriage, polygamy and widow marriage are allowed and practised, and polyandry is unknown. They perform birth marriage and death ceremonies with the same details as those observed by the local Dhangars. They have a caste council, and settle social disputes at meetings of the castemen. Breaches of discipline are punished with fines which generally take the form of caste feasts. They do not send their children to school, take to no new pursuits, and are poor.

Beldárs.

Belda'rs, or Quarrymen, probably from *bel* a pickaxe, are returned as numbering 397 and as found all over the district. They are divided into Marátha Beldárs and Pardeshi Beldárs, who neither eat together nor intermarry. Marátha Beldárs do not differ from Marátha Kunbis in look, food, dress, or customs. The names in common use among Pardeshi Beldárs are for men Bálsing, Bápusing, Dagadu, Devmani, Harising, Mogháji, Panchamsing, Rámsing, and Tulshirám; and for women, Bhimi, Chimni, Ganga, Gomi, Gulaki, Jamni, Lakshmi, Mohani, and Sita. Their surnames are Bávaru, Chukhale, Gurade, Hirade, Káthivalve, Kudávale, Navale, and Navate; persons bearing the same surname eat together but do not intermarry. They are tall, dark, dirty, robust, strong, hardworking, and quarrelsome. The men shave the head except the topknot, and the face except the moustache and whiskers; the women wear their hair in a back-knot and never use either flowers or false hair. They speak incorrect Hindustáni at home and Maráthi abroad, and live in dirty clumsy thatched houses. They own asses and dogs and employ no servants. Their house goods include low stools, boxes, quilts, blankets, and earthen vessels. They are great eaters and poor cooks, and their staple food is millet bread, split pulse, and vegetables with hot relishes. They eat flesh and fish especially during their marriage feasts, and drink country liquor and hemp water or *bháng*. Their special holiday dishes are *puranpolis* or wheat cakes stuffed with boiled pulse and molasses, and *shirápuris* or wheat cakes rolled round boiled wheat flour butter and molasses. On holidays they bathe in the morning before eating, and rub the village Máruti with sandal paste, and lay flowers and food before him. They offer goats to Mariái or Mother Death on *Dasara* in October and feast on the flesh. The men wear a waistcloth, a shouldercloth, a shirt, a coat, a Marátha turban, and a pair of shoes or sandals; the women

Chapter III. Population. CRAFTSMEN. *Beldárs.*

dress in a petticoat or *lahanga* and an open backed bodice, and draw a coloured sheet across the head and shoulder. Men mark their brows with sandal paste, and women mark theirs with vermilion. Both men and women have a spare holiday dress and a store of ornaments like those kept by Kunbis. Every married woman wears daily the lucky necklace or *mangalsutra* and toe-rings or *jodvis*. They are hereditary quarrymen and some contract to mend roads or to ballast railways. The women and girls mind the house and do not help the men out of doors. The men rise at six and quarry till noon when they go home and dine. They go back to work at two, return at sunset, sup, and retire for the night. The women eat when the men have eaten, clean the kitchen, and go to rest at ten. The men earn good wages during the fair season, but they are idle during most of the rains, and, as they are an unthrifty class, the bulk of them are in debt. They rank below Kunbis and above the impure classes. A family of five spends £1 10*s.* to £2 (Rs. 15-20) a month, a house costs £5 to £10 (Rs. 50-100) to build, a birth costs 4*s.* to 6*s.* (Rs. 2-3), a marriage £2 10*s.* to £5 (Rs. 25-50), and a death 14*s.* to 16*s.* (Rs. 7-8). They worship the ordinary Bráhmanic gods, have house images of Devi of Tuljápur, of Khandoba of Jejuri in Poona, and of Mariái, and keep all Hindu fasts and feasts. Their priests are local Bráhmans whom they ask to conduct their marriage and death ceremonies. They worship the local gods Mahádev, Máruti, and Vithoba of Pandharpur, and make pilgrimages to Álandi, Benares, Jejuri, and Tuljápur. They keep the *Navrátra* feast which ends in *Dasara* in October and fast on Shiv's Night or *Shivrátra* in February. They believe in witchcraft, soothsaying, and evil spirits. Of the sixteen Bráhmanic sacraments or *sanskárs* they keep only birth, hair-clipping, marriage, and death. The details do not differ from those observed by Kunbis. On the fifth day after a birth they worship Satvái or Mother Sixth, and name the child on the twelfth. The mother remains impure for six weeks after a birth when she puts on new glass bangles and is pure. The Bráhman priest chooses a lucky name for the child, and the mother's female friends and relations repeat it in the child's ear while they cradle it. Between the second and the fifth year the child's hair is clipped for the first time. On a lucky day the child is seated on its maternal uncle's knee and its head is shaved by the village barber. A goat is slaughtered in the name of Satvái and the castepeople are feasted on the flesh of the victim.[1] Boys are married between four and twenty-five, and girls between three and fifteen. They bury their dead and mourn ten days. They offer no rice balls to the crows, the mourners do not shave the moustache, and they hold no mind feast or *shráddha* at the end of the year. The caste people are feasted on boiled mutton on the twelfth day, and, when the dinner is over, his friends and relations present the chief mourner with a turban. Pardeshi Beldárs have a caste council and settle social disputes at caste meetings. They do not send their children to school or take to new pursuits. They show no signs of rising.

[1] Fuller details of Beldár customs are given in the Poona Statistical Account.

CRAFTSMEN.

Bhadbhunjás.

Bhadbhunja's, or Grain-Parchers, are returned as numbering nineteen and as found in the town of Ahmadnagar only. They belong to Upper India, and have come into the district in search of work during the last sixty or seventy years. The names in common use among men and women are the same as among Rajputs from whom they do not differ in look, dress, food, or drink. They live in one-storeyed houses with walls of mud and stone, and tiled or flat roofs, and they speak a correct Hindustáni both at home and abroad. As a class they are dirty, hardworking, orderly, frugal, and hospitable. They are parchers and sellers of parched grain and pulse, and are poor living from hand to mouth. They are Smárts and worship the images of Bahiroba, Devi, and Khandoba. They make pilgrimages to Álandi, Benares, Pandharpur in Sholápur, and Tuljápur in the Nizám's country, worship all local gods, and keep all Hindu fasts and feasts. Their priest is a Pardeshi or Kanauj Bráhman whom they ask to conduct their marriage and death ceremonies. Child-marriage, polygamy, and widow-marriage are allowed and practised, and their customs are the same as those of the Bhadbhunjás of Poona. Women are held impure for twelve days after a birth and their chidren are named on the evening of the twelfth. They do not worship Satvái. Boys are married between sixteen and thirty, and girls between twelve and sixteen. They burn their dead and mourn nine days if women and ten if men. Persons dying of small-pox are usually buried. On the thirteenth the chief mourner treats the caste people to a dinner and they subscribe and give him a turban. Social disputes are settled by the caste. They do not send their children to school and they take to no new pursuits. They are a falling class.

Gavandis and Pátharvats.

Gavandis and **Pa'tharvats,** or Masons and Stone-dressers, are returned as numbering 416, and as found in all sub-divisions except Nevása. They have no tradition of their origin or of their settling in Nagar. They seem to be Marátha-Kunbis whose special occupation has formed them into a separate community. The names in common use among men are Dhondi, Gyánu, Gopála, Lakshman, Ránu, and Sakhárám; and among women, Bhágirthi, Bhágu, Chandrabhága, Chimni, Káshi, Lakṣhmi, Revu, Tái, and Yamni. Their surnames are Bhonpale, Ghánte, Kanake, Kese, Ketkar, Pedván, Rájan, Rájpure, Sindiván, and Sitole. Persons with the same surname cannot intermarry. Their family gods are Devi of Tuljápur, Khandoba of Jejuri near Poona, and Vyankatesh of Tirupati in North Arkot. They have two divisions Gavandis and Pátharvats, who eat together but do not intermarry. As a class they are dark strong and well made like Kunbis. Both at home and out of doors they speak Maráthi with a broad accent, and live in dirty one-storeyed houses with walls of mud or stone and tiled roofs. Their house goods include low stools and metal and earthen vessels. They own cattle but keep neither pets nor servants. They are great eaters and bad cooks, their staple food being Indian millet bread, pulse, and vegetables. Their dainties include hot dishes and stuffed cakes called *polis,* rice flour cooked in water and cocoamilk and mixed with molasses called *gulvani,* and fried rice cakes or *telchis,* with sour dishes. The elders bathe daily, and mark their house gods with

Chapter III. Population. CRAFTSMEN. *Gavandis and Pátharvats.*

sandal and lay flowers before them before sitting to their morning meal. They allow flesh except beef and pork and country liquor on special occasions. Some eat opium, drink and smoke hemp, and chew tobacco. The men shave the head except the top-knot and the face except the eyebrows, moustache, and whiskers which they do not even clip. The women wear their hair in a back-knot but use neither flowers nor false hair. The men dress in a loincloth or waistcloth, a shoulder-cloth or *pásodi*, a shirt or smock called *bandi*, a Marátha turban, and sandals or shoes. The women dress in a Marátha robe hanging like a petticoat from the waist to the ankles with the skirt passed back between the feet and fastened to the waistband, and a bodice with a back and long sleeves. Both men and women wear ornaments like those worn by local Kunbis. They have no separate clothes for special ceremonies. As a class they are dirty, but honest, hardworking, orderly, thrifty, and hospitable. Their chief hereditary calling is working in stone or earth, hewing stone, and building walls and houses, ponds, and wells. They also till land. Their monthly earnings vary from 10*s.* to £1 10*s.* (Rs. 5-15) a head. They live from hand to mouth. The women mind the house and help the men in the field. During the fair season their services are in good demand and they are well paid, but they spend more than their means and many of them are in debt. They rise at dawn and work till noon, when they go home dine and rest till two. They work again from two till sunset, when they go home, sup, and retire for the night. They never stop work because of holidays or of a marriage or a death. Boys of ten begin to work under their father's eye and are skilful workmen by eighteen. They rank with local Kunbis. A family of five spends £1 4*s.* to £1 6*s.* (Rs. 12-13) a month. A house costs £5 to £10 (Rs. 50-100) to build. Their house goods are worth 10*s.* to £3 (Rs. 5-30); a birth costs 6*s.* to £1 4*s.* (Rs. 3-12), a marriage £2 to £10 (Rs. 20-100), a girl's coming of age £1 to £2 10*s.* (Rs. 10-25), and a death 10*s.* to £1 (Rs. 5-10). They are a religious people, worshipping their family gods, Mahádev, Máruti, and Vithoba of Pandharpur in Sholápur, and visiting Álandi, Paithan, Pandharpur, Tuljápur, and other sacred places. Their priest is a local Bráhman who conducts their marriage and death ceremonies. They keep all Hindu holidays and fasts like the Kunbis, and their religious teacher is either a *bairági* or ascetic or a man of their own or of some high caste who regularly visits the shrine of Vithoba at Pandharpur and is called *Pandharicha Vákrkari* the Periodical Pilgrim of Pandharpur. They believe in witchcraft soothsaying and sorcery, and perform birth, hair-clipping, marriage, puberty, and death ceremonies with the same details as the local Kunbis. Early marriage, polygamy, and widow marriage are allowed and practised, and polyandry is unknown. Before a marriage married women from the bride's and the bride-groom's go to the potter's, present him with uncooked food and a bodice, take an earth pot, cover the mouth with a flat lid or *velni*, whitewash the pot and the lid, and leave them at a neighbour's. A married couple, with the hems of their garments tied together and a white sheet held over their heads, walk to the place with music, and take the earth pot with the lid to the house of the bride, lay it on wheat heaped on the ground in front of the family gods, and as *devak* or marriage guardian mark it with sandal paste,

and lay before it flowers, dressed food, and betel. They then repeat each other's name and the knot in their garments is untied. They mourn the dead ten days. On the tenth the chief mourner has his face shaved except the eyebrows, makes ready ten flour balls on the bank of a river, sets three of them on three small cakes, lays sandal paste vermilion and flowers before them, and performs the service with the same details as Kunbis. On the thirteenth castepeople are feasted. The chief mourner is not presented with a mourning suite, but he washes the dead man's turban, puts it on, and visits Máruti's temple with friends and relations. They are bound together by a strong caste feeling and settle social disputes at caste meetings. Breaches of rules are punished with fines which generally take the form of caste feasts. They send their boys to school, but do not take to new pursuits. They are fairly off.

Ghisádis.

Ghisa'dis, or Wandering Blacksmiths, are returned as numbering 389 and as found in all sub-divisions except Akola, Kopargaon, Ráhuri, Sangamner, and Shrigonda. Their traditional ancestor and name-giver is said to have been called Ghisádi because he knew the *ghissa pench* a special grip in wrestling and beat a great gymnast. They have no memory of any earlier home, but the Gujaráti of their home speech shows that they were formerly settled in Gujarát. They move from place to place in search of work. The names in common use among men are Amrita, Dagadu, Ganu, Mahálu, Pándu, Ráma, Tukárám, and Yithu; and among women Rakhma, Rangu, Santi, Sita, Táhni, and Thaku. Their commonest surnames are Chaván, Khetri, Padavalkar, Pavár, Sálunke, Selár, Shinde, and Survansi. Their home tongue is a dialect of Gujaráti and out-of-doors they speak a corrupt Maráthi. Their family god is Kálkái. They are divided into Ghisádis proper and Bastard or Kadu Ghisádis, who eat together but do not intermarry. The men shave the head except the topknot, but neither shave nor clip the beard on pain of loss of caste. They are regular-featured and well made like Kunbis but darker and taller. They live in one-storeyed houses with walls of brick and mud, and tiled or thatched roofs, some live in wattled huts and others in tents or *páls*. Their house goods include earth vessels and blankets, and they own buffaloes and bullocks and make pets of asses and dogs. They are great eaters and poor cooks, their staple food being rice, millet bread, pulse sauce, and vegetables. Hot dishes and sweet cakes stuffed with boiled pulse and molasses with meat are among their dainties. As a rule they neither bathe nor perform religious rites before taking their morning meal. Like local Kunbis they eat all kinds of animal food except beef and pork, drink liquor and hemp, smoke hemp and tobacco, and eat opium. The women eat flesh but touch neither stimulants nor narcotics. They tie their hair into a back-knot or plait it into braids without using flowers or false hair. They are fond of gay colours. The men dress in a pair of short drawers called *mánd cholna*, a loincloth or a waistcloth, a shouldercloth, a smock or *bandi*, a Marátha turban, and a pair of shoes or sandals. The married women wear the Marátha bodice with a back and short sleeves and the full robe, but, except girls, without passing the skirt back between the feet. They wear the ankle chains called *sánkhlis*, the nosering called *nath*, and the

Chapter III. Population.

CRAFTSMEN.

Ghisádis.

necklace called *galsari*. Both men and women have some good clothes in store and their ornaments are made in Kunbi fashion. As a class they are dirty, but hardworking, orderly, honest, thrifty, and hospitable. They are wandering blacksmiths and tinkers; none of them till land or work as labourers or beggars. They work from six or seven in the morning to eight or nine at night except a short interval for dinner at noon. The women mind the house and help the men in their work by blowing the bellows. Their calling is well paid and they are fairly off. Their only holiday is *Dasara* in September-October, when they lay flowers and sandal paste before their tools in the name of their family goddess Kálkái. They rank with Kunbis and above the impure classes. A family of five spends 16*s.* to £1 10*s.* (Rs. 8-15) a month. A house costs £2 10*s.* to £5 (Rs. 25-50) to build, their house goods are worth 10*s.* to £5 (Rs. 5-50), a birth costs 10*s.* to £1 10*s.* (Rs. 5-15), a marriage £5 to £30 (Rs. 50-300), and a death £1 to £2 10*s.* (Rs. 10-25). They are a religious people, worshipping Devi of Tuljápur, Ganpati, Khandoba of Jejuri in Poona, Máruti, and other Bráhmanic gods, and asking Bráhman priests to conduct their marriages. They reverence Bráhmans as a class and keep all Hindu holidays and fasts like local Kunbis. They make pilgrimages to Pandharpur in Sholápur and to Tuljápur in the Nizám's country and believe in witchcraft, soothsaying, and evil spirits. Of the sixteen Hindu ceremonies or *sanskárs* they perform only four, birth, marriage, puberty, and death. Early marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. The women mark their brows with vermilion daily, and the men mark theirs with sandal paste when they bathe. On the fifth day after the birth of a child, an image of Satvái is worshipped in Kunbi fashion, and the child is named and cradled on the seventh or ninth by female friends and relations who are asked to dine at the house. The mother keeps her room and is held impure for forty days. On the day before the marriage the god-pleasing or *devakárya* is performed, when their marriage guardian or *devak*, the leaves of the mango, *umbar* Ficus glomerata, *jámbhul* Syzigium jambolanum, *saundad* Prosopis spicegera, and *rui* Calatropis gigantea, are laid in a dining dish with a sword on them, and taken to the temple of the village Máruti with music and a band of friends by two married pairs one from the bride's and the other from the bridegroom's whose skirts are tied together. They are again brought back and laid before the house-gods until the ceremony is ended. The family gods are worshipped with the customary offerings, a goat or a sheep is slain in their name, and the caste people are feasted. All the rites connected with marriage, before and after the guardian worship, are the same as among local Kunbis, and the caste people are treated to a dinner at the houses of the pair, or uncooked food is sent to their houses. When a girl comes of age she sits apart for four days and is bathed on the fifth, when her female friends and relations meet at her house, dress her in a new robe and bodice, and fill her lap with rice and a cocoanut. They mourn their dead twelve days, burying the unmarried and burning the married after the Kunbi custom. The son or other chief mourner gets his face clean shaved

except the eyebrows either on the tenth or twelfth without requiring the services of a Bráhman priest, and on the thirteenth treats the castepeople to a dinner of stuffed cakes or *puranpolis* and rice with split pulse. The death-day is marked by a mind-rite or *shráddh* and the dead are remembered in the *Mahálya* or All Soul's Fortnight in dark *Bhádrapad* or September, on the day which corresponds to the death-day. They are bound together by a strong caste feeling, and settle social disputes at meetings of castemen. Breaches of rules are punished by fines which generally take the form of caste feasts, and a free pardon is granted to those who submit. They send their boys below twelve to school and begin to train them as blacksmiths when they are twelve. They do not take to new pursuits, are contented with their daily earnings, and show no sign of improving their position.

Jain Shimpis.

Jain Shimpis, or Tailors, are returned as numbering 3451 and as found in small numbers all over the district. They have no memory of any former settlement. They claim to belong to the Shatvál division of Jains, and seem to have come into the district from Márwár in search of work, though when they came is not known. Their fairer skins and more refined manners distinguish them from the local Kunbis and craftsmen; they have many Kunbi customs and ways, but signs remain which support their claim to have a strain of Kshatrya blood. Their names and surnames do not differ from those of the local Kunbis, and, as among Kunbis, persons with the same surname cannot intermarry. All belong to the Rukhum family stock a name which does not appear among the family stocks of any other caste in the district. They speak Maráthi both at home and out of doors. Their family god is Párasnáth but they also worship the Bráhmanic gods Mahádev, Vishnu, and Vithoba. They have no divisions, and in look, food, drink, and dress, do not differ from local Bráhmans. They smoke hemp flower and tobacco and abstain from animal food and spirituous liquors. They live in one-storeyed houses like those of middle-class Hindus, with mud and stone walls, and tiled or thatched roofs, the veranda or front part being used as the shop. Unlike Kunbis they neither cook in nor drink from earthen pots. They are moderate eaters and good cooks. They eat *modaks* of rice cakes stuffed with cocoa scrapings and molasses on *Ganeshchaturthi* or Ganpati's Fourth in August-September, wheat cakes stuffed with boiled pulse and molasses or *polis* on *Diváli* in October, and rice cakes or *divasas* on the thirtieth or no-moon day of *Kártik* or October. As a rule they are clean, hardworking, orderly, and hospitable but proverbial cheats. They are a class of hereditary tailors and dress-makers. They take to no new pursuits and some who own sewing machines are well off. The rich deal in cloth for coats and shirts and have regular shops. None are husbandmen, house servants, or labourers. They rise at six and work in their shops till noon, return home, bathe, and worship their house-gods dine and rest, at two they go to their shops, come home at eight, wash their hands and feet, sup and retire for the night. The women and girls above ten mind the house and help the men in their sewing. Boys above ten act as apprentices to their father and work under his eye. Their trade

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is always brisk, especially during the marriage seasons. They almost never close their shops. Though their calling is well paid their earnings hardly meet their expenses and they often spend more than they can afford. A family of five spends 16*s.* to £1 10*s.* (Rs. 8-15) a month. A house costs £7 10*s.* to £50 (Rs. 75-500) to build, and their house goods are worth £2 10*s.* to £15 (Rs. 25-150), a birth costs 10*s.* to £1 10*s.* (Rs. 5-15), a marriage £10 to £100 (Rs. 100-1000), and a death £1 to £2 10*s.* (Rs. 10-25). They rank below Bráhmans and above Kunbis. They are religious and their family god is Párasnáth whom they worship daily with flowers and sandal paste in their houses and at the time of thread-girding, but at no other ceremony. They belong to the *Digambar* or sky-clad Jains, that is worshippers of naked gods who are also called Digambars, or to the *Shatvál* division of Jains. They are not strict Jains and practise many Bráhmanic customs, worship all the local Bráhmanic gods, and keep the regular Bráhman rites. Their priest is a village Joshi who conducts all their ceremonies except thread-girding, which they perform in the presence of their family god Párasnáth without the aid of a priest. They make pilgrimages to Girnár in South Káthiáwár, to Kantagiri in Sirpur, to Jejuri in Poona, to Tuljápur in the Nizám's country, and to Pandharpur in Sholápur. They keep all the Jain festivals *Akshatritiya* in May, *Bhádrapad Panchami* in August-September, and *Nirván-chaturdashi* in September, and fast from vegetables on the second, fifth, eighth, eleventh, and fourteenth of every Hindu fortnight besides on the Bráhman fasts. Their religious teacher is Vishálkirt the head of the Jain religious house at Látur near Bársi in Sholápur. He never marries, and gives religious instruction to all his Shimpi followers above five years who make him yearly cash payments. He is succeeded by his favourite disciple. They believe in witchcraft, soothsaying, and evil spirits. Early marriage and polygamy are allowed and practised, and widow marriage is forbidden on pain of loss of caste. They perform the thread-girding after the Jain fashion, and birth, marriage, puberty, and death ceremonies after the Bráhman fashion. The child is bathed as soon as it is born and its mother is given a mixture of pounded *nim* leaves and *kát bol* catechu mixed with gum myrrh. For the first five days the mother is fed on rice and clarified butter. On the night of the fifth a stone rolling pin or *varavanta* is dressed in a child's hood or *kunchi*, set on a stone slab or *páta* covered with a yellow cloth, and worshipped by the eldest man in the house in the name of Satvái with coils of thread, redlead, turmeric paste, vermilion, pomegranate flowers, five dates, and half cocoanuts; frankincense and lights are burnt before it sometimes for twelve days. On the floor of the lying-in room, where the mother's head and feet rest when she lies down, two figures of Bali Rája are marked with wheat flour, and betel is laid before the stone slab. The mother and child are impure for twelve days. Girls are named on the twelfth and boys on the thirteenth, when turmeric paste and vermilion with betel and sugar are served to the women guests. They name and cradle the child and are dismissed with handfuls of *ghugri* or wheat and gram boiled together. The midwife waits on the mother for twelve days. Her services are rewarded with a robe

or bodice, glass bangles worth 3*d.* (2 *as.*), and the rice and cocoanuts which are daily used in filling the mother's lap. Boys are girt with the sacred thread before they are twelve. Before the thread-girding the parents visit Párasnáth's temple, lay flowers on the image, and five kinds of fruit, cow's milk, cocoanut, cloves, betel, and a piece of silver or of copper, and the father girds the boy with the sacred thread or *jánava*, the people present repeating Jain texts. Not less than five caste people are fed and the girding is over. Girls are married between eight and fifteen, and boys between ten and twenty-five. Marriage proposals come from the boy's parents and the betrothal takes place on the first lucky day after the parents of the boy and the girl agree. At the girl's the Bráhman priest lays flowers and sandal paste before the Brahmánic gods Ganpati and Varun the god of water, and the father of the boy marks the girl's brow with vermilion and presents her with a packet of sugar and as rich ornaments as he can afford. A day or two before the lucky day fixed by the Bráhman priest for the marriage, five married women of the boy's family take turmeric powder which the boy has mixed with water to the girl's with music and friends. They make the girl sit on a low stool in a square of wheat flour, rub her with turmeric while the musicians play, bathe her in warm water, fill her lap with rice cocoanut and betel, and dress her in a new robe and bodice. They bring back what is left of the turmeric to the boy's, where women, some belonging to the boy's and some to the girl's, rub him with it and bathe him in warm water from five pots, and dress him in a turmeric stained white sheet. Both at the boy's and at the girl's a flat-lidded earthen pot, with a cotton thread coiled round its neck, is whitewashed and coloured red and green, and set on a heap of wheat in a winnowing fan or *sup*. Before this pot, which is the house of the *devak* or wedding guardian, a man and woman of the family set flowers and coloured powder, and leave the fan before the image of the house god. Part of the turmeric paste is distributed among friends and relations as an invitation to the marriage. After dinner the girl's father goes to the boy's with music and friends. He takes a horse for him to ride and presents him with a waistcloth, a shouldercloth, and a turban. The bridegroom is dressed and all go to the girl's attended by music and friends and relations. The bridegroom's sister follows his horse carrying on her head a metal pot full of water. The bride's mother meets the bridegroom at the entrance to the booth, and red rice on leaf plates are waved round him and thrown away as an offering to evil spirits. He walks in and the pair are bathed and dressed in silk cloths or *pitámbars*. They stand opposite each other on low stools with a curtain held between them. The maternal uncles of both stand behind them; the priest repeats texts and at the lucky moment claps his hands, the musicians raise a blast of noise, and red Indian millet is thrown over the pair. Betel leaves and nuts are handed round and the guests withdraw. Then follows the daughter-giving or *kanyádán*. The priest passes a thread round the necks of the pair so as to make it twenty-one fold, the girl's father puts money into the girl's folded hands which are placed above the boy's hands, and the priest pours water over the money receiving double the offering from the boy's

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father. The father-in-law presents his son with metal pots and a silk cloth or *mugta*, and the marriage wristlets are tied to the right wrist of the bridegroom and the left wrist of the bride, who throw fried rice or *lâhis* mixed with clarified butter, honey, sesamum, and barley into the sacred fire, which the priest has lit on the marriage altar or *bahule*. The pair eat from the same dish and their marriage coronets or *báshings* are taken off and not again put on till the *jhál* or handing ceremony before they leave the bride's house. Next day the women of the bridegroom's family meet at the bride's with music and friends and bathe the couple. The bridegroom's party is asked to dine by the bride's people and the caste is feasted on stuffed cakes or *polis*. Next comes the *sunmukh* or seeing the daughter-in-law's face. The bride's mother leads the bridegroom's mother over white sheets or *páy ghadis* which are spread by the village washerman. The bride and bridegroom are seated on the bridegroom's mother's lap who puts sugar into the bride's mouth and for the first time looks at her face. On the third day the bridegroom's party are treated to a dinner of stuffed cakes or *puranpolis*, and at a lucky hour the *jhál* or handing ceremony is performed, when the bride is formally consigned to the care of the bridegroom's parents, and the bridegroom, taking his bride with him on horseback, goes to his house attended by music and a company of friends and relations. At the house the marriage guardians are worshipped with rice, betel is handed among the guests, and the ceremony is over. When a girl comes of age she remains impure for three days and is seated in a wooden frame or *makhar*. On the fourth she is bathed and fed on sweet food; her brow is marked with vermilion, and her lap filled with rice, cocoanut, and five kinds of fruit with betel leaves and nuts. Neighbour women are asked to the house and are dismissed with presents of turmeric and betel. On the sixteenth day, or on some lucky day before the sixteenth, the girl and her husband are seated on a square marked with lines of wheat-flour and the priest fills her lap with rice, cocoanut, turmeric root, five kinds of fruit, and betel. The boy and girl are presented with suits of clothes by their fathers-in-law and from that day the girl goes to live with her husband. The ceremony ends with a dinner to the caste or to five married women. They mourn their dead ten days and burn them with the same observances as local Bráhmans. When the body is burnt they bathe in the nearest water, each takes a small branch of the *nim* tree and follows the chief mourner to his house where a pot filled with water and ashes is placed at the entrance. They all throw about a quantity of the ashes, wash their hands, sit for a while, and go home, where they again bathe and are clean. Next day they gather the ashes of the dead, unless the next day is a Saturday or a Sunday which are unlucky for bone-gathering. The ashes of the dead are thrown into the river or put in a pot and buried on the river bank to be purified and sent to some sacred place or holy water. The spot where the body was buried is washed with water and the five cow gifts. On the tenth they go to the river, prepare an altar or *ota*, wash it, and set on it three small earthen pots or *bolakis* with their mouths covered with small cakes or *dámtis*, and having before them balls of rice or *pinds* offered to crows. The Bráhman priest is presented with an umbrella, a pair of shoes, metal

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vessels, and money in the name of the dead. On the twelfth the caste people meet at the house of the dead and purify the house people by sprinkling them with water mixed with sandal-powder. On the thirteenth day the friends and relations are feasted in the name of the dead, and the dead are remembered on their death day by a *shráddh* or mind-rite, and on the day corresponding to the death-day in the *Mahálaya Paksha* or All Soul's Fortnight in dark *Bhádrapad* or September. They are bound together by a strong caste feeling and settle social disputes at meetings of adult castemen. Breaches of discipline are punished by fines which generally take the form of caste feasts and the decisions are enforced on pain of loss of caste. They send their boys to school till they are twelve to fourteen and their girls till they are eight to ten. They take to new pursuits and show signs of improving.

Jingars.

Jingars, or Saddle-makers, are returned as numbering 274 and as found scattered in small numbers in all sub-divisions of the district. They say they have passed many generations in the district, and in look, house, food, drink, dress, and character they do not differ from the Jingars of Poona.[1] Many of them are goldsmiths, coppersmiths, tailors, and husbandmen, as working in leather is held in contempt by Bráhmans and Kunbis. Their callings are well paid, but they spend more than they ought in marriages and are badly off. Their religious and social customs are the same as those of Poona Jingars.

Kaikádis.

Kaikádis are returned as numbering 730 and as found in small numbers all over the district. Their origin is unknown and they have no memory of former settlements. The names in common use among men are Babiru, Bápu, Bhuja, Dáji, Ganu, Govind, Jijyába, Malhári, Mánya, Náiku, Sakhárám, Satvya, and Sidya; and among women Bhágu, Chimnái, Dhanu, Dhondu, Gajái, Gangu, Kondái, Manjula, Saku, Satvái, and Vithái. Their surnames are Dáne, Ditarái, Dyagiri, Hyánasare, Idgale, Jalamsa, Káde, Káysare, Kumarái Lode, Madansar, Mudhune, Mánki, Neri, Patti, Shámdire, Tirkale, Utalsaspatal, and Valsade. Their clan or *kul* names are Jádhav, Madhavant, and Povár. Sameness of clan name but not sameness of surname bars marriage. Their home tongue is Telugu and out-of-doors they speak a corrupt Maráthi. They are of five divisions, Borivále, Kunchevále, Kámathi or Lálbajárvále, Mákadvále, and Váibase. The last or Váibase are a settled class and look down on the others, Kuncheválas or brush-makers and Mákadválas or monkey-men wander from place to place, the Kuncheválás making brushes for Sális and other weavers and the Mákadválás owning and training monkeys. Kámáthi Kaikádis, basket-makers and courtezans, are the largest class of Kaikádis in the district. Boriváles and Váibases are seldom seen. As a class Kaikádis are dark, thin, middle-sized, and strong, and live in wattled huts, or in small tents called *páls* when they are on the move. Some of them live in huts with walls of brick and straw frames covered with leaves and open to the sky. They are great

[1] Details are given in the Poona Statistical Account.

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eaters and poor cooks, and their staple food is millet bread, pulse, chopped chillies or *chatni*, and vegetables. Their special dishes include wheat-flour cakes stuffed with boiled pulse and molasses, fried rice cakes or *telchis* eaten with *gulavni* or boiled rice flour mixed with molasses. Caste feasts form part of their marriage festivities. They bathe before their morning meal only on holidays and fasts; on other days they have no objection to eat without bathing. Except on their holidays and fasts the men and a few of the women eat flesh, drink country liquor, and smoke tobacco. They offer flesh to all their gods except Ganpati, Mahádev, and Máruti. The men wear a waistcloth or loincloth, a shouldercloth, a shirt, and a Marátha turban. The women dress in a bodice with a back and short sleeves and the long Marátha robe without drawing the skirt back between the feet; they cover the head and bosom with the upper end of the robe. They tie their hair into a back-knot, but neither use flowers nor false hair. The men's ornaments are ear-rings or *bhikbális* and waist-ornaments or *katdorás*, and the women's nose-rings or *naths*, necklaces, and ear-rings or *bugdis*. Men mark their brows with sandal paste and married women with vermilion. Married women always wear the lucky necklace or *mangalsutra*, and toe-rings or *jodvis*, and tattoo the corners of the eye and their hands and feet with sweet basil or *tulsi* leaves, a lotus, or the lucky cross called *nandi*, and lucky words as *Shrirám Jayrám, Jayjayrám.* As a class they are dirty, humble, honest, hardworking, orderly, and kind to strangers and friends. They are hereditary basket makers. The women mind the house and are skilful wicker workers. The boys and girls begin to work about eight and by ten are of much use to their parents. They work from sunrise to sunset with a short interval at noon for food and rest. They even work at night, but their work is poorly paid, and, especially during the rains, they are sometimes pinched for food. They suffered severely during the 1876 famine as during and for some time after the famine the demand for their baskets was very slack. Some have lately taken to tillage. They rank below husbandmen and above the impure classes. A family of five spends 10*s.* to 12*s.* (Rs. 5-6) a month, a marriage costs £2 to £3 (Rs. 20-30), and a death 6*s.* to 10*s.* (Rs. 3-5). Besides all local and boundary gods they worship Bahiroba, Bhaváni, Mariái, Phirangái, Tukái, and Yamái whose images they keep in their houses with the masks or *táks* of their married ancestors. When they bathe they mark the masks with sandal paste, and lay flowers and cooked food before them. They ask local Bráhmans to conduct their marriages. Their worship of the local gods consists of pouring a handful of water at the door of the temple. They almost never go on pilgrimage. They keep *Dasara* in September and *Diváli* in October and fast on every lunar eleventh or *ekádasi*. They believe in witchcraft, soothsaying, and evil spirits. Of the sixteen Hindu sacraments they keep three, birth marriage and death. Child marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. On the birth of a child, a bath-water pit or *náhni* is dug in the lying-in room, the child's navel cord is cut, the mother and babe are bathed and laid on a quilt or *vákal* as they are too poor to buy a cot. The navel cord is buried outside of

the house, and the child sucks one end of a rag soaked in a cup of water mixed with molasses. The mother begins to suckle the child on the fourth. She is fed with rice for the first four days and for the first twelve days her whole body from the shoulders down is daily bathed. Her impurity lasts forty days during which she is not allowed to worship the house-gods or to fast. On the fifth day two embossed figures of Satvái are laid in a winnowing fan with the halves of a cocoanut at their feet. In the evening the mother lays turmeric powder, vermilion, and flowers and burns frankincense before them, offers them a packet of betel leaves with nuts, waves a wheat flour lamp round them, and sets it before them. The house owner kills a goat in her honour, and the flesh is boiled and offered to the goddess and eaten with cakes by the mother friends and relations. A lamp is not lighted every day in the lying-in room. On the seventh the bathwater pit or *náhni* is worshipped with flowers turmeric and vermilion, and friends and relations are feasted on wheat cakes or *muthakyás* and on rice mixed with oil and molasses. On the eleventh the mother worships Mother Sixth or Satvái outside of the house with flowers vermilion and food, bows before her with the child in her arms, and goes home. They do not name the child on any fixed day. They wait till a Bráhman chances to call at the house, he asks when the child was born, looks up his tables or *panchánga*, and gives it a name; betel is served to friends and relations and the naming is over. Boys are married between five and twenty, and girls between three and fifteen. Their marriage season is the same as the local Kunbis' marriage-season. When the parents of both the boy and girl approve of the match, the Bráhman priest names a lucky day for the marriage. At the house of each, two married women lay a turmeric root and a betelnut in a piece of cloth and tie them at the mouth of the grind-stone or *játe*, grind turmeric at it, and prepare the powder for rubbing on the boy and girl. The god-pleasing is the same as among Kunbis. A day or two before the marriage the boy and girl, each at their own house, are rubbed with turmeric paste by married women, amidst the blowing of country pipes and the beating of drums. The bridegroom is taken to the bride's village and seated at Máruti's temple, where the bride's father visits him and presents him with a waistcloth and a turban. The marriage takes place usually about sunset. The bridegroom is seated on horseback and taken to the bride's with music and friends. The Mhárs often stop the way until the bridegoom pays them 3*d.* to 6*d.* (Re. $\frac{1}{8}$-$\frac{1}{4}$). Cocoanuts are broken to please the boundary spirits. When the bridegroom reaches the bride's the pair are made to stand on two dining dishes facing each other, with a curtain drawn between them and held at both ends by Bráhman priests. A priest repeats verses and men and women throw millet over the pair. At the lucky moment the curtain is drawn aside and the pair are husband and wife. They are seated face to face and pieces of thread are passed round the necks of each by the priest. He then takes the threads off, twists them into wristlets called *lagna kankans*, and passes them round the wrist of the bridegroom and of the bride. The priest lights the sacred fire and the couple throw grain into it. Friends and relations are treated to a

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dinner of fried cakes or *telchis* and boiled rice flour mixed with molasses called *gulavani*. This ends the first day of marriage. Next day the bridegroom is taken out of the village and brought back with music and friends to the bride. The pair are again rubbed with turmeric and bathed in warm water. Friends and relations are feasted on fried cakes and boiled rice-flour mixed with molasses. The couple are taken to the bridegroom's with drums and pipes, and followed by friends. They take off each others' thread wristlets and the ceremony is over. They burn their grown dead and bury youths and children. They mourn ten days and perform the same death rites as Kunbis, except that they never leave a burning lamp on the spot where the dead breathed his last. They are bound together by a strong caste feeling and settle social disputes at meetings of adult castemen. Breaches of social discipline are punished with fines which generally take the form of caste feasts. They do not send their children to school and take to no new pursuits. They are a poor class with little chance of rising.

Kásárs.

Ka'sa'rs, or Brass-makers, are returned as numbering 3027 and found scattered all over the district. In look, food, dress and character they resemble the Kásárs of Poona, and their social and religious customs are the same as those of the Bogárs of Kánara and the Kásárs of Bijápur.[1] They are both makers and sellers of lac bangles, and dealers in copper and brass vessels which they make themselves. Their calling is well paid and they are fairly off.

Kumbhárs.

Kumbha'rs, or Potters, are returned as numbering 6068 and as found all over the district. They claim to be Maráthás. The names in use for men and women and some of their surnames are the same as those of Marátha Kunbis. These surnames are Buddhiván, Devtráse, Divate, Jádhav, Jagdale, Jorvekar, Lonkar, Sinde, Vágchaure, and Vágmáre. Sameness of surname is a bar to marriage. Their family gods are Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, and Khandoba of Jejuri in Poona. They have no divisions. They hold aloof from food and marriage connection with Bálde, Bhonde, Hátghade, Ládbhuje, and Pardeshi Kumbhárs. Their home tongue is a corrupt Maráthi spoken with a broad accent like that of the Maráthás. They are dark, strong, middle-sized, and well made. They live in houses like those of Marátha Kunbis one or two storeys high with walls of brick or mud and tiled or flat roofs. Their house goods include, besides tools, low stools, blankets, quilts, and metal and earthen vessels. They own cattle and asses and sometimes ponies or dogs. They keep no servants. They are great eaters and poor cooks and their staple food is millet bread pulse and vegetables. They eat flesh except beef and pork and drink liquor. The men shave the head except the top-knot and the face except the eyebrows, moustache, and whiskers. Women tie their hair into a back-knot and use neither flowers nor false hair. Both men and women dress like Marátha Kunbis and have a store of good clothes and ornaments for their special ceremonies. Men mark their brows

[1] Fuller details are given in the Bijápur Statistical Account.

with sandal paste as soon as they bathe, and married women mark theirs every day with vermilion, and put on a necklace and toe-rings called *jodvis*. As a class they are rather dirty, humble, hardworking, honest, orderly, frugal, and kind to strangers. They are hereditary potters and tile makers and are fairly paid in grain by the villagers in return for the pots which they supply at weddings. They work from morning to sunset with a short break at noon for food and rest, return home at dark, sup, and go to bed. The women and children help the men. Their business is brisk during the fair months, except that they stop work on all Hindu holidays. They rank next to Marátha Kunbis and above the impure classes. They worship all Bráhmanic gods and keep all Hindu fasts and feasts. Their priest is a village Joshi whom they ask to conduct their marriage and death ceremonies. They make pilgrimages to Álandi, Benares, Jejuri in Poona and Tuljápur in the Nizám's country, and believe in witchcraft, soothsaying, and evil spirits. Early marriage, widow marriage, and polygamy are allowed and practised, and polyandry is unknown. They worship the goddess Satvái on the fifth night after the birth of a child and name the child on the twelfth. The mother is held impure for ten days, and bathed on the eleventh and purified with water and sweet basil leaves. They marry their boys between fifteen and twenty-five and their girls between five and fifteen. They burn the dead and mourn ten days. Their religious and social customs do not differ from those of Marátha Kunbis. They have a caste council and settle social disputes at meetings of adult castemen. They have no headman. Breaches of social discipline are punished by fines which generally take the form of caste feasts in which they drink profusely at the cost of the wrong doer. They send their boys to school, take to new pursuits, and show a capacity for improving.

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Kumbhárs.

Kattais, or Leather-workers, are returned as numbering thirty-nine, and as found in Nevása, Ráhuri, Sangamner, and Shevgaon. They claim descent from Rohidás Chambhár the great worshipper of Vithoba of Pandharpur. They are old settlers and have no memory or tradition of an earlier home. Their customs are almost entirely local, but the use of *sing* at the end of men's names suggests that they are of Upper Indian origin. The names in common use among men are Bhánsing Chhotesing, Chudáman, Durga, Gangásing, Hiráman, Jhamba, Kásirám, Manirám, Mohan, Phatru, Rámchandra, Rámsing, Sivakisan, Subhárám, Tukárám, and Vitthalsing; and among women, Anandibái, Budhia, Chhoti, Dhania, Gangábái, Himiya, Jamnábái, Laliya, Lohábái, Maniya, and Párvatibái. The word *kárbhári* or manager, *chaudari* or headman, and *sing* or warrior are added to men's names, and *bái* lady and *mái* mother to women's. Their usual surname is Doraváre. Their family gods are Báláji of Tirupati, Devi of Tuljápur, Mahádev of Tryambakeshvar in Násik, and Vithoba and Rakhamái of Pandharpur in Sholápur. They have no divisions and persons bearing the same surname can intermarry. They are dark strong and well-made, like Upper India Rajputs or Pardeshis, and can readily be known from Chámbhárs and other local castes. They speak Hindustáni at home and Maráthi abroad, and live in one-storeyed houses with brick and mud walls and tiled or thatched roofs. Their houses are generally dirty but their temples are clean. Their

Kattais.

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house goods include earth and metal vessels, bamboo baskets, grindstones, and working tools. They keep no servants, and rarely own cattle or pets. They are great eaters and poor cooks, and their staple food is bread and vegetables with sour dishes. Wheat cakes, rice, stuffed cakes, vegetables, and curds with clarified butter are among their dainties. They bathe and worship their temple images on holidays and fasts, before they take their morning meal. On other days they are not bound to worship or wash before eating. They eat the usual kinds of flesh except beef and pork and drink liquor on *Shimga* or *Holi* in March. They may take opium and smoke or drink hemp but they are moderate in the use of these indulgences. The men shave the head except the top-knot and the face except the eyebrows, moustache, and whiskers. Women tie the hair into a back-knot but never use flowers or false hair. The men wear a waistcloth, a shouldercloth, a shirt, a Marátha turban, and a pair of shoes or country boots; the women dress in a petticoat or *langha*, a short sleeved bodice without a back, and cover the breast and shoulders with a sheet or *odhni*. Men wear no ornaments and women have theirs made in Márwári fashion. Both men and women have clothes in store for holidays and great occasions. They are dirty but orderly, hardworking, thrifty, and hospitable, and have a good name for honesty. They are hereditary shoe and harness makers and as their calling is well paid they take to no new pursuits. Their boys serve as apprentices to their fathers. Their monthly earnings vary from £1 4*s.* to £1 10*s.* (Rs. 12-15), but they run into debt by spending more than they can afford. They work from morning to evening with a short break at noon for food and rest. Their women mind the house and sift gold and silver dust from rubbish or ashes gathered at village goldsmiths' shops. Their calling is brisk at all seasons but they rest on holidays and fasts. They rank below Kunbis and above the impure classes. A family of five spends £1 4*s.* to £1 10*s.* (Rs. 12-15) a month; a house costs £5 to £10 (Rs. 50-100) to build, and 3*d.* to 1*s.* (2-8 *as.*) a month to rent. A birth costs 12*s.* to 16*s.* (Rs. 6-8), a marriage £3 to £10 (Rs. 30-100), and a death £2 10*s.* to £3 (Rs. 25-30). They are a religious people, worshipping Vyankatraman of Tirupati in North Arkot with special reverence, and respect local deities and visit their shrines on their fair days. Their priest is a Pardeshi Bráhman from Upper India, who conducts their leading ceremonies. They belong to the *Náth* sect. Among Hindu holidays they keep *Shimga* in March, the Hindu New Year's Day in April, *Akshatritiya* in May, *Rákhi Paurnima* in August, *Dasara* in September, *Diváli* in October, and *Champáshashthi* in December. They fast on the lunar elevenths or *Ekádashis* of *Áshádh* or July and *Kártik* or October, on all Mondays, and on Shiv's Night or *Mahashivrátra* in February. Their religious teacher is a *Bairági* or ascetic whom in return for religious teaching they present with clothes, uncooked food, metal vessels, and cash. The teacher is generally succeeded by his favourite disciple. They believe in witchcraft, soothsaying, and evil spirits, and call in the help of Hindu exorcists or *devrushis* to scare the ghosts which haunt them. Early marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. On the fifth day after the birth of a child, Mother Sixth

or Satvái is worshipped with flowers vermilion and food. The child is named and cradled on the twelfth, when caste people are feasted and the women who have been asked to the house are dismissed with packets of sugar and betel. Boys are married between fifteen and twenty-five and girls before they come of age. The fathers of the boy and girl arrange the match and meet at the house of an astrologer who compares the horoscopes of the pair and chooses a lucky day for the marriage. Before the marriage comes the betrothal, when the bridegroom presents the bride with a packet of sugar or *sákharpuda*, a roll of betel, a robe and bodice, and ornaments, and booths are raised before the houses of both. The bridegroom, with a marriage coronet of wild date or *sindi* leaves and attended by music and friends, visits the temple of their gods in their own suburb, and goes to the bride's where the Bráhman priest joins their hands, musicians play, women colour the fingers of the bride and bridegroom red with pounded *mendi* or henna leaves, and the owner of the house serves the guests with betel. Friends and relations are treated to a dinner of cakes and boiled mutton. In the evening the maternal uncles of the boy and girl lift them on their shoulders and dance with them, a performance which is known as the *jhenda* or war dance. At night, to please the family gods, the *gondhal* dance is performed. The ceremony lasts four days, castepeople are again feasted, and the pair go to the bridegroom's with music and friends. They burn the dead. After death the body is laid on a bier, shrouded in a new white sheet, and taken to the burning ground by four castemen with the son or the chief mourner walking in front holding an earthen fire-pot. The pile is made ready and the body is laid on it and burnt according to the directions of the Pardeshi Bráhman priest who accompanies the funeral party and repeats texts or *mantras*. When the body is nearly consumed, the chief mourner walks three times round the pile with an earthen vessel or *ghágar* filled with water on his shoulder, at each round pierces a hole in its bottom and lets water flow out that the dead may drink. Rites are performed for thirteen days after a death. They end with a feast to the friends and relations of the dead on the thirteenth. The rich alone mark the death-day by a mind-rite or *shráddh*. They are bound together by a strong caste feeling and social disputes are settled at meetings of a council or *panch* under their headman or *chaudhari*. The office of *chaudhari* is hereditary. He is highly respected by the castepeople who present him with a turban on marriages and show him great respect at caste feasts. The council's decisions are obeyed on pain of loss of caste. The religious teacher is not consulted on points of social discipline. They have lately begun to send their boys to school. They are fairly off and with a little more thrift would be well-to-do.

Khatris.

Khatris, or Weavers, are returned as numbering 353 and as found in Ahmadnagar and Sangamner. They say they were originally Kshatriyas, whom, to save from slaughter by Parshurám, Devi advised to take to weaving. They say that they formerly lived at Sahasrárjun in Mándugad the old capital of Málwa. The names in common use among men are Alisa, Bálása, Bápusa, Dámasa, Govindása, Mannása, Náráyansa, Rámusa, and Vishnusa; and

Chapter III. Population. CRAFTSMEN. *Khatris.*

among women, Durga, Ganga, Gopika, Rakhama, and Rádha. Men add *sávanji* or chief and women *bái* or lady to their names. Their surnames are Báji, Bákháve, Borgávkar, Chingi, Kháde, Khámbe, Khánapure, Kherulkar, Magaji, Pavár, and Pancháng. Persons bearing the same surname cannot intermarry. They include three divisions, Brahma Khatris, Kapur Khatris, and Sahasrárjun Khatris, who neither eat together nor intermarry. Most Ahmadnagar Khatris are Brahmakhatris and to them the following details apply. As a class they are dark, strong, and well-made, and their speech is a mixture of Maráthi and Gujaráti. They live in one-storeyed houses with mud walls and flat roofs, and, besides weaving tools, their house goods include low stools, blankets, quilts, and metal vessels. They own cattle but do not keep servants. They are great eaters and good cooks, and their staple food is millet bread, split pulse, chopped chillies, and vegetables. Their special dishes include *puran-polis* or wheat flour cakes stuffed with boiled pulse and molasses, and fried rice cakes or *telchis*. They bathe daily and daily lay before their house gods sandal paste flowers and food, and feed caste-people during thread-girding, marriage, and death ceremonies. They eat flesh except beef and pork and drink liquor. They offer meat to their family goddess Devi on *Dasara* in October, and keep from animal food and liquor during the nine weeks between the first of *Shrávan* or July-August and the seventh of *Ashvin* or September-October. The men eat opium and smoke hemp and tobacco, but few of the women drink liquor or smoke hemp. The men shave the head except the top-knot and the face except the eyebrows, moustache, and whiskers. Youths between eighteen and twenty-five whose parents are alive let their beards grow and do not shave till the castepeople allow them, when the men of the caste are called to the house and treated to a sweet dinner and packets of sweetmeats are served. The women dress their hair with neatness and plait it into braids or tie it in a back-knot. They deck their hair with flowers but do not use false hair. Men dress in a waistcloth, a shouldercloth, a coat, a turban, and a pair of sandals or shoes. Women wear a bodice with a back and short sleeves, and a full Marátha robe, whose skirt is drawn back between the feet and the upper end is drawn over the back, shoulders, and bosom. Every married woman wears a lucky necklace or *mangalsutra* and toe-rings or *jodvis* and marks her brow with vermilion. Both men and women have a store of clothes and ornaments like those kept by local Kunbis or Bráhmans. As a class they are humble, clean, honest, hardworking, and orderly, but somewhat extravagant. They are hereditary silk-weavers, and weave silk-bordered cotton waist and shouldercloths and robes. The rich work both as weavers and moneylenders, and many are landholders. Few among them have capital to invest in weaving and many are at the mercy of the local Márwáris. They earn enough to keep them, but are always spending more than they ought. The women mind the house and do as much work as the men. They work from sunrise to sunset and even at night, with a short interval for food and rest. They stop entirely on the last or no-moon of the Hindu lunar month and on *Dasara* in October. Their business is brisk in the fair season and slack during the rains. They rank

below Bráhmans and above Marátha Kunbis. A family of five spends £1 to £1 10*s.* (Rs.10-15) a month, a birth costs 10*s.* to £2 10*s.* (Rs.5-25), a thread girding £2 10*s.* to £5 (Rs.25-50), a marriage £5 to £20 (Rs.50-200), and a death 10*s.* to £3 (Rs.5-30). They worship all Bráhmanic gods and keep all Hindu fasts and feasts. They hold Devi their family goddess in special reverence keeping her image in their houses and daily laying sandal paste, flowers, and food before her. Their great holiday is *Dasara* in September which they hold with great solemnity in honour of their family deity Devi. Their priest, who is known as Khatribhat belongs to their own caste. He conducts their birth, thread-girding, marriage, puberty, and death ceremonies. They make pilgrimages to Benares, Jejuri in Poona, and Pandharpur in Sholápur. They worship all village and boundary gods, and believe in witchcraft, soothsaying, and evil spirits. Child marriage and polygamy are allowed and practised, and polyandry is unknown. On the fifth night after a birth the goddess Satvái is worshipped as among Marátha Kunbis. The child is named on the twelfth by women friends and relations who are called to the house. The mother remains impure ten days when she is bathed and purified with water brought from the house of the priest. They gird their boys between eight and fifteen, and marry them between fifteen and twenty-five. Their family guardians or *devaks*, both at thread-girding and at marriage, are earthen pots brought from the potter's and marked white and red. A married couple sets them at the corners of a square and lays before them sandal paste, flowers, and vermilion, with food or sweetmeats. No *bahule* or altar is raised, but care is taken to please the family goddess Bhaváni or Devi by offering her a goat which is killed and his boiled flesh is offered to the goddess. The Khatri Bhat repeats lucky verses, girds the boy with the sacred thread, kindles the *hom* fire, and throws clarified butter into it. Friends and relations are feasted for two days and the thread-girding is over. Girls are married between five and fifteen. The bridegroom's priest pays the bride money and settles the match. The betrothal is the same as among Marátha Kunbis, and the brow of the bride is marked with vermilion. The goddess Devi is pleased with a goat, and the bridegroom visits the bride's where the priest or Khatribhat blesses the couple with lucky rice and kindles the sacred fire. The couple throw mango *jámbul* Syzigium jambolanum, *rui* Calotropis gigantea, *umbar* Ficus glomerata, and *shami* Prosopis spicegera leaves on the fire and their brows are marked with vermilion to which rice is stuck. This which is called the *sáda* or cloth-presenting ceremony ends with a feast to friends and relations. Next day the bridegroom's party take three to five goats to the bride's and the bridegroom asks her father to give him a feast and to treat the castepeople to a dinner. The bride's father lays in supplies, kills the goats, and asks the bridegroom's party and the caste people to a rich dinner. The couple start for the bridegroom's with music and a band of friends and the wedding is over. When a girl comes of age she is impure for three days. On the fourth day she is bathed and presented with new clothes by her husband and father. The priest kindles a sacred fire, her h

Chapter III. Population. CRAFTSMEN. *Khatris.*

is filled with rice cocoanut betel and fruit, friends and relations are feasted, and the girl goes to live with her husband. Except children who have not been girt with the sacred thread and who are buried, they burn the dead and mourn ten days. The death rites do not differ from those performed by local Bráhmans. Their chief holidays are *Dasara* in September and the dark fifth of *Shrávan* or August. A week or ten days before the dark fifth of *Shrávan* they fill a basket with earth, sow rice gram and wheat, and water it. On the *Shrávan* full-moon they set the basket in their god-room and lay before it sandal paste, flowers, and sweet food, and tie a wristlet or *rakshábandhan* of *kusha* grass about their wrists. Five days later, on the dark fifth, all meet and hang a swing from the ceiling; women are asked, and they take their seats on the swing and sing songs, and sweetmeats and betel are served. The women guests, with music and a band of friends, take the basket to a river or pond, and throw it into the water. Money is paid to priests and sugar and betel are handed to the guests. This feast is known as the *gauripujan* or *gauri* worship. They have a caste council and settle social disputes at caste meetings under their headman or *chaudhari*. The office of headman is hereditary and he lives at Aurangabad. They send their boys to school and are a steady class.

Koshtis.

Koshtis, or Weavers, are returned as numbering 7933 and as found all over the district. They belong to two main divisions Maratha and Kánada Koshtis. The Maratha Koshtis are divided into Devang Halabe, Hátgar, and Junare, and the Kánada Koshtis into Kurnával and Patanával. Of the Maratha Koshtis Hátgars and Devángs came from Vái in Sátára; Junares from Junnar in Poona; and Halabes from Nágpur. Both the Kurnávals and the Patanávals are said to have come from Kánara. They rub their brows with cowdung ashes, wear the *ling*, and hold aloof from the four Maratha divisions who eat together and intermarry. In the Maratha group the names in common use among men and women are the same as the local Kunbi or Sáli names. Men add *tátya* or uncle, *shetji* or merchant, and *kárbhári* or manager to their names, and women *mávashi* or aunt, *náni* or grandmother, and *tái* or sister to theirs. Their commonest surnames are Aikáde, Badade, Bahirat, Bávad, Bhákre, Bhágvat, Bhálesing, Bhandáre, Bibve, Bide, Bomdarde, Botre, Chakre, Chipáde, Chorde, Dahure, Dandavate, Dhage, Dhavalshankh, Dhimate, Dhole, Dide, Dinge, Divate, Doiphode, Dugam, Galánde, Ghodake, Ghate, Godase, Gulavane, Gursale, Hamade, Harke, Hule, Javare, Jháde, Kalse, Kaltavane, Kámbale, Khádge, Kháne, Kharve, Kudal, Kurkute, Kusurkar, Lad, Lakáre, Máhure, Makvate, Málge, Málvande, Mantarkar, Mányal, Mukhavate, Nemáne, Padole, Pákhale, Páudkar, Pandáre, Párkhe, Phálke, Rahátade, Rangáre, Rásinkar, Sevále, Silvant, Sopáte, Támbe, Tarake, Taralkar, Távare, Taravade, Tatparuk, Tipare, Ukarade, Upare, Varáde, Váhal, and Vedorde. Persons with the same surname cannot intermarry. Their home tongue is Maráthi and they are dark, strong, and middle-sized with well-cut features like Kunbis or Sális. The Kánara Koshtis speak Kánarese at home and Maráthi abroad. They live in hired dwellings like Sális' houses, and their staple food is millet bread, pulse, and vegetables with chopped chillies. The

Kánara Koshtis and Marátha Hátgars use neither flesh nor liquor. The remaining divisions take flesh and liquor on any day of the year except fasts, and always use flesh and liquor at *Shimga* in March and at *Dasara* in September. They never offer their gods flesh or liquor. They rarely cook their food in earthen vessels. At marriages and deaths the caste are fed. They smoke hemp and smoke and chew tobacco. They dress like Sális, the men in a loincloth or waistcloth, a coat, a shouldercloth, a Marátha turban, and a pair of sandals or shoes; the women in a full Marátha robe with a bodice. Both men and women have a store of good clothes and ornaments for great occasions, and married women always wear the lucky necklace or *mangalsutra* and toe-rings or *jodvis*. Like Sális they are mild, hardworking, orderly, honest, thrifty, and hospitable, and their hereditary and chief calling is weaving coloured robes and bodicecloths. They take to no new pursuits, and their women besides minding the house work as much as the men. They work from morning to evening with a short rest at noon for food and sleep. Boys begin to learn weaving at fifteen and in two or three years are skilful workmen. They suffer from the competition of European and Bombay machine-made goods and many of them are in debt. Some are employed in Government service and are well off. Their trade is brisk in the fair season especially during the marriage season; it is dull during the rains. They close their shops on all Hindu holidays and on the last day or no-moon of every lunar month. They rank with Marátha Kunbis and above Sális. As a class Koshtis are religious, worshipping all Hindu gods and keeping all feasts and fasts. The Marátha Koshtis daily worship their family goddess Devi of Kolhápur or of Bádámi in Bijápur, laying flowers and sandal paste before her. They hold Bráhmans in great reverence and ask them to conduct their marriage and death ceremonies. The Kánara Koshtis worship Mahádev of Singnápur in Sátára and ask Jangam priests to conduct their birth, marriage, and death ceremonies. They were formerly Lingáyats but are not now strict observers of their faith. Their religious teacher is the high priest of the religious house of Akalkot, who visits their villages and levies yearly tribute from his followers. They raise a sum of money by contribution, and hold a feast in his honour, wash his feet, and piously sip the water that their sins may be cleansed. The religious teacher of the Devángs and Hátgars is the high priest of the religious house of Mhaisgaum near Pandharpur in Sholápur; the high priest of the Halbes who is called Kolba Báva lives at Dhipevád near Nágpur; and the Junares have no high priest. They make pilgrimages to Álandi, Benares, Kolhápur and Pandharpur; and believe in witchcraft, soothsaying, and evil spirits. The customs of the Marátha Koshtis are nearly the same as those of the local Marátha Kunbis or Sális. One of the few points of difference is that at marriages, after the *jhál* or handing the bride to the bridegroom's mother, Sális worship Devi, while Koshtis worship the caste-people who have been asked to the house presenting them with sandal paste and cocoanuts and packets of betel or sweet balls. Kánara Koshtis perform their ceremonies as directed by their Jangam priest. Child marriage, polygamy, and widow marriage are

Chapter III. Population. CRAFTSMEN. *Koshtis.*

allowed and practised, polyandry is unknown. They never put their hands to any work after sunset without bowing before the lamp which is kindled in the house. They have a caste council and a headman called *mehtar,* and settle social disputes at meetings of adult castemen under their headman whose office is hereditary. Petty breaches of discipline are enquired into and punished by the priest, and graver offences by the headman and council. The punishment is fine which is spent in buying metal vessels for the use of the community. They send their boys to school till they are fifteen. Girls are seldom taught reading and writing. They do not take to new pursuits and as a class are fairly off.

Lákheris.

Lakheris, or Lac Bracelet-makers, are returned as numbering 279 and as found in Párner and Shrigonda. Their home tongue and many customs and other details support their belief that before coming to Ahmadnagar they were settled in Márwár. The names in common use among men are Ámaráji, Dákaji, Lakshamanji, Náráyanji, Parsáji, and Punáji; and among women, Dhondki, Jukábái, Jhuma, Mungibái, Rakhamábái, Rájkuvar, and Tulsábái. Their surnames are Bágade, Bháte, Chaván, Hatade, Nágare, Padiyár, Rátvad, and Sálunke. Men add *ji* or sir to their names. Persons with the same surname cannot intermarry. Their family god is Báláji otherwise known as Vyankoba of Tirupati in North Arkot. There are no divisions among them and bastards can eat but not marry with the rest. They are dark, strong and middle-sized with lively eyes and regular features. Their home tongue is Márwári and out of doors they speak a rough Maráthi. They live in hired houses like those of traders and own neither cattle nor pet animals. They are great eaters and poor cooks and are specially fond of sweet dishes. Their staple food includes bread, pulse, and vegetables, and their special dishes stuffed cakes or *polis* and rice. They take their morning meals without bathing or performing any rites, but, as a rule, they do not use animal food, though they may drink liquor without restriction on marriage and other special occasions. Like Márwáris besides the top-knot they wear ear-knots and grow whiskers as well as the moustache. The women dress their hair neatly, plaiting it in braids or tying it in a back-knot without using flowers or false hair. The men dress in a waistcloth or a pair of drawers, a shouldercloth, a smock or *bandi,* a turban folded in Marátha fashion, and a pair of shoes. The women dress in a pair of short drawers, with a backless bodice, and cover the breast and shoulders with a sheet called *chunadi.* The ornaments both of men and women are in Márwári fashion except that the women wear glass instead of ivory bracelets. As a class they are dirty, but honest, hardworking, orderly, thrifty, and hospitable. Their chief hereditary calling is making and dealing in wax-bangles. Their women and children help in their work, but they do not take to new pursuits and are badly off as wax-bangles have lately gone out of fashion. They are badly paid poor and often in debt. They rank above local Kunbis and below Bráhmans. They rise with the sun and work in their shops till eleven, when they stop to dine and rest till two. The women mind the house and sit in the shops when the men are away. Their shops are almost never closed. A

family of five spends 16*s.* to £1 4*s.* (Rs.8-12) a month. Their house goods are worth about £5 (Rs.50), a birth costs 10*s.* to £1 10*s.* (Rs.5-15), a marriage £5 to £15 (Rs.50-150), and a death 10*s.* to £2 10*s.* (Rs.5-25). Their family god is Báláji whose image they keep in their houses and worship with flowers, sandal paste, and food. They have no priest of their own, but ask local Bráhmans to conduct their ceremonies. They worship Devi of Tuljápur and local Muhammadan saints. They have three leading holidays, *Shimga* in March, *Dasara* in September, and *Diváli* in October, and they fast on every *Ekádashi* or lunar eleventh and on *Shivrátra* or Shiv's Night in February. They have no religious teacher, and share the ordinary local beliefs in witchcraft, soothsaying, and evil spirits. Of the sixteen Hindu sacraments or *sanskárs* they perform only marriage and death. Early marriage, polygamy and widow marriage are allowed and practised, and polyandry is unknown. Like Márwáris any number of men and women can eat from the same dining dish. After a birth the babe and the mother are bathed and fed as among local Bráhmans. No Satvái worship is performed on the sixth and the child is named and cradled on the twelfth. Ceremonial impurity attaches neither to a birth nor to a death. The boy's father finds a suitable match for his son and pays the girl £2 10*s.* to £10 (Rs. 25-100) before the day of betrothal when he marks her brow with vermilion. Friends and relations are asked to the wedding. They have no *devak* or wedding guardian except an earthen Ganpati and a copper or brass Báláji who are worshipped before the wedding day. No raised altar or *bahule* is made at the bride's. The bridegroom is taken to the bride's on horseback, where a tinsel arch is raised before the house, the girl's head is decked with a net of false pearls, and a square is marked off by setting an earthen pot or *utarandi* at each corner. No marriage coronet is tied to the bridegroom's brow. The women sing Márwári marriage songs and Bráhman priests repeat lucky verses, the hems of the couple's garments are tied together and they are husband and wife. The bride's brow is marked with vermilion, the women of the house rub her cheeks with turmeric paste, and the father-in-law gives the bridegroom a new suit of clothes. The bridegroom takes his bride to his own house and treats the caste-people to a dinner of stuffed cakes or *puranpolis.* On a girl's coming of age she sits apart for three days. On the fourth she is rubbed with turmeric paste and bathed in warm water. Women friends fill her lap with rice, cocoanut, five fruits, and betel, and she is allowed to join her husband. The bodies of children of less than a year old are buried, the rest are burnt. The son or other chief mourner has his face shaved on the first day, and, as the members of the mourning family are not allowed to cook, friends or relations supply them with *khichadi* or rice and pulse boiled together and mixed with clarified butter. On the third day they gather the ashes of the dead and eat rice and curds. On the tenth a Bráhman is asked to the house and they hold the *dashpindi* or ten ball-offering with the same details as among local Kunbis. On the twelfth friends and relations are feasted on stuffed cakes called *polis* or *lápasis.* The friends of the dead are feasted at the end of six months and again at the end of a year, and a mind rite is performed on the day in the

Chapter III. Population. Craftsmen.

Mahálaya paksha or All Souls's Fortnight in dark *Bhádrapad* or September which corresponds to the death-day. They are bound together by a strong caste feeling. Social disputes are settled at caste meetings. Smaller breaches of caste rules are punished by fines which either take the form of caste feasts or are spent in charity. They do not send their boys to school, and do not take to new pursuits or show signs of improving.

Lingáyat Buruds.

Linga'yat Buruds, or Basket-makers, are returned as numbering 385 and as found in all sub-divisions except Akola. They claim descent from Medárket one of the followers of Basav (1100-1160) the founder or reviver of the Lingáyat faith. They are said to have come from the Bombay-Karnátak and must be old settlers, as except in a few religious and social customs, they have adopted the speech and ways of local Kunbis. The names both of men and women do not differ from local Kunbi names. Their surnames are Dukare, Gáde, Gándhe, Ghorpade, Hátage, Hole, Jámkar, Káte, Khaire, Kharade, More, Pimpale, Pharáve, Shinde, Sole, Sonavane, and Vartale; persons bearing the same surname cannot intermarry. Their family gods are Ambábái of Saptashring in Násik and of Tuljápur in the Nizám's country. Their speech both at home and abroad is a rough Maráthi. They form a distinct class from Marátha and Kámáthi Buruds with whom they neither eat nor marry. They are of two divisions Buruds proper and bastard Buruds who eat but do not marry with the pure Buruds. In look and speech they differ little from local Kunbis and live in one-storeyed houses with brick walls and thatched roofs. They own neither servants, cattle, nor pet animals except dogs and sometimes a bullock. They are great eaters and bad cooks, and their staple food is bread, pulse sauce, and vegetables. Their special dishes include *polis* or sugar rolly-polies, *gulavani* that is rice flour boiled in cocoa milk and water mixed with molasses, and fried cakes or *telchis*. They bathe daily before their morning meal, and, before any one has broken his fast, lay sandal paste, flowers, and food in front of the house gods. The use of flesh and liquor is forbidden on pain of loss of caste, but they freely smoke hemp and tobacco and eat opium. Both men and women dress like local Kunbis except that they wear the *ling*. The men mark their brows with cowdung ashes instead of sandal paste and the women with vermilion. The ornaments both of men and women are the same as those worn by local Kunbis. They have no separate store of clothes for holiday wear or for great occasions. They are dirty in their habits not changing their clothes for many days at a time, hardworking, thrifty, and hospitable, and have a good name for honesty. They are hereditary basket makers and bamboo and cane workers. The women and children above nine help the men. Their work is steady at all times of the year but is poorly paid. They work from six to eleven, dress themselves in a small piece of cloth and bathe, dine at noon and put on their usual dress again, rest till two, and work again till six. They never work at night. The women mind the house and help the men when they have time. They live from hand to mouth, and, as a rule, are burdened with debt. They rank below Kunbis and above the impure classes but they take food from no one

CRAFTSMEN.
Lingáyat Buruds.

not even from Bráhmans who hold them pure and freely touch them. A family of five spends 16*s.* to £1 4*s.* (Rs. 8-12 a month). A house costs £10 to £50 (Rs. 100-500) to build, a birth costs 10*s.* to 14*s.* (Rs. 5-7), a marriage £2 to £10 (Rs. 20-100), and a death £1 to £1 10*s.* (Rs. 10-15). They are a religious people worshipping the chief Lingáyat deity Mahádev with the Devi of Tuljápur and Khandoba of Jejuri near Poona, and all Bráhmanic gods, and visiting Álandi, Dehu and Jejuri in Poona, Paithan, Saptashring in Násik, Tuljápur in the Nizám's country, and other sacred places. The priest who conducts their marriages and deaths is a Jangam or Lingáyat but they also hold Bráhmans in high respect. They keep three chief holidays, *Shimga* in March, *Dasara* in September, and *Diváli* in October. They fast on lunar elevenths or *Ekádashis* and lunar fourteenths or *Pradoshs*, on all Mondays, and on Shiv's Great Night in February. Their religious teacher is a Jangam Virupáksha of Manur in the Nizám's country. They are far from being strict Lingáyats. Besides Shiv in the form of the *ling* they worship all local boundary and village gods. Their rites except their death rites are Bráhmanic rather than Lingáyat. Early marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. On the fifth day after a birth, Satvái is worshipped with vermilion and food, and the child is named on the twelfth. A birth causes no impurity to the woman's relations. The mother is unclean for three and keeps her room for twelve days. The child's hair is cut for the first time before it is five. Their marriage rites are the same as Kunbi rites, except that while the Bráhman repeats verses a Jangam priest blows a conch-shell. They have no observance when a girl comes of age, and women in their monthly sickness are not held to be unclean. They mark their brows with white cowdung ashes or *bhasma*. After death the body is rubbed with white cowdung ashes or *bhasma*, it is placed in a seat or *jholi* folded in hammock fashion, and flowers are laid before it. *Rudráksha* bead earrings are put into the ear lobes, flower garlands are fastened round the neck, and the body is shrouded in a new white sheet. As among local Kunbis the chief mourner walks in front carrying a fire-pot. The Jangam follows blowing his conch-shell or *shankh* amid loud cries from the funeral party of *Har Har, Shiv Shiv,* and *Shankar,* different names of the god Mahádev. The body is placed in the grave sitting and the grave is filled with earth mixed with sand and salt. When the body is seated in the grave, the chief mourner pours water into the dead mouth from an earthen pot which he carries on his shoulders. He walks three times round the grave and at each turn pierces a hole in the pot by striking it with a stone which is called the life-stone or *ashma*, and lets the water from the hole spout into the dead mouth. When the grave is filled they bathe and go home. Next day they go to the grave and lay on it sandal paste, flowers, sweetmeats, and fruit. Frankincense is burnt before it and rice, bread, and stuffed cakes or *polis*, are laid on it. The party bathe in the nearest water and go home. The ceremonial impurity caused by a death affects kinsmen for three days, and for ten days the chief mourner is not allowed to wear his turban. On the eleventh the

Chapter III. Population. Craftsmen. *Lingáyat Buruds.*

caste is feasted and the chief mourner is allowed to wear his turban when he meets his friends, but is not required to visit Máruti's temple, as he is among Kunbis and other people of the district. The dead is remembered on the corresponding day of the *Mahálaya paksha* or All Souls Fortnight in dark *Bhádrapad* or September, when uncooked food is given to Bráhman and Jangam priests and the caste people are feasted. They are bound together by a strong caste feeling, and social disputes are settled at caste meetings. Their religious teacher never meddles with social matters. They send their boys to school, and take to no new pursuits. They are a poor depressed caste.

Lohárs.

Loha'rs, or Blacksmiths, are returned as numbering 3802 and as found in all sub-divisions of the district. They have no tradition of their coming into the district or of any earlier home. The names in common use among men are Amrita, Bábáji, Bála, Bápu, Bhiva, Govinda, Gopála, Hari, Káshináth, Lakshman, Mahádu, Náráyan, Raghunáth, Ráma, and Tátya ; and among women, Anandi, Bhágu, Bhima, Chandrabhága, Ganga, Káshi, Lakshmi, Párvati, Ráma, Rakhama, Ráhi, Rádha, Sálái, and Sávitri. The men formerly added *deshmukh* or district head and now add *kárágir* or workman to their names. Their surnames are Agár, Ambekar, Ankush, Bhoránt, Chámphakárande, Chaván, Chor, Gádekar, Javane, Jagtáp, Jádhav, Kalasáit, Kále, Kángale, Kávare, Lokhande, Lándge, Pavár, Popalghat, Sonavane, Thorát, and Tingare. Persons who have the same surname cannot intermarry. Their family gods are Bahiroba of Sonári, Ágadgaum, Devagad, and Simpalapur in Ahmadnagar; Devi of Tuljápur in the Nizám's country, of Rásin in Ahmadnagar, and of Saptashring in Násik; Jánái or Jokhái a Konkan deity; and Khandoba of Jejuri or of Páli in Poona. They have no divisions. They do not differ in appearance from local Kunbis being dark strong and well-made. Both in-doors and out-of-doors they speak Kunbi-Maráthi. The men shave the head except the top-knot and the face except the eyebrows and moustache. Their dwellings are like Kunbi houses one or two storeys high with brick walls and tiled roofs. The houses are dirty and their house goods include cots, low stools, and metal vessels. They have no house servants but own cattle and pet animals. They are great eaters and bad cooks, and their dainties include stuffed cakes or *puranpolis*, fish, and flesh. They eat animal food on all days of the year except fast days and abstain from beef and pork like other Hindus. Though their caste rules do not forbid liquor, they are sober. Some eat opium, and smoke and drink hemp. The women tie their hair into a back-knot like Kunbi women and use neither flowers nor false hair. Both men and women dress like Kunbis and have a store of good holiday clothes. As a class they are clean, orderly, honest, hardworking, thrifty, and hospitable. Most of them earn their living as smiths and carpenters. Their work is constant, making field tools for husbandmen and nails and other iron articles used in house building for townspeople. Their chief work is making and mending field tools for which the villagers pay them a grain allowance or *balute*. Some have taken to husbandry but none are labourers. Though well paid they spend more than their means and are often in debt.

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Lohárs.

Their monthly earnings vary from £1 to £2 10*s.* (Rs. 10-25). They eat from Bráhmans and look down on Kunbis and other middle class Hindus. They rise early, work till twelve, dine and rest till two, and again work till sunset. The women mind the house and help the men by blowing the bellows. Their work is slack between October and February and brisk at other times. They close their shops on the last day of every month, on solar eclipse days, on *Nágpanchami* or the Cobra's Fifth in August, on *Dasara* in September, and on *Diváli* in October. A family of five spends 14*s.* to £1 (Rs. 7-10) a month, and their birth, marriage, and death expenses closely agree with those of the local Kunbis. They are a religious people with Bahiroba, Devi, Jánái, and Khandoba as their family gods, and also worshipping the village Máruti, Ganpati, and other Hindu gods, and the house anvil, the bread-winner and guardian, which they call *Kálakádevi* and worship on all holidays with flowers, sandal paste, and food. Their priest is a Bráhman whom they highly respect, and ask to conduct their ceremonies. They keep all Hindu holidays and fasts, believe in witchcraft, soothsaying, and evil spirits, and employ the same means as local Kunbis for scaring or coaxing spirits out of the possessed. Early marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. Their birth, marriage, death, and other rites are the same as those of Kunbis. They are bound together by a strong caste feeling and settle social disputes at caste meetings. Smaller breaches of discipline are punished with fine in the form of a caste feast and caste decisions are enforced on pain of loss of caste. They send their boys to school and keep them at school till they can read and write Maráthi and cast accounts. Village Lohárs do not leave their village for fear of losing their yearly grain allowance nor do they take to new pursuits. Village blacksmiths are poor and town blacksmiths are fairly skilful and prosperous.

Lonáris.

Lona'ris, or Lime-burners, are returned as numbering 500 and as found in all sub-divisions except in Akola and Ráhuri. They say they are Maráthás and have no memory or tradition of any earlier home. They do not differ from Maráthás in look, speech, dwelling, food, or dress, and eat and marry with them. The names in common use among men and women are the same as the names of Marátha Kunbis. Their surnames are Ádalkar, Ádháo, Ajge, Bondre, Dádre, Dhanjekar, Dhemare, Dhone, Dodmishe, Ganganmahále, Gherade, Gite, Godshe, Jarad, Játge, Jhádge, Kalaskar, Kálel, Kárande, Kavande, Karche, Kurhe, Kute, Lagad, Lándge, Lavárkar, Limbárkar, Limgare, Molekar, More, Muthekar, Nándurkar, Narále, Navthare, Palaskar, Potbhare, Ráksbe, Sáble, Sátpute, Shinde, Támbe, Tulaskar, Tupsundar, Unde, Vágh, and Vághmáre. Persons with the same surname cannot intermarry. They have two divisions, Lonáris proper and bastard or Kadu Lonáris, who eat together but do not intermarry. Their home tongue is a corrupt Maráthi, and they are dark, tall, strong, and well-made. They live in one-storeyed houses with walls of mud and tiled or thatched roofs strewn with hard-beaten earth. Their house goods include low stools, blankets, quilts, and metal and earthen vessels, and they own asses, mules, and sometimes a pony, parrots, and dogs. They are great eaters and good

Chapter III. Population. CRAFTSMEN. *Londáris.*

cooks, and are fond of sour, oily, and hot dishes. Their staple food is millet bread, split pulse, and vegetables. During their marriages they feed their caste people with wheat cakes or *polis* stuffed with boiled pulse and molasses, and fried cakes or *telchis*. They eat flesh except beef and pork, and drink country liquor on all days of the year except fast days, and specially on *Shimga* in March and *Dasara* in October. Men shave the head except the top-knot and wear whiskers as well as the moustache. Women tie their hair in a back-knot, and use neither false hair nor flowers. Men dress in a loincloth or waistcloth, a shoulder-cloth, a coat, a Marátha turban, and shoes or sandals. Women dress in a bodice and a long Marátha robe hanging from the waist to the ankle without drawing the skirt back between the feet. Both men and women have a store of clothes or ornaments for their special ceremonies, and every married woman wears a lucky necklace or *mangalsutra* and toe-rings or *jodvis*. As a class they are dirty, humble, hardworking, honest, orderly, frugal, and hospitable. They are cement makers and charcoal burners. They buy wood, burn it and make charcoal, and some contract to supply the Public Works with cement and charcoal. The women gather wood and cowdung cakes and fetch fuel from the forests. They work from six to twelve, load their asses with fuel and cowdung cakes, and go home. After spending about two hours in bathing, dining, and resting they fill the lime kiln with shells, cowdung cakes, and limestone, and set it on fire about four or five in the evening. They return at seven dine and retire to rest. Women mind the house and sell charcoal, buy what is wanted from the market, and help the men in filling the lime kilns. They eat after the men have finished, clean the dishes, and retire for the night at ten. Their calling is brisk in the fair months and slack during the rains, and they close their work on all Hindu holidays and fasts. They are a poor class living from hand to mouth, as their earnings are much reduced by competition. They rank with local Kunbis. They worship all Bráhmanic and local gods and keep the regular Hindu fasts and feasts. Their priest is a local Bráhman whom they ask to conduct their marriage and death ceremonies. They make pilgrimages to Álandi, Benares, Jejuri in Poona, Pandharpur in Sholápur, and Tuljápur in the Nizám's country. They believe in witchcraft, soothsaying and evil spirits, and, of the sixteen Hindu sacraments, keep four, birth marriage puberty and death, the rites on all these occasions being the same as those among Kunbis. Child marriage widow marriage and polygamy are allowed and practised, and polyandry is unknown. On the fifth day after a birth the goddess Satvái is worshipped with flowers and vermilion and the child is named on the twelfth. The mother's impurity lasts twelve days, and the child is not allowed to see the dough lamp which is lighted in honour of Satvái. Boys are married between fifteen and twenty-five, and girls between five and fifteen. The bride and the bridegroom are rubbed with turmeric paste a day or two before the wedding, and on the next day the parents of both, as marriage guardians or *devaks*, worship the five leaves of the *palas* Butea frondosa, *jámbhul* Syzigium jambolanum, *shami* Prosopis spicegera

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Londáris.

rui Calotropis gigantea, and mango, with sandal paste, flowers, and food, and tie them to a post in each marriage porch. They burn their dead and mourn ten days. When a widow has to marry she makes her own choice and asks her friends and relations. If they approve of her choice the priest names a lucky day and goes to her house after all the other members have gone to bed. The pair are seated on a square spot which the priest marks with wheat flour. The bridegroom visits the house with one or two male friends and the bride joins them with some of her kinsmen. The priest worships a betelnut Ganpati and a metal water-pot Varuna whose mouth is covered with betel leaves and a cocoanut. Sandal paste, flowers, turmeric, and vermilion powder and sweetmeats are laid before the betelnut and the water-pot, the hems of the pair's garments are knotted together, and the lap of the bride is filled with rice, cocoanut, betel, and fruit. She bows before the gods, and the priest marks her brow with vermilion, and leaves her. She is unlucky for three days after her remarriage and must take care that no married woman sees her face during that time. They have a caste council and settle social disputes at caste meetings. They send their boys to school but show no signs of rising from their present position.

Mochis.

Mochis, or Shoemakers, are returned as numbering fifteen, and as found only in Shrigonda. They are of southern and eastern origin and are said to have come into the district about 250 years ago. They include three divisions Kánarese, Madrási, and Telangi, who eat together but do not intermarry. Each division at home speak the language of the district they come from and all speak a corrupt Maráthi abroad. The names in common use among men are Bálu, Bhujya, Govinda, Husena, Liláppa, Lingu, Nágdu, Náglu, Nágu, Narsu, Pápdu, Pochana, Pochati, Rájana, Saidu, Sidápa, Shivápa, and Vyankati; and among women Ajammaka, Akamma, Chhalamamma, Durgamma, Goráda, Nágámma, Narsámma, Shivama, Timáka, Vadamma, and Yallamma. Their surnames are Belalu, Chandralu, Gadapolu, Gaurelu, Gyátárlu, Golá Kondaulu, Itákálu, Mapátarlu, Mánolu, Pomágu, and Rámsvámi. Persons bearing the same surname cannot intermarry. The family goddess is Devi of Tuljápur in the Nizám's country. They live in one-storeyed houses little better than huts, with walls of mud and tiled or flat roofs. Their household goods, besides their shoemaking tools, include low stools, quilts, blankets, and metal and earthen vessels together worth £1 to £2 (Rs. 10-20). They own no cattle and keep no servants. They are moderate eaters and poor cooks, and their dainties include wheat cakes stuffed with boiled pulse and molasses, rice, split pulse, fish, and flesh. Their staple food is millet bread, pulse, and vegetables. They eat the usual kinds of animal food except beef and pork, drink wine and offer meat to their family goddess Devi on *Dasara*, especially on days when a *gondhal* dance is performed in her honour. They feed caste people during their marriage and death ceremonies, bathe regularly on holidays, and worship the family goddess with flowers, sandal paste, and food. They smoke tobacco and hemp flowers or *gánja* and eat opium. The men shave the face except the eyebrows and

Chapter III. Population. CRAFTSMEN. *Mochis.*

moustache and the head except the top and side knots. The women tie their hair into a back-knot and use neither flowers nor false hair. The men dress in a waistcloth, a shouldercloth, a coat, a coloured Kámáthi-like turban, and country boots. The women dress in a bodice and a long Marátha robe hanging to the ankle without drawing the skirt back between the feet. Both men and women have a store of clothes and ornaments for great occasions. Every married woman wears the lucky necklace or *mangalsutra* and silver or bellmetal toerings or *jodvis*. They are fond of gay colours. They are dirty, hardworking, honest, orderly, and hospitable. They are shoe and harness makers and play the pipe and drum during their marriages. Some enlist as soldiers and as a class they are fairly off. The women mind the house and help the men in cutting and sewing leather. The boys work under the eyes of their parents or neighbours and in a year or two become clever shoemakers. Men women and children above ten work from morning to seven at night with a short rest at noon for food and sleep. They sup at nine or ten and retire for the night. They earn enough for their daily wants but are burdened with debt as many of them spend beyond their means. Their trade is brisk at all seasons and they close their work on *Shimga* in March, on *Dasara* in September, and on *Diváli* in October. They rank among the impure classes, and Kunbis and high caste Hindus do not touch them. Still they hold a better place than the other impure classes as they refrain from pork and beef. A family of five spends 16*s.* to £1 4*s.* (Rs. 8-12) a month. A house costs £5 to £10 (Rs. 50-100) to build and 6*d.* to 1*s.* (Re.¼-½) a month to rent, a birth costs 4*s.* to 6*s.* (Rs. 2-3), a marriage £4 to £5 (Rs. 40-50), and a death £1 to £1 10*s.* (Rs. 10-15). They are religious worshipping their family goddess Devi of Tuljápur in the Nizám's country, Mahádev of Tryambakeshvar in Násik, Vithoba of Pandharpur in Sholápur, and the village Máruti. Their priest is a Lingáyat Jangam, and, in his absence, they ask the local Bráhmans whom they highly respect to conduct their marriage and death ceremonies. They belong to the *Shákta* sect being worshippers of Devi of Tuljápur, and their religious teacher is a Jangam or Lingáyat priest named Jurka Chandaiga who lives in Telangan. They keep all Hindu fasts and feasts, and believe in witchcraft soothsaying and evil spirits. They perform only three of the sixteen Hindu sacraments, at birth marriage and death, and on those occasions their rites do not differ from Kámáthi rites. Child-marriage polygamy and widow-marriage are allowed and practised, and polyandry is unknown. On the fifth day after a birth a silver image of the goddess Satvái is placed on a stone slab or *páta* near the bathing pit or *mori* and worshipped with sandal paste, flowers, vermilion, turmeric powder, cotton thread, rice, pulse, and wheat cakes. Friends and kinsfolk of both sexes are asked to dine and women keep watch till morning, placing a shoe under the child's pillow to keep spirits away. The impurity caused by a birth lasts ten days. On the twelfth women neighbours meet at the house, set five wheat cakes under the cradle which is hung from the ceiling, and turmeric powder and vermilion are handed round. The child is named and the women guests are

treated to a dinner. Betel is served and the guests withdraw. After the fourteenth day Satvái is again worshipped. Five stones are laid in a row and turmeric powder and vermilion are set before them, and the kinspeople are feasted. The mother puts on new bangles and from that time is free to move about the house as usual. Boys are married between ten and twenty-five and girls before they come of age. The offer of marriage comes from the girl's side. When the fathers agree to the dowry and other terms the boy's father visits the girl's house and presents her with a robe and bodice. Her brow is marked with vermilion and a packet of sugar is laid in her hands. This is called the *mágani* or asking. The priest fixes the day for the marriage and the bride is brought to the bridegroom's house. The couple are rubbed with turmeric from one to five days. The bridegroom is rubbed after the girl and both are bathed in warm water. A booth is raised in front of the bridegroom's house and a goat is slaughtered to the family gods, and the kinspeople and friends of the bride and bridegroom are feasted on boiled mutton and wheat cakes. At night dancing girls or *muralis* sing and dance till the morning, and the god-pleasing is over. The bridegroom gives the bride a new robe and bodice and her brow is decked with a network of flowers. Three earth pots filled with water are set in the boy's house, two in front and one behind, and worshipped with sandal paste, flowers, and wheat cakes. No marriage guardian or *devak* is installed at the bride's. As the lucky time draws near the pair are made to stand face to face on the marriage altar or *bahule* with a curtain between them. The priest repeats texts and throws red millet over the pair. He ties marriage threads round the right wrist of the bridegroom and round the left wrist of the bride. The lucky thread is fastened round the bride's neck. Their maternal uncles take the bride and bridegroom on their shoulders and dance in a circle scattering redpowder. When the dance is over the hems of the pair's garments are knotted together, and they bow before the house gods and the family elders. The bridegroom's sister unties the knotted garments, betel is served, and the guests withdraw. For four days friends and kinsfolk are feasted. On the fourth the pair receive presents from their fathers-in-law and their brows are decked with palm-leaf marriage-coronets. In the evening of the wedding day or on the fourth day, the *varat* or bridegroom's procession starts from his house with music and friends, moves through the streets, and returns home. The pair untie each other's wristlets in the presence of the priest, throw them into an earthen vessel filled with water, strive to be first to pick them out, and are bathed in warm water. A goat is sacrified to the goddess Devi, at night a *gondhal* dance is performed, and the marriage is over. When a girl comes of age she sits apart for three days and is bathed on the fourth. Her brow is marked with vermilion and her lap filled with cocoanut and rice. At night friends and relations are dined, betel is served, and the girl joins her husband. They bury their dead and mourn ten days. The body is tied on a bier, taken to the funeral ground, and laid in the grave. When the grave is filled with earth the chief mourner walks three times round it with an earth-pot full of water on his shoulders,

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breaks the pot, and beats his mouth with his fist, while the Jangam priest blows the conch shell. Friends and relations are feasted on the thirteenth and other details are the same as among Kámáthis. They are bound together by a strong caste feeling and settle social disputes at caste meetings. They have an hereditary headman called *mehtar* whose voice is obeyed in all social matters on pain of loss of caste. Small breaches of social rules are punished with fines; and serious offences are referred to their religious teacher in Telangan. They send their boys to missionary schools, take to no new pursuits, and as a class are fairly off.

Námdev Shimpis.

Na'mdev Shimpis, or Námdev Tailors, are returned as numbering 834, and as found scattered over the district in small numbers. They claim descent from Námdev Shimpi the famous devotee of Vithoba of Pandharpur who died about 1300.[1] They are said to have come into the district from Poona and Bombay. The names in common use among men are Náma, Pándoba, Rámkrishna, Vithoba, and Yashavant; and among women Bhágirathi, Gangi, Ráhi, and Rakhmái. Women add *bái* or lady, *jiji* or madam, *máio*r mother, and *tái* or sister to their names, and men *shet* or merchant to theirs. Their surnames are Avasare, Bagáde, Bakare, Bárber, Bártake, Basále, Choke, Dare, Denthe, Ganchare, Gote, Gujar, Indre, Jáchav, Javalkar, Kalas, Kálasekar, Kále, Kámbale, Kárangkar, Kavitkar, Khedkar, Khokale, Kolhe, Kumthekar, Lachake, Litake, Mahádik, Málvade, Mete, Neváskar, Nikhal, Pádalkar, Párpate, Phutáne, Pote, Sarode, Sarolkar, Sayad, Sindekar, Tikár, Upare, Uredkar, Vade, Vachrane, and Váhutre. Persons with the same surname cannot intermarry. Their family gods are Devi of Tuljápur in the Nizám's country and Saptashring in Násik, Khandoba of Jejuri in Poona, and Vithoba of Pandharpur in Sholápur. They have no divisions and belong to the Shándilya and Máhendra family stocks. Members of the same family stock cannot intermarry. Like local Kunbis they are dark, strong, and well made. Both in-doors and out of doors they speak broad Maráthi. Their dwellings, food, and drink do not differ from those of Kunbis.

[1] Námdev, one of the oldest Marátha poets, was a contemporary of Jnyándev who died about A.D. 1300. His father's name was Dámásheti and his mother's Gonái of the Shimpi or tailor caste. They continued childless late in life, and, in the hope of getting a child, took to the worship of Vithoba of Pandharpur, who was then not much known. According to one tradition Dámásheti while returning from the Bhima, where he chanced to bathe before his morning meal, found a boy of twelve whom he brought home and reared as his son. According to his own account Námdev was the eldest child of Gonái. From his boyhood Námdev was a constant worshipper at the temple of Vithoba and cared nothing for the world. He was always absorbed in his godly thoughts. For his dreamy unpractical ways he was often scolded by his mother and by his wife Rájái. He used to put a wreath of *tulsi* beads round his neck, and sing his verses or *abhangs* in praise of Vithoba, himself playing an accompaniment on cymbals or *táls*. The present practise of accompanying songs in honour of Vithoba with one drum and cymbals, and of visiting Vithoba's shrine at Pandharpur in *A'shádh* or July and *Kártik* or October, are said to owe their origin to Námdev. The date of his death is not known, but as he wrote on the death of his friend Jnyándev, he cannot have died before A.D. 1300. He was a fluent writer and is said to have composed several thousand verses or *abhangs*. It was Tukárám the great moral poet of the seventeenth century, who made Námdev's writings popular. Námdev's style is pure smooth and easy, and though not pointed often insinuates satire. His writings give much prominence to faith or *bhakti*, and his works are full of an unselfish love of god and man. All classes of Hindus honour Námdev's name.

CRAFTSMEN.

Námdev Shimpis.

The men wear a waistcloth, a shouldercloth, a coat, and a Bráhman or Marátha turban. They shave the head except the top-knot, and the face except the moustache and whiskers. The women tie the hair in a back-knot and deck it with flowers and false hair, and are fond of gay colours; they dress in a bodice with a back and short sleeves, and a long Marátha robe with the skirt passed back between the feet and fastened to the waist. Both men and women have a store of fine clothes and ornaments like those of Kunbis for special ceremonies and great occasions. They are clean, neat, hardworking, orderly, thrifty, and hospitable, but have a bad name for cheating, as the Maráthi proverb says, My friend have no dealings with the goldsmith, the tailor, the trader, or Mister village accountant.[1] Their chief and hereditary calling is needlework, but some deal in cloth and others are servants. None work as labourers. The women mind the house and help the men in their needle work. They rise early and set to work; stop at noon and dine and rest till two; work till nine, sup, and retire for the night. Their trade is brisk at all times of the year and they never close their shops. Their calling is well paid but they run in debt by spending more than they can afford on marriage and other ceremonies. They rank below Bráhmans and Kunbis. A family of five spends 16*s.* to £1 (Rs. 8-10) a month. They worship all Bráhmanic gods like Kunbis and hold Vithoba of Pandharpur in special reverence. Like their great ancestor Námdev they belong to the Vaishnav or Bhágvat sect, wear necklaces of *tulsi* or sweet basil beads, and every year visit Pandharpur in Sholápur on the lunar elevenths or *ekádashis* of *Ashádh* or July-August and of *Kártik* or October-November. They keep the usual Hindu holidays and fasts, and believe in witchcraft, soothsaying, and evil spirits. Child marriage, polygamy, and widow marriage are allowed and practised, polyandry is unknown. On the fifth night after a birth a silver image of Satvái is placed on a stone slab or *páta*, with a knife and a sickle, and the women of the house lay before it pomegranate flowers, five kinds of fruit, betel, turmeric paste, and vermilion, and an embossed figure of the goddess with a string passed through it is tied round the child's neck. During the first three days after its birth the babe is made to suck one end of a rag dipped in a saucer of honey mixed with castor-oil, and on the fourth the mother begins to suckle it. She is fed with rice and clarified butter for the first ten days. The impurity caused by child-birth lasts twelve days. On the thirteenth the mother worships five stones on the road in the name of Satvái laying before them flowers, thread, dry dates, cocoanuts, betel, and rice mixed with curds. The midwife is presented with a robe, a bodice, and cash, her lap is filled with rice, three cocoanuts, betel, turmeric root, and a packet of vermilion, and new glass bangles are put round her wrists. The mother's women friends and relations are asked to the house and name and cradle the child. Boiled gram or *ghugri* and betel are served and the guests withdraw. Boys are married between ten and

[1] The Maráthi runs: *Sonár, Shimpi, Kulkarni Appa, hyánchi sangat nakore bápa.* The tailor probably spoiled his name by cutting away bits of the cloth sent to him to make up.

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CRAFTSMEN.

Námdev Shimpis,

twenty-five and girls before they come of age. The offer of marriage as a rule comes from the boy's father, who, at the betrothal, presents the girl with a robe and bodice and silver anklets or *válás*, marks her brow with vermilion in the presence of specially invited caste people and hands her a packet of sweetmeats. Betel is served and the boy's father is dined. The two fathers meet at an astrologer's who compares the horoscopes and fixes a lucky day for the marriage. The caste are asked, and the couple are rubbed with turmeric paste at their homes by women who bear certain names fixed as lucky by a Bráhman priest. From the girl's turmeric paste is sent to the boy's in a dining dish, and the dish is sent back filled with *undas* or cakes stuffed with boiled pulse and molasses. The marriage guardian or *devak* is a pair of scissors, some needles, and the measuring rod or *gaj*. These the parents or some elderly married couple take to the temple of the local Máruti, lay them before the god with a dish filled with rice, pulse, flour, sugar, and betel, bring them home, and tie them to the mango branch which forms one of the posts of the marriage porch. As the lucky time draws near, the girl's father with music and friends goes to the boy's, presents him with clothes, and brings him to his house on horseback with music in front and friends and kinspeople behind. The pair, on whom their maternal uncles wait, are made to stand face to face in the booth with a curtain held between them by Bráhman priests who sing verses. At the lucky moment the curtain is drawn aside and yellow and red rice is showered on the pair. The bride and bridegroom do not throw flower-wreaths round each other's necks. They attend to the sacred fire which is lit by the priest on the marriage altar or *bahule*. The bridegroom's mother is respectfully asked to the bride's; she comes, takes the bride on her lap, and makes her drink a cup of milk mixed with sugar. This is the *sunmukh darshan* or seeing the daughter-in-law's face. Next morning the bridegroom goes out to ease himself when music and a company of friends wait on him. On his return he is bathed in warm water. Friends and kinspeople are asked to dine with the bridegroom, and the *phal* or lap-filling is performed by filling the bride's lap with rice, turmeric root, five fruits, cocoanut, and betel. The bridegroom, with music and friends takes the bride to his house, where the maternal uncles perform the *jhenda* or war dance by lifting the bride and bridegroom on their shoulders, dancing in a circle, and beating each other with wheat cakes. The house women fill a dish or *tali* with rice, cocoanut, and betel in honour of Khandoba of Jejuri, and an odd number of men not less than three take up the dish with shouts of *Sadánand Elkot*, that is Thy favour, Oh Elkot or Khandoba.[1] Betel is served and the guests withdraw. Contrary to the practise among local Bráhmans and Kunbis, Shimpi girls do not get a new name from their husbands but keep the name which was given them as babes. When a girl comes of age she sits apart for three days, and is bathed on the fourth. Her lap is filled with rice turmeric and a cocoanut, her brow is marked with vermilion and

[1] *Elkot* is supposed to mean the leader of crores of spirits.

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she is decked with flowers. Kinsmen are feasted and the girl goes to live with her husband. Like local Kunbis they burn the dead and mourn ten days. When the body is consumed the funeral party bathe, visit the temple of the village Máruti, and return to the house of mourning, each with a small *nim* branch in his hand. At the house of mourning they dip the *nim* twig in a saucer of cow's urine and purify themselves by sprinkling a little cow urine on their heads. They mark their brows with ashes and go home. According to the chief mourner's means the after-death rites last one to ten days or on the tenth day only. The details differ little from those observed by Kunbis. The death-day is marked by a mind feast or *shráddh* and the dead is remembered on the day corresponding to the death-day in the *Mahálaya Paksha* in dark *Bhádrapad* or September. They are bound together by a strong caste feeling and settle social disputes at caste meetings. Breaches of rules are punished with fine or suspension of caste privileges, and enforced on pain of loss of caste. They send their boys to school. They do not take to new pursuits and are fairly off.

Nirális.

Nirális, properly Niláris or Indigo-dyers, are returned as numbering 1206, and as found all over the district and in large numbers in towns. They have no memory of any former home or of their first settling in the district. They seem to be Marátha Kunbis and to have separated from the main body of their caste when they took to dyeing. The names in common use among men are Ába, Báláji, Dáda, Dhondi, Eknáth, Ganpáti, Isába, Jijába, Shankar, and Vithu; and among women, Chánguna, Kásái, Manjula, Saku, and Rakhmái. Men add *appa* or father, and women add *bái* or lady and *ái* or mother to their names. Their surnames are Bhumkar, Kadarkar, Kálaskar, Kurandi, Mishál, Nakde, Nehulkar, Pátankar, and Pingre. Persons bearing the same surname cannot intermarry. Their family gods are Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, Kálkádevi of Ahmadnagar, and Khandoba of Jejuri in Poona. They are dark strong and well-built like the local Kunbis, but Nirális can readily be known by their black-stained hands. They speak a corrupt Maráthi both at home and abroad, and live in one-storeyed houses with mud walls and tiled or flat roofs. Their house goods include low stools, blankets, quilts, and metal vessels. They prepare their food and colours in earthen vessels, own cattle, and keep servants to help them. They are great eaters and poor cooks, and their staple food is millet bread, pulse, chopped chillies, and vegetables. They eat flesh and drink liquor. They bathe daily and worship their house gods before their morning meal. On marriages and deaths they feast their friends and relations. Their special dishes are the same as those of Marátha Kunbis. Men shave the head except the top-knot and grow the moustache and beard; women tie the hair into a back-knot and use neither false hair nor flowers. Men dress in a waistcloth, a shouldercloth, a coat, a Marátha turban, and shoes or sandals. Women dress in a Marátha robe and a bodice with short sleeves and a back. Both men and women wear ornaments like those of Kunbis and have a store of clothes for special ceremonies. As a class they are clean, hardworking, orderly, honest, frugal, and

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hospitable. They are hereditary dyers, the women helping the men in pounding the colours and dyeing the cloth. Many Nirális are weavers of robes and shouldercloths, and are well-to-do. They work from morning to evening like Koshtis with a rest for dinner at noon. Their calling is well paid. Their business is brisk in the fair season and slack during the rains. Those who dye are specially busy during the great Hindu and Musalmán festivals. They rank below Kunbis and above the impure classes. They worship their family gods with sandal paste and flowers, and have much reverence for local and boundary gods. They keep all Hindu fasts and feasts, and ask the local Bráhmans to conduct their marriages and deaths. They are Smárts and make pilgrimages to Álandi, Benares, Jejuri, and Tuljápur. They believe in witchcraft soothsaying and sorcery, and allow and practise widow-marriage polygamy and child-marriage. Their customs do not differ from those of Marátha Kunbis. They have a caste council and settle social disputes under the guidance of the council. They send their children to school and take to new pursuits. They are a steady class.

Otáris.

Ota'ris, or Casters, are returned as numbering seventy-one, and as found in all sub-divisions except Akola and Shevgaon. They have no memory of any former settlement and say they have been eight to ten generations in the district. The names in common use among men are Bápu, Ganu, Govinda, Náráyan, Ráma, and Vithoba; and among women Ahelu, Bhágu, Devaku, Ganga, Sálu, and Thaku. Their surnames are Máli, Mangarant, Nágre, Pigale, Sáluke, Tigare, Váyál, and Váydáne. Persons bearing the same surname cannot intermarry. They have no subdivisions, and their bastards are allowed to eat but not to marry with them. They are dark, tall, strong, and well-built. Their speech both at home and abroad is like Kunbi Maráthi. They live in one-storeyed houses with mud walls and tiled or thatched roofs. They have bullocks for carrying their goods, but have neither servants nor pets. They are heavy eaters and poor cooks, and are fond of sour and hot dishes. Their staple food includes Indian millet bread, pulse, and vegetables, and stuffed cakes and rice are among their special dishes. As a rule they perform no rites before the morning meal except on *Dasara* when they bathe and worship their family goddess Devi with flowers and boiled mutton, and eat the mutton as a favour or *prasád* from the goddess. They eat fish and flesh except beef and pork and drink country liquor. Few use opium hemp flowers or hemp water, and many smoke tobacco. The men shave the head except the top-knot and grow both the moustache and whiskers. The women tie their hair into a back-knot or plait it into braids but use neither flowers nor false hair. Men dress in a waistcloth, a shouldercloth, a smock or *bandi*, a Marátha turban, and sandals or shoes. Women dress in a robe hanging like a petticoat from the waist to the ankles and a bodice with a back and short sleeves. Both men and women wear ornaments in shape like Kunbi ornaments and have a separate store of good clothes for holiday wear or great occasions. They are clean, hardworking, honest, thrifty, and hospitable. Their chief and hereditary calling is casting metal. They never take to new pursuits. Their calling is

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not well paid and they have often to borrow to meet their marriage expenses. The men rise at six and work till noon, dine, rest till two, again go to work, and return at six when they take their food and retire for the night. The women mind the house or hawk their metal work about the streets and visit the neighbouring fairs with their goods for sale. They work at all times of the year but as a rule close their shops on the last day of *Áshádh* or July. They may be ranked with Kunbis, though neither take food from the others' hand. A family of five spends 16*s.* to £1 4*s.* (Rs. 8-12) a month. Their house costs £2 10*s.* to £5 (Rs. 25-50) to build; a birth costs 4*s.* to 10*s.* (Rs. 2-5), a marriage £2 10*s.* to £5 (Rs. 25-50), and a death 10*s.* to £1 (Rs. 5-10). They are a religious people, worshipping the images of their family gods Kálakái, Khandoba of Jejuri near Poona, and Devi of Tuljápur in the Nizám's country. Their priest is a Bráhman whom they ask to conduct their marriage and death ceremonies. They keep all Hindu holidays and fasts, and believe in witchcraft, soothsaying, and evil spirits. They keep only four of the sixteen Hindu sacraments, birth marriage puberty and death. On the fifth day after a birth Satvái is worshipped as among the Kunbis, and the child is named on the twelfth. Boys are married between ten and twenty, and girls before they come of age. As a rule the boy's father does not pay any money to the girl's. The Bráhman priest names the lucky day for the wedding and all the rites are the same as among Kunbis. Before or after the marriage they have the *gondhal* dance in honour of Devi, to whom a goat is slaughtered, and its flesh eaten by the caste people. When a girl comes of age she is held impure for three days and is bathed on the fourth; her brow is marked with vermilion, her lap filled with rice and cocoanut, and she is allowed to join her husband. Their death ceremony is the same as among the Kunbis. On days when they bathe but not on other days men mark their brow with sandal paste, and married women mark theirs with vermilion. Two or three men or women can eat from the same dish. Early marriage widow marriage and polygamy are allowed and practised. They are bound together by a strong caste feeling and settle social disputes at caste meetings under the guidance of one of the elders. Breaches of caste rules are punished by fines which generally take the form of caste feasts and decisions are enforced on pain of loss of caste. They send their boys to school, take to no new pursuits, and show no signs of rising from their present rather poor condition.

Pardeshi Halvais.

Pardeshi Halvais, or Confectioners, are returned as numbering thirty-four, and as found in the town of Ahmadnagar and in Páthadi in Shevgaon. They belong to Upper India and have come to the district within the last seventy-five years. The names in common use among men and women, and their surnames are the same as among the Pardeshis. Their home tongue is Brij and out-of-doors they speak Maráthi. In look, food, drink, and dress they are like other Pardeshis and live in one-storeyed houses with mud walls and flat roofs. They eat flesh except beef and pork, and drink hemp water or *bháng,* smoke hemp flowers or *gánja,* and eat opium. As a class they are rather dirty, hardworking, orderly, honest, and

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hospitable. They make and deal in sweetmeats and occasionally work as servants to other Halvais. They are a poor class partly because they fell into difficulties during the 1876 famine, and partly because they spend on marriages larger sums than they can afford. Besides other Brahmán gods they worship Devi, Mahádev, and Vishnu, and keep the usual Hindu fasts and feasts. Their priest is a Pardeshi or Kanauj Bráhman whom they ask to conduct their marriage and death ceremonies. They believe in soothsaying and witchcraft. Polygamy, child marriage, and widow marriage are allowed and practised, and polyandry is unknown. Their customs do not differ from Pardeshi customs and most go to Upper India to marry their children. They have a caste council and settle social disputes at caste meetings. They send their boys to school and are badly off.

Sális.

Salis, or Weavers, are returned as numbering 5956, and as found all over the district. They claim descent from Vastradhári the robesman of the gods, whom the gods accompanied on earth in the form of useful tools. They have passed many generations in the district and have no memory of any earlier home. The names in common use among men and women are the same as among Marátha-Kunbis. Their surnames are Ámbte, Áshkar, Bágde, Bhutkar, Chángte, Dhaphal, Dhotre, Diváne, Gore, Kámbale, Mishál, Nichál, Pátak, Sátpute, Sekatkar, Smashe, Sonak, Songe, Támbe, and Valle. Persons bearing the same surname cannot intermarry. Their family gods are Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, and Khandoba of Jejuri in Poona. They belong to four divisions, Sakul, Nakul or Lakul, Padam, and Chámbhár Sális. Sakul Sális are the pure descendants of the founder of the caste, Lakuls are bastards, Padmas are Telangs, and Chámbhárs are of unknown origin. Sakuls neither eat nor marry with the other three divisions. Lakuls, Padmas, and Chámbhárs neither eat together nor intermarry, but all eat from Sakuls. They are dark strong and muscular like Maráthás, and their speech both at home and abroad is Maráthi spoken with a broad accent. Like local Kunbis they live in one or two-storeyed houses with brick or mud walls and tiled or terraced roofs. Besides their weaving tools and appliances, their house goods include low stools, cots, bedding, blankets, quilts, and metal and earthen vessels. They own cattle and pets and keep servants to help in weaving. They are good cooks and moderate eaters, and their staple food includes millet bread, split pulse, and chopped chillies with vegetables. Rice is a holiday dish, and sweet balls of gram or wheat flour and wheat cakes stuffed with boiled pulse and molasses are among their dainties. They eat fish and flesh except beef and pork, and drink country liquor. They do not use animal food on fast days, bathe daily, and worship the sweet basil plant before their morning meal. They give marriage and death feasts, and, on *Dasara* in September, in honour of Devi of Tuljápur, slay a goat and perform the *gondhal* dance. They dress like local Marátha Kunbis, except the rich who have begun to dress in Bráhman fashion. The men dress in a waistcloth, shouldercloth, coat, turban or headscarf, and sandals or shoes. The women tie their hair into a back-knot, and neither wear flowers nor false hair. They are fond

of bright colours and usually dress in the full Marátha robe and bodice. Both men and women have a store of clothes and ornaments for special occasions. Men mark their brows with sandal paste and women with vermilion. Every married woman wears the lucky necklace or *mangalsutra* and toe-rings or *jodvis*, and every man the ear-rings called *bhikbális*. They are clean and neat, orderly, honest, hardworking, patient, and hospitable. Their chief and hereditary calling is weaving robes or *sádis*, and bodicecloths or *khans*. They buy cotton and silk yarn from yarn-dealing Márwáris and weave it into cloth. The women, besides minding the house, do as much work as the men, arranging the thread in the warp, sizing the warp, and sorting the warp threads and the silk edges. Of late years the cheapness of yarn has helped them, but the fall in price of English and Bombay made cloth leaves them little margin of profit. The demand for their cloth is brisk during the fair months, especially in the marriage season from January to June and is slack during the rains. They work from morning to evening with only a short rest at noon. They stop work on the day before and on the day of the *Mahashivrátra* or Shiv's Great Night in February; on the first of *Phálgun* or March; for two days at *Shimga* the *Phálgun* or March full-moon; for five days ending the bright twelfth of *Chaitra* or April, all Mondays in *Shrávan* or August, the day before and the day after *Dasara* in September, *Diváli* in October, and all sun and moon eclipses. They rank below Marátha Kunbis and above the impure classes. They worship all Bráhmanic and local gods, and keep all Hindu fasts and feasts. They daily worship the images of their house gods with sandal paste, rice and food cooked in the house. They make pilgrimages to Álandi near Poona, Benares, Jejuri in Poona, Pandharpur in Sholápur, and Tuljápur in the Nizám's country. Their priest is a village Joshi whom they ask to conduct their marriage and death ceremonies. They have no religious teacher. They believe in witchcraft, soothsaying, and evil spirits. Child marriage, widow marriage, and polygamy are allowed and practised, and polyandry is unknown. On the fifth day after a birth a silver image of Satvái is set on a handful of rice heaped on a stone slab near where the mother and child are bathed, and worshipped with sand, prickly pear or *nivdung*, vermilion, sandal paste, flowers, rice, curds, and sweet cakes. Five married women are asked to dine and a light is kept burning all night in the lying-in room. The mother is impure for ten days and keeps her room for twelve days. On the evening of the twelfth she worships five stones on the road in honour of Satvái, and the child is named by female friends asked to the house. Boiled gram or *ghugri*, betel and sugar are served, and the guests withdraw. Boys are married between fifteen and twenty-five, and girls between five and fifteen. They burn their dead and mourn ten days. Their funeral rites are the same as those of the local Kunbis and the Poona Sális. They have a caste council, and settle social disputes at caste meetings. Breaches of discipline are punished with fines varying from 2*s.* to £2 (Rs.1-20) the amount being generally spent on a caste feast. Decisions are enforced on pain of loss of caste. They send their boys to school, and keep them at school till they

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CRAFTSMEN, *Saltangars.*

are able to read and write. They do not take to new pursuits, and on the whole are fairly off.

Saltangars, or Tanners, are returned as numbering 251 and as found in Nevása and Jámkhed. They have no tradition of their origin and no memory of their settlement in the district. The names in common use among men are Bálárámsing, Dhansing, Kisansing, Lakshamansing, Mohansing, Padusing, Rámsing, and Rupsing; and among women, Champábái, Dhanábái, Hirábái, Jamnábái, and Rupábái. Their surnames are Aisiván, Badgujar, Bhaván, Chavle, Jainvále, Jávare, Nágore, Padivál, Sámare, Tandulke, and Tepan; persons with the same surname cannot intermarry. They are dark, strong, and muscular like local Kunbis. Their home tongue is Hindustáni, and out of doors they speak a corrupt Maráthi. They live in one-storeyed houses with mud walls and flat roofs. They are great eaters and poor cooks, and their staple food is millet bread, pulse, and vegetables. They eat fish goat and fowl, use opium, smoke and drink hemp, and drink country liquor. Wheat cakes stuffed with boiled pulse and molasses are their chief dainties. The men shave the head except the topknot and grow the moustache and beard. The women tie the hair in a back-knot and use neither flowers nor false hair. The men dress in a waistcloth, a shouldercloth, a smock or coat, a Marátha turban or headscarf, and shoes. The women wear an open-backed bodice and the Upper India petticoat or *lahanga* with a small robe, the lower end passed round the waist over the petticoat, the upper end drawn over the head and shoulder. Both men and women have a store of clothes for special occasions. They are dirty, hardworking, honest, orderly, frugal, and hospitable. They are hereditary tanners and leather dyers, and many of them patch drums. The women mind the house and pound the bark which is used in dyeing. They rank below Kunbis and above the impure classes. They worship Bahiroba of Sonári in Ahmadnagar, Khandoba of Jejuri in Poona, and Devi of Tuljápur in the Nizám's country, and keep the regular Hindu fasts and feasts. Their priest is a Bráhman whom they ask to conduct their marriage ceremonies. They are Smárts and make pilgrimages to Benares, Jejuri in Poona, and Tuljápur. They believe in witchcraft, soothsaying, and evil spirits. Child marriage, polygamy, and widow marriage are allowed and practised, and polyandry is unknown. When a child is born a *Nhávi* or barber woman is called in, who bathes the mother and child, and lays them on a cot. For three days the child is made to suck a rag soaked in water mixed with molasses. On the fourth the mother begins to suckle it, and is fed with wheat flour boiled in clarified butter and mixed with molasses or sugar. On the fifth a silver embossed figure of Mother Sixth or Satvái is worshipped with turmeric paste, sandal, vermilion, rice, pulse, and wheat cakes. On the twelfth Satvái is again worshipped out of doors with flowers sandal-paste and vermilion. The mother's impurity lasts forty days during which she keeps her room. At the end she is bathed and purified and the child is named. Boys are married between ten and twenty-five, and girls between five and fifteen. The bridegroom has to pay for the bride and the marriage ceremony is performed as among Márwáris. They burn their dead and mourn ten

days. The dead is bathed, laid on the bier, and carried to the burning ground, the chief mourner walking in front carrying the earthen fire pot. On their way they halt for a time, leave a copper coin at the resting place, change places, and take the bier to the burning ground. The chief mourner drops water into the dead mouth, the body is laid on the pile, and the pile is kindled. All bathe and go home. They gather the ashes on the third day and hold a caste feast on the twelfth. They have a caste council and settle social disputes at caste meetings. Breaches of rules are punished with fines which generally take the form of a caste feast. They send their boys to school. They do not take to new pursuits and are fairly off.

Sonárs.

Sona'rs, or Goldsmiths, are returned as numbering 8139 and as found all over the district. They are of eight divisions, Ahirs, Devángans, Kadus, Kánades, Láds, Málavis, Pánchál, and Vaishyas. Of the origin or history of the different classes little information has been traced. The Ahirs probably belong to the great tribe or nation of Ahirs who are closely allied to the Yádavs and are found in large numbers in Khándesh whence they probably passed south to Ahmadnagar.[1] Devángans, properly Devágni Bráhmans,[2] are found in large numbers in Násik, and are said to be the same as Pánchál. Kadus are the children of Sonár mistresses who eat but do not marry with the division to which their fathers belong. Kánades, as their name shows, have come north from the Karnátak, but all memory of a former settlement has perished. Láds must at some time have come from South Gujarát, and Málavis from Málwa, but no trace of the time or the cause of their migration remains. The Vaishyas, probably like Vaishyas among Vánis, are the earliest local settlers of the Sonár class. The Pánchál are an interesting community from their high claims and their rivalry with local Bráhmans. Pánchál is generally supposed to mean the men of five crafts.[3] They are an important class in Southern India from which according to their own tradition which is probably correct, they have travelled north. Sir W. Elliot notices that in parts of Madras the Pánchál are the Bráhmans' great rivals, the leaders of the left-hand castes, with priests and hidden rites of their own which he thought pointed to a Buddhist origin.[4] Like the Pánchál of Poona and other parts of the Deccan, the Nagar Pánchál claim to be Daivadnya or astrologer Bráhmans and to be of higher Bráhman rank than any of the local Bráhmans. The local Bráhmans scoff at their claims, and show, which apparently is the case, that fifty years ago Pánchál Sonárs made no pretensions to be Bráhmans and followed Kunbi customs. Only lately have they begun to make use of Bráhman ceremonies. According to local accounts the Bráhman dislike to

[1] Details of the Ahirs are given in the Khándesh Statistical Account, Bombay Gazetteer, XII. 71.

[2] In support of Devágni being the correct form of their name, Sonárs have a legend, that, in the beginning of the world, a pair came out of fire or *agni*, the male with a blow-pipe and the female with a burning hearth holding molten gold. They framed the world and their descendants are called Devágni or god-fire Bráhmans. The legends of the Chitpávan Bráhmans and the Agnikul Rájputs suggest that the Devágnis were either foreigners or men of low caste whom the cleansing power of fire raised to be Bráhmans.

[3] The five crafts are uncertain. The usual classification is workers in gold and silver, in brass, in wood, in iron, and in stone.

[4] Journal Ethnological Society of London, New Series, I. 111.

Chapter III. Population. CRAFTSMEN. *Sonárs.*

Pánchál Sonárs is not due to the recent pretensions of the Pánchál to be Bráhmans. Before and during the time of the Peshwás, Sonárs were not allowed to wear the sacred thread, and they were forbidden holding their marriages publicly as it was unlucky to see a Sonár bridegroom. Sonár bridegrooms were not allowed to use the state umbrella or to ride in a palanquin, and had to be married at night and in out-of-the-way places, restrictions and annoyances from which even Mhárs were free. The above eight classes form two groups, Devángans, Kánades, Pánchál, and Vaishyas, who claim to be of high caste and to keep the Bráhman rites of purity or *sovale*, and Ahirs, Kadus, Láds, and Málvis who do not claim the right to perform Bráhman practices. The eight classes do not eat together, but, except the Pánchál, all take water from each other. As a rule each of the eight classes marry among themselves, but there is no rule against intermarriage and intermarriages sometimes take place. In appearance the different classes are much alike, town Sonárs being like local Bráhmans and village Sonárs like local Kunbis. All speak Maráthi both at home and out-of-doors, in style more like Bráhman than Kunbi Maráthi, but with a drawl and with an odd fashion of using *sh* for *s*. The personal names of all the classes are the same : among men they are Dagad, Dhonda, Govinda, Krishna, and Ráma, and among women Ahalya, Anusuya, Bhágirathi, Ganga, and Sita. Men add *shet* or merchant to their names. Their surnames are chiefly place names, Bansode, Belekar, Chákankar, Chámphekar, Chothekar, Dahále, Ghabáde, Holam, Honávale, Jojare, Junnarkar, Kapále, Káljante, Mahámune, Mathárne, Mishál, Nighojkar, Párkhe, Phákatkar, Sátpute, Sháháne, and Udávant. Persons bearing the same surname cannot intermarry. The names of their family stocks are Abhavashya, Bhárdváj, Dadhincha or Dadhich, Káshyap, Pratarnasya, Sanakasya, Sanátan, Suparn, and Vashishtha. Persons belonging to the same family stock or *gotra* cannot intermarry. Their family gods are Devi of Tuljápur in the Nizám's country, Khandoba of Jejuri in Poona, and Vyankoba of Tirupati in North Arkot. They live in high-class houses one or two storeys high with brick walls and tiled roofs with a place in the front veranda set apart for their shop. Their house goods include metal and clay vessels, boxes, chairs, low stools, and tools. They own cattle and keep pet animals except dogs. They are moderate eaters and good cooks, and are specially fond of sweet, sour, and hot dishes. The staple food of town Pánchál is Indian millet bread, pulse sauce, vegetables, and condiments, and their holiday dishes are *puran polis* or wheat cakes stuffed with boiled pulse and molasses, and *ládus* or balls made of wheat or gram flour mixed with clarified butter and sugar. Pánchál, Vaishyas, Kánades, and Devángans bathe daily before their morning meal, dress in a sacred or silk waistcloth, repeat the morning prayers or *sandhya*, and offer sandal paste and flowers to their hearth or *bágesari*. They perform the *vaishvadev* or offerings to all gods, throw boiled rice into the fire, wash their hands and feet, and sit down to eat. Their ritual differs greatly from the Bráhman ritual. In the evening they repeat their *sandhya* or twilight prayer before supper. The four remaining divisions, Ahirs, Kadus, Láds, and Málavis, do not practise the rules of purity or *sovale*, and eat without

any regular ceremonies. All claim to be vegetarians, but Láds eat flesh on *Dasara* in September, and Ahirs, Málavis, and Kadus on all days of the year except holidays and fast days. They offer a goat to their family deities and present them with boiled mutton. They say they do not eat game birds. Páncháls proper, Vaishyas, and Kánades drink no liquor; the other divisions drink but not to excess. All freely and openly use hemp-flower or *gánja*, opium, and tobacco. The men of all divisions shave the head except the top-knot, and grow the moustache. They dress like local Bráhmans, except that some of the men wear a loincloth or a double cloth like Maráthás, and like Kunbis some women do not pass the skirt of the robe back between the feet. As a class they are clean, orderly, thrifty, and proverbially cunning; the Maráthi proverb says, My boy shun the company of the goldsmith, the tailor, and the village clerk.[1] Their favourite mode of cheating is to make away with some of the gold or silver which has been given them to work. To prevent this people generally call the goldsmith to their houses and make him work in their presence, or go to his shop, stand over him when he is at work, and search his fire-place when he is done. Though their hereditary and chief calling is working in gold and silver, some Sonárs deal in gold and silver and are moneylenders and money-changers. Men without capital and boys above twelve work under the eye or at the shop of a skilful workman, and open a shop of their own when they gain credit among the rich men of the place. Town Sonárs engrave different designs on gold and silver ornaments and are well off; village goldsmiths are generally poor with little work. Formerly in return for testing the village coin the village Sonár was styled *potdár*, was ranked among the village office bearers, and was given grants of grain by the landholders. Though their duties as coin-testers have ceased they still work for the villagers and are paid at harvest time in grain. Their trade is brisk in the hot weather and dull during the rains. Many villages have more Sonárs than there is work for, and so several of them are poor and in debt. As has been noticed the Páncháls claim to be Bráhmans and higher than the local Bráhmans. The other divisions rank themselves below Bráhmans and above Kunbis. All rise early, and begin the day by hammering a piece of silver. They close their shops on the last or no-moon day of every Hindu month and on Dasara Day in September, when they set up a new hearth called *bágesari* or goddess of wealth. They worship all Bráhmanic gods and keep the usual Hindu fasts and feasts. They have a priest of their own caste in whose absence the village Joshi officiates at their birth, thread-girding, marriage, and death ceremonies. Except the Páncháls they hold Bráhmans in great respect. Their family deities are Devi of Tuljápur in the Nizám's country, Khandoba of Jejuri in Poona, and Satvái whose images they keep in their house and worship daily with sandal paste, flowers, and food. They also offer daily sandal paste, flowers, and food to their hearth *bágesari* or goddess of wealth before taking their morning meals. They go on pilgrimage to Benares, Jejuri in Poona, Pandharpur in Sholápur, and Tuljápur in the Nizám's

[1] The Maráthi runs: *Sonár, Shimpi, Kulkarni Apa, hyánchi sangat nakore bápa.*

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country. Their greatest holiday is *Dasara* in September-October, when they set up a new hearth, mark it with sandal paste, and lay flowers and cooked food before it. They believe in soothsaying, witchcraft, and evil spirits. On the sixth day after the birth of a child the goddess Satvái is worshipped with flowers, sandal paste, vermilion, and food, and the child is named on the evening of the twelfth. The mother's impurity lasts ten days. Boys are girt with the sacred thread between eight and fifteen and are married between fifteen and twenty-five. Girls are married before they come of age. Pánchál, Vaishyas, Kánades, and Devángans claim to celebrate their marriage according to the Bráhman form except that they do not sprinkle the pair with water from a mango twig. At their weddings Ahirs, Málavis, Láds, and Kadus follow Kunbi practises. As Kunbis use five leaves or *panch pallav* as their wedding guardians, these Sonárs make guardians of their pincers or *sándas* and their blow-pipe or *phúkani*. In other respects their wedding is the same as a Kunbi's wedding. Pánchál, Vaishyas, Kánades, and Devángans shave their widow's heads and do not allow them to marry: Ahirs, Málavis, Láds, and Kadus allow widow marriage under the same rules as Kunbis. All burn the dead and mourn ten days. On their way to the burning ground the bearers halt at the temple of the local Máruti and then go on. If the dead has a son the face is left open; if the dead has no son the face is covered. As soon as the body is moved from the house the spot where the spirit left the body is covered with quartz powder or *rángoli* if the dead is a widow or a man, and with vermilion powder or *kunkun* if the dead is a married woman who has left a husband alive. A metal pot full of water is set on the spot and the spot is covered with a bamboo basket. Unlike local Bráhmans, after the body is consumed, Sonárs do not offer the dead a handful of water mixed with sesamum, but at once visit the temple of Máruti and go home. Next day they remove the bamboo basket from the spot where the death took place, and examine the quartz or vermilion powder to see if there are any marks from which they can tell into what animal the soul of the dead has passed. On the same day they go to the spot where the body was burned, gather the ashes, wash the place with cow urine, milk, curds, cowdung, and butter, leave flowers and vermilion, and lay two small cakes of wheat flour rubbed with clarified butter. On the tenth day the chief mourner goes to the burning ground, makes ready wheat flour balls, and lays before them sandal paste, vermilion, and flowers. He goes to a distance and waits to see whether the crows will come and eat the balls. If the crows do not come the chief mourner makes a grass crow and touches the balls with it, because it is believed that unless a crow touches the balls the dead is angry and will haunt the living as a ghost. On the thirteenth kinspeople are treated to a dinner. Pánchál perform both monthly or *másik* and year mind-rites or *shráddhs* in honour of the dead. Formerly Pánchál used to observe the same after-death ceremonies as Kunbis. Of late years, since a party among them have begun to claim to be Daivadnya Bráhmans, they have begun to copy the full Bráhman ritual. They are bound together by a strong caste feeling and settle social disputes at

meetings of their castemen, under wisemen called *panchs* or *mehtars*. Smaller breaches of caste discipline, as keeping their shops open on the last or no-moon day of the month and on holidays, are punished with fines which take the form of caste feasts; graver offences are punished with loss of caste. Sonárs employ Jhárekaris or spies who are Sonár converts to Islám to tell them if any man works on the *amávásya* or no-moon day. These Jhárekaris call the members to caste meetings, and, in return for their services, and for a monthly payment of 1*s.* to 2*s.* (Re. ½-1) are allowed to take the ashes from all the Sonárs' fire-places or *bágesaris*, which are valued as they sometimes contain small pieces of gold and silver. These men visit the larger Sonár shops once a month, and the smaller shops once a week. Caste decisions are obeyed on pain of expulsion. Drunkards, open flesh-eaters, and adulterers are called before the caste and publicly rebuked. Intricate caste disputes are referred to Shankarácháryа, the Smárt pontiff. They send their boys and girls to school and many of them are employed in Government service. Town Sonárs are well off; village Sonárs are poor.

Sonárs.

Sutárs, or Carpenters, are returned as numbering 7858 and as found all over the district. They call themselves Pánchál Sutárs and say that they are descended from Tvashta the divine architect. They have no memory of any former home and no tradition of their settlement in the district. The names in common use among men are Annáji, Bála, Dhondiba, Gangárám, Govinda, Kesu, Krishna, Lakshiman, Mahádu, Náráyan, Rakhamáji, Ráma, and Shankar; and among women Bhágu, Chandrabhága, Chima, Gangu, Gopika, Kondu, Páru, and Yashvada. The men add *mestri* or *mest*, that is foreman to their names. Their surnames are Bhálerái, Chandane, Chánkar, Dolas, Dorale, Gore, Jagtáp, Jhende, Kangle, Khámkar, Khare, Kothale, Pagár, Rávut, Sasáne, Sinde, Sonavane, and Vághcháure. Persons bearing the same surname cannot intermarry. Their family gods are Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, and Khandoba of Jejuri in Poona. They have no divisions and neither eat nor marry with Bastard or Kadu Sutárs. Like local Marátha Kunbis they are dark strong and muscular. The men shave the face except the moustache and the head except the top-knot. The women are fairer and weaker than the men. They wear their hair in a back-knot and use neither flowers nor false hair. They speak a corruptMaráthi both athome and abroad, and live in dwellings like Marátha Kunbi houses with brick or mud walls and tiled or flat roofs. Besides their carpenter's tools their house goods include low stools, blankets, quilts, bedding, and metal and earthen vessels, and they own cattle, dogs, and parrots, and keep servants to help in their work. They are great eaters and good cooks, their staple food being millet bread, split pulse, chopped chillies, and vegetables. They bathe daily before the morning meal and worship their house gods. Their special dishes are like those of Marátha Kunbis and local Bráhmans. They are fond of hot and sour dishes and profess to use neither flesh nor liquor. They smoke hemp flower and tobacco, and eat opium. The men wear a loincloth or waist-cloth, a shouldercloth, a coat or shirt, a Marátha turban, and sandals or shoes. The women are fond of gay colours and dress in

Sutárs.

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the full Marátha robe or *sádi* and a bodice with a back and short sleeves. Every married woman wears the lucky necklace or *mangalsutra* and toerings or *jodvis*. Women mark their brows with vermilion and men with sandal paste. Both men and women have a store of rich clothes and ornaments like those of Bráhmans or local Marátha Kunbis for holiday wear. They are clean, honest, hardworking, frugal, orderly, and hospitable. They are hereditary carpenters, and many of them are employed in the public works and railway workshops. They make and mend carts, ploughs, and other field tools, and add to their earnings as carpenters by working as husbandmen. They are one of the old village servants, making and mending field tools and being paid in grain at harvest time. Women mind the house and boys above ten work under their fathers or some other skilled workman. Town carpenters are fairly off, and village carpenters are poor, many of them in debt. They work from morning to evening with a short rest at noon for food and sleep. They go home at seven, sup, and go to bed. Women mind the house, cook the food, dine after the men, clean the dishes, and go to bed about ten. They are busy during the fair season, and, except those who work as husbandmen, are idle during the rains. They close their shops on all Hindu holidays especially on the last day or no-moon of the lunar month. A family of five spends 16*s.* to £1 10*s.* (Rs. 8-15) a month, a birth costs about £1 (Rs. 10), a thread-girding about £3 (Rs. 30), a marriage £7 10*s.* to £15 (Rs. 75-150), and a death about £2 (Rs. 20). They rank above Marátha Kunbis and below Bráhmans. They worship all Bráhmanic gods and keep the usual Hindu fasts and feasts. They keep metal or stone images of their family gods either in their houses or near a stone slab set at the root of an Indian fig tree and covered with redlead or *shendur*. They offer sandal paste, flowers, and food to these gods and to the fig tree, calling them *munjoba* or Father Munja, that is the ghost of an unwed youth. Their priest is the village Joshi whom they ask to conduct their thread-girding, marriage, and death ceremonies. They make pilgrimages to Álandi near Poona, Benares, Jejuri in Poona, and Tuljápur in the Nizám's country. They believe in witchcraft, soothsaying, and evil spirits. Early marriage, widow marriage and polygamy are allowed and practised, and polyandry is unknown. On the fifth day after a birth Mother Sixth or Satvái is worshipped and the child is named on the twelfth. Boys are girt with the sacred thread between ten and fifteen. Boys are married between fifteen and twenty-five and girls between five and fifteen. All their customs are like those of Kunbis except the thread-girding when the Bráhman priest repeats lucky texts, girds the boy with a sacred thread, kindles a sacred or *hom* fire, and throws clarified butter into the fire. The boy asks and receives sweetmeats from his kinswomen and the girding is over. They are bound together by a strong caste feeling, and settle social disputes at caste meetings under their hereditary headman, who is treated with much respect. Decisions are enforced on pain of loss of caste, and breaches of social discipline are punished with fines which generally take the form of caste feasts. They send their boys to school, take to new pursuits, and show a disposition to improve.

Ta'mbats, or Coppersmiths, are returned as numbering 501 and as found in all parts of the district. They claim descent from Tvashta the divine architect and form one of the class of Pánchál which is generally supposed to mean five craftsmen. They seem to have come into Ahmadnagar from the Bombay Karnátak. The names in common use among men are Bála, Nána, and Sávalárám; and among women Chimanábái, Ganga, and Vithábái. Their surnames are Bhingárkar, Bhokre, Chaugule, Dakar, Daspurkar, Gujákar, Hamakar, Jitakar, Kalkute, Kharvandkar, and Válekar. They have no divisions or family stocks, and persons bearing the same surnames cannot intermarry. Their family godess is Kálikádevi of Sirur in Jámkhed, and their speech both at home and out of doors is a dialect of Maráthi. They rank with local Sutárs or Carpenters and differ little from them in look or dress. Town coppersmiths generally live in one-storeyed houses with brick or stone walls and tiled roofs, and village coppersmiths in houses with mud walls and thatched roofs like Kunbi houses. As a rule their dwellings are clean. Except a few poor families, Támbats do not cook in earthen vessels. Their house goods include low stools, cots, bedding quilts, blankets, and metal vessels. They are moderate eaters and good cooks. They are vegetarians, and stuffed cakes or *puran polis* and *modaks* or rice flour balls stuffed with molasses and cocoa scrapings, with sour and sharp dishes, are their chief dainties. They always bathe before the morning meal. Though when they eat they wear the silk cloth or *mugta,* they do not make offerings to *Chitra* the officer of Yama the god of death. Their caste rules forbid the use of spirituous liquors but allow the use of opium, the smoking and drinking of hemp, and the chewing of tobacco and betel. Women wear their hair in a back-knot and use neither flowers nor false hair. They wear the full Marátha robe, passing the skirt back between the feet, and fastening it to the waist behind, and a bodice with a back and short sleeves. Men dress in a waistcloth, a shouldercloth, a coat, a Marátha or Bráhman turban, and shoes or sandals. Men mark their brow with sandal paste when they bathe, and married women mark theirs with vermilion and wear a lucky necklace or *mangalsutra* and toerings or *jodvis.* Both men and women have a store of rich clothes and ornaments like those of local Bráhmans and Kunbis. They are clean, orderly, hardworking, and hospitable. Most of them work in copper and brass, and the rest in wood, iron, and gold. Their chief and hereditary work is making and repairing brass and copper vessels. Their calling is well paid and brisk at all seasons. Still some are in debt partly on account of heavy marriage expenses; partly from losses incurred during the 1876 famine. None of them work as day labourers. Women mind the house and help the men by blowing the bellows and selling their wares. They close their work on the last day or no-moon of every Hindu month and on all holidays and fasts. They eat from the hands of none but their own caste, and are looked down on by the local Bráhmans. A family of five spends £1 4*s.* to £1 10*s.* (Rs. 12-15) a month. They are a religious people worshipping their family gods among other Bráhmanic and local gods and keeping all Hindu fasts and feasts. Their priest

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is a local Bráhman whom they ask to conduct their ceremonies. They hold their family goddess Kálikádevi in great reverence worshipping her on the last or no-moon days of *Chaitra* or April and of *Áshádh* or July. On these two days they close their shops, do not break their fast till sunset, at night in the name of the goddess lay before their tools sandal paste, flowers, vermilion, and wheat cakes, and then break their fast. Next day they again worship the tools with sandal paste, flowers, vermilion and food cooked in the house, and feast on rice, pulse, clarified butter, and wheat cakes stuffed with boiled pulse and molasses, as a favour or *prasád* from the goddess. They have a religious teacher of their own caste whom they highly respect and whose decrees are held final in all social disputes. His office is hereditary and he is the head of a religious house at Mirajgaum in Ahmadnagar. He visits their dwellings every year, and receives a yearly money present from each of his followers whom he advises to be fair and just in their dealings and pious to the gods. They believe in witchcraft, soothsaying, and evil spirits, and there have been no recent changes in their practices or beliefs. Child marriage, polygamy, and widow marriage are allowed and practised, and polyandry is unknown. Their customs differ little from those of the local Kásárs, except that the local Kásárs do not gird their sons with the sacred thread, while these men gird their sons between eight and thirteen, with the same details as at a Sonár's thread-girding. Boys are married between twelve and twenty-five, and girls before they come of age. They burn their dead and mourn ten days. They are bound together by a strong caste feeling, and settle social disputes at caste meetings. Breaches of social rules are punished with fines which generally take the form of caste feasts. The caste are responsible to their religious teacher whose decisions are obeyed on pain of expulsion. They send their boys to school, and as a class are well off.

Telis.

Telis, or Oil-pressers, are returned as numbering 7206 and as found all over the district. They have no memory of any former settlement. They seem to belong to the Marátha-Kunbi caste and to have formed a separate community because they took to oil-pressing. The names in common use among men and women are like Marátha-Kunbi names. Their surnames are Divkar, Dolse, Gáikavád, Ghodke, Kerulkar, Kátekar, Lokhande, Mangar, Saijandar, and Valmunjkar. Persons bearing the same surname cannot intermarry. Their family gods are Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, Khandoba of Jejuri in Poona, and Mahádev of Signápur in Sátára. They are dark, strong, and regular-featured, and in look differ little from local Lingáyat Vánis. The men shave the head except the topknot and grow the moustache and whiskers. Women tie their hair into a back-knot and use neither flowers nor false hair. Both at home and abroad they speak a corrupt Maráthi and live in one-storeyed houses with brick or mud walls and tiled or flat roofs. Their house goods include, besides the oil-press or *ghána* which is kept either at the front door or in the back part of the house, blankets, quilts, and metal and earthen vessels. They own cattle and keep servants. They are moderate eaters and poor cooks, and their staple food is millet

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Telis.

bread, split pulse, chopped chillies or *chatni*, and vegetables, and they are fond of sour or hot dishes. They eat flesh, drink liquor, and smoke tobacco. Women dress in a full Marátha robe and bodice like Kunbi women. Men dress in a loincloth or a waist-cloth, a shouldercloth, a shirt, and a Marátha turban or headscarf. Men mark their brows with sandal paste, and women with vermilion, and wear ornaments like those worn by Kunbis. As a class they are dirty, humble, hardworking, honest, frugal, and hospitable. They press oil from cocoa-kernel, sesamum, *kárla* Momordica charantia, *kardi* Carthamus tinctorius, groundnuts, the fruit of the oilnut tree or *undi*, and the hogplum or *ambáda*. Many of them are cart-drivers, husbandmen, and oilcake-sellers. They are busy except during the rains, and, besides minding the house, their women help them by selling oil in their houses and going about hawking it. Boys above twelve help their fathers by driving the oil-press and selling the oilcakes. Few oilmen have capital and none are rich. They do not work on lunar elevenths or *Ekádashis*, on the last or no-moon day of the month, or on Mondays. They rank with Kunbis. They worship all Bráhmanic and local gods and keep the usual Hindu fasts and feasts. Their priest is a village Joshi whom they call to conduct their marriage and death ceremonies. They belong to the Vaishnav sect and make pilgrimages to Álandi, near Poona, Benares, Jejuri in Poona, and Tuljápur in the Nizám's country. They believe in witchcraft, soothsaying, and evil spirits. Their customs are the same as Marátha customs. On the fifth day after a birth they worship the goddess Satvái and name the child on the twelfth or thirteenth. Boys are married between fifteen and twenty-five, and girls before they come of age. Polygamy widow-marriage and child-marriage are allowed and practised, and polyandry is unknown. They burn their dead and mourn ten days. They are bound together by a strong caste feeling and settle social disputes at caste meetings. They send their boys to school, take to no new pursuits, and are a steady class.

Vadárs.

Vada'rs, or Earth-diggers, are returned as numbering 3681 and as found in small numbers all over the district. They are said to have come from Telangan but have no memory of their arrival in the district. The names in common use among men are Bhaváni, Chima, Durga, Gangárám, Govinda, Hanmanta, Khandu, Lakshuman, Nágu, Pándu, Parsu, Sheshápa, Vithu, and Yesu; and among women, Bhági, Bhima, Chimi, Ganga, Girji, Káshi, Kondi, Lakshmi, Nági, Narmadi, Párvati, Rakmi, Rami, Rangu, and Sálu; men add *anna* or brother and *ápa* or father to their names, and women *ava* or mother, *aka* or sister, and *amma* or mother. Their commonest surnames are Alkute, Chaugole, Dandvat, Dhotre, Gunjál, Kusmánd, Máhárnavare, Malage, Mándkar, Márkad, Pavár, Pitekar, Selár, and Vardhappa. Persons bearing the same surname cannot intermarry. Their home tongue is a corrupt Telugu and out-of-doors they speak a corrupt Maráthi. Their family gods are Báláji or Vyankatraman of Tirupati in North Arkot and Mahádev. They include three divisions Gádi Vadárs or cartmen, Jánti Vadárs or grindstone makers, and Máti Vadárs or earthmen. The first own carts and bullocks, the second are makers of grindstones or *jántis*, and the third take their name from *máti* or earth. They are

Chapter III. Population. CRAFTSMEN. *Vadárs.*

dark, strong, muscular, and able to bear great fatigue. They live in wicker-work huts thatched with straw. Their house goods are blankets, quilts, and vessels all of earth except one or two of metal. They own bullocks, buffaloes, or asses and sometimes dogs and pigs. They are great eaters and poor cooks, and their staple food is millet bread, split pulse, chopped chillies, and vegetables. They are fond of sour dishes, and their special dishes are wheat flour cakes stuffed with boiled pulse and molasses and fried cakes or *telchis*. They boil rice flour in water and eat it strained, with something sour. This they call *vitmuda*, and say that it takes away the feeling of weariness after hard work. They give caste feasts at marriages and deaths. They eat flesh except beef, and drink liquor. They do not bathe every day nor do they perform any rites before their morning or evening meals. They eschew animal food and liquor on their fast days, and offer flesh to their gods on *Dasara* in October, and drink liquor. The men smoke hemp flower and tobacco and eat opium. The men shave the head except the top-knot and grow the moustache and whiskers. Women tie their hair in a back-knot and use neither flowers nor false hair. Men dress in a waistcloth or a pair of short breeches, a coarse shouldercloth, a shirt or coat, a rough Marátha turban, a wallet or *tibi*, and sandals, as shoes are forbidden. The women wear the full Marátha robe and bodice. Both men and women have seldom a store of good clothes and ornaments for special occasions. Every married woman wears the lucky necklace and bell-metal toerings and a number of tin and brass ornaments made in Kunbi fashion. They wear a number of bangles and wristlets on the right hand but none on the left. They are dirty, humble, hardworking, honest, orderly, thrifty, and hospitable. They are quarrymen and contract to supply building stones; others are bricklayers and make clay and stone walls. The women mind the house and help the men by fetching stones and earth. Boys above fifteen do the same work as men. Men and boys above fifteen go to the quarries at sunrise and remain at work till sunset. Women mind the house and join their husbands with their dinner. Both men and women rest at noon, dine, and sleep, and set to work about two and work till dark. They are fairly off. Their trade is brisk in the fair months and slack during the rains. They rest on all holidays and when a marriage and a death happens in their house. A family of five spends 12*s.* to £1 (Rs. 6-10) a month. A house costs 6*s.* to £2 (Rs. 3-20) to build, their house goods are worth £1 to £2 10*s.* (Rs. 10-25), a birth costs 6*s.* to £1 4*s.* (Rs. 3-12), a marriage £2 to £5 (Rs. 20-50), and a death 8*s.* to £1 10*s.* (Rs. 4-15). They worship all Bráhmanic gods and keep the usual Hindu fasts and feasts. They revere the local Bráhmans but do not ask them to conduct any of their ceremonies. They worship their house gods on holidays and fasts and make pilgrimages to Pandharpur in Sholápur and to Tirupati in North Arkot. They have a religious teacher of their own caste who occasionally visits their dwellings and levies a yearly tribute in money from his followers. He settles social disputes but gives no religious or moral teaching. They believe in witchcraft, soothsaying, and evil spirits. Of the sixteen Hindu sacraments they keep birth, hair-clipping, marriage, puberty, and death. After the birth of a child the mother is bathed for

five days by castewomen who visit her daily each bringing a pitcher of water. On the fifth, the father asks a Bráhman, who chooses a lucky name for the child. They do not worship Satvái or Mother Sixth and the mother's uncleanness does not last more than five days. Friends and relations are asked on the fifth and dined. In the evening the women name and cradle the child, and leave with presents of boiled gram. At the time of the child's hair-clipping, a cocoanut is broken and the kernel is handed among the castepeople. They marry their boys and girls between five and twenty-five, and have no rule that a girl must be married before she comes of age. Child marriage, polygamy, and widow marriage are allowed and practised, and polyandry is unknown. The fathers of the boy and the girl arrange the match, the castemen approve it, and the local Bráhman names a lucky day for the marriage. On the day before the marriage the castepeople meet at the girl's, take her father with them, visit the boy's, and return to the girl's accompanied by the bridegroom and his party. He halts for a time in a small blanket tent which is pitched before the girl's house. The family gods are worshipped and the boy's brow is marked once with sandal paste and five times with turmeric. The girl also goes through the same ceremony and the couple are bathed in warm water by married women of the girl's house. The bridegroom is dressed in fresh clothes and seated in the tent while the girl joins the women in the house. Their marriages generally take place about sunset. The bridegroom steps into the house, takes the bride by the hand and leads her into the tent, where they stand together facing the east, the married women sing lucky marriage songs, and both men and women guests throw red rice over the pair. The pair sit side by side on the blanket and are husband and wife. Unlike the local Marátha Kunbis they do not tie a marriage coronet to the bridegroom's brow, they have no marriage altar or *bahule*, and no music. The pair bow before the family gods and the elders, and are treated to a dinner of rice, clarified butter, pulse, and sweet cakes, and friends and relations are feasted. On the second or third day the *phal* or dress presenting ceremony is performed when the pair pour milk five times on each other's hands and play hide and seek with betelnuts. Relations present the pair with clothes and the bridegroom gives the bride a new suit of clothes and ornaments. A caste feast with meat and liquor ends the ceremony and the guests go home. When she comes of age a girl sits apart for three days, is bathed on the fourth, and her lap is filled with rice, a cocoanut, and fruit as among the Kunbis. They bury their dead and mourn ten days. They never offer rice balls to crows in honour of the dead or perform any mind-rites or *shráddhs*. They feast the caste on some day between the eleventh and the fifteenth after the death. They are bound together by a strong caste feeling and settle social disputes at caste council meetings. They have an hereditary headman called *chaugula*, who is greatly respected by the caste though he has no authority over the members of the caste council or *panch* who are chosen from time to time. Their religious teacher visits their homes, settles social disputes, and hears appeals from the council's decisions. Breaches of discipline are punished by

Chapter III. Population.

fines which generally take the form of caste feasts. They do not send their boys to school, their services are in great demand, and they work by the piece and earn high wages. As a class they are well-to-do.

MUSICIANS.

Musicians include two divisions with a strength of 2707 or 0·38 per cent of the Hindu population. The details are:

Ahmadnagar Musicians, 1881.

DIVISION.	Males.	Females.	Total.
Ghadshis	32	43	75
Guravs	1306	1326	2632
Total ...	1338	1369	2707

Ghadshis.

Ghadshis, or Musicians, are returned as numbering seventy-five and as found in small numbers all over the district. Most of them have lately come into the district from Poona, Sátára and Sholápur, and have no settled homes. Some come in search of work in the fair season and go back to their homes in Poona, Sátára, and Sholápur during the rains. The names in common use among men and women are the same as among Kunbis, and their surnames are Bhonsle, Chaván, Gáikavád, Ghorpade, Jádhav, More, Pavár, Rándge, and Survanshi. In look dress and food they resemble local Kunbis. They are clean, hardworking, goodnatured, and hospitable, but given to drink. They play on the drum or *chaughada* and the pipe or *sanai* and are good singers. Some of them get a yearly grain allowance from villagers in return for playing at the village temple. They are busy during the marriage season from October to June, and on holiday evenings amuse the people by singing songs. They worship all Bráhman gods and keep the ordinary fasts and feasts. They are Smárts and their priest is a Deshasth Bráhman whom they ask to conduct their marriage and death ceremonies. Child-marriage polygamy and widow-marriage are allowed and practised, and polyandry is unknown. Their customs do not differ from Kunbi customs. They have a caste council and settle social disputes at meetings of the castemen. Breaches of social discipline are punished by fines which generally take the form of caste feasts. They send their boys to school and are a steady people.

Guravs.

Guravs, or Priests, are returned as numbering 2632, and as found all over the district. They are said to be descended from a Bráhman by a Kunbi woman. When and why they came into the district is not known. They are probably early settlers the original ministrants in all *ling* temples. They are of two divisions Junares who belong to Junnar in Poona and Nagares who belong to Ahmadnagar; these two classes do not eat together or intermarry. The names in common use among men and women are the same as among local Bráhmans and Kunbis. Their surnames are Áchári, Bhade, Dhumál, Gajbhár, Jagdamb, Kátekar, Kharáte, Shrimant, Sinde, and Thorát. Persons bearing the same surname cannot intermarry. Their family gods are Bahiroba of Sonári, of Ámbadgaon, and of Simplápur in Ahmadnagar, Devi of Tuljápur in the Nizám's

country, and Khandoba of Jejuri in Poona. As a rule, they are dark strong and well made like Kunbis and live in middle-class houses with brick walls and tiled or terraced roofs. Their speech both at home and abroad is Maráthi, and their houses are well supplied with clay and metal vessels. They keep cattle and sometimes servants to help in the field. They are moderate eaters and good cooks, and their staple food is millet bread, pulse, and vegetables. They regularly bathe before the morning meal, wash the image of Shiv and those in the village temples with water and lay sandal paste and flowers before them. At their meals some dress in the sacred silk cloth and others in a freshly washed and untouched cotton waistcloth. Nagare Guravs are strict vegetarians and do not drink liquor; the Junares eat with Kunbis and take flesh and country liquor. Their special dishes are the same as those of local Bráhmans and they hold caste feasts in honour of marriages and deaths. They dress like Bráhmans or Maráthás. The women wear the bodice and the full Marátha robe passing the skirt back between the feet and tucking it into the waist behind. They are clean, neat, orderly, honest, and hospitable. They beg and are hereditary ministrants in Shiv's temples living on the offerings made to the god, and on grain allowances from the villagers in return for their services in the village temples. Every Saturday they sweep and cowdung the village shrines, bathe and rub the village Máruti with redlead and oil, put a garland of *rui* Calotropis gigantea flowers about his neck and offer him food. They are also good musicians, and, at marriages, accompany dancing girls on the double drum called *tabala* and the clarion or *alguj*. They also make leaf plates and saucers and sell them to the villagers. They are said to have power over the gods whose servants they are, and are much respected by the villagers. They belong to the Shaiv sect and have house images of Bhaváni, Ganpati, and Khandoba. They keep all Hindu fasts and feasts, and their priest belongs to their own caste, but they often ask the village Joshi to conduct their marriage and death ceremonies. Nagare Guravs perform their ceremonies in Bráhman fashion and Junare Guravs in Kunbi fashion. They have a caste council and a headman called *mehetrya* and settle social disputes at meetings of adult castemen under the headman. Breaches of social rules are punished by fines which generally take the form of caste feasts, and men put out of caste are not allowed to come back until they give a caste feast or at least a service of betel. They send their boys to school, but take to no new pursuits. They are a steady class.

SERVANTS.

Servants include two divisions with a total strength of 11,600 or 1·64 per cent of the Hindu population. The details are:

Ahmadnagar Servants, 1881.

DIVISION.	Males.	Females.	Total.
Nhávis	4022	3836	7858
Parits	1986	2055	4042
Total ...	6008	5891	11,600

Chapter III. Population. SERVANTS. *Nhávis.*

Nha'vis, or Barbers, are returned as numbering 7858, and as found all over the district. They have no story of their origin and have no memory of any former home. The names in common use among men and women are the same as those among Kunbis. They are of two divisions, Marátha Nhávis and Mashál or Torch-bearing also called Khándesh Nhávis. The surnames of the Marátha Nhávis are Ámte, Bhápkar, Bhople, Bhosle, Bidvái, Chaván, Dalve, Dandvate, Gadekar, Gáikavád, Gore, Hárále, Hirave, Italkar, Jádhav, Kále, Káshid, Keskar, Khadke, Kshirságar, Lonkhande, Málkar, Mohite, More, Nimbálkar, Pavár, Ráikar, Sálunke, Shinde, Sonvane, Tákpithe, Tanpure, Thorát, and Vágmáre; and those of the Mashál or Torch-bearing Nhávis, Ávti, Bhadáni, Gáikavád, Gavli, Jádhav, Karánde, Nikamb, Pagár, Pavár, Rávut, Shinde, and Vághmáre. In both divisions sameness of surname bars marriage. Marátha Nhávis have no objection to shave the heads of Buruds, Saltangars, and Jingars, whom Mashál Nhávis refuse to shave. In look food drink and dress Nhávis differ so little from local Kunbis that one may be easily mistaken for the other. They live in one-storeyed houses with mud walls and tiled or thatched roofs. As a class they are dirty, honest, orderly, thrifty, and hospitable. They are proverbially quick and crafty as the Maráthi saying runs, Among men the barber; among birds the crow.[1] Their chief and hereditary calling is hair-dressing, but some of them play on the pipe or *sanai* and beat the double drum called *tabala* or *chaughada.* Khándesh or Mashál Nhávis, besides shaving, hair-cutting, and shampooing are professional torch-bearers, scour metal lamps, and sweep and clean their masters' houses. Some Nhávis are employed as constables and many in hospitals as wound dressers, surgery with some being an hereditary calling. Their monthly earnings vary from 12*s.* to £5 (Rs. 6-50). Village barbers are not paid in cash but in grain at harvest time their share being estimated at about one-sixtieth of the crop. Besides his yearly grain allowance the barber is given a cake every week when he comes to shave his patron. Some also work in the fields. Town Nhávis are fairly off and village Nhávis are poor. In former days the barber used to attend every feast at Kunbi's and Máli's houses and pour water on the hands of the guests both when they began and when they ended eating. For this little service every guest was bound to give the barber a quarter or *chauth* of a cake. They have forfeited this right by taking to shave the heads of Buruds and Jingars. At every hair-clipping ceremony the barber is presented with a pair of scissors and a piece of bodicecloth or *khan,* or 2*s.* (Re. 1) as the price of both. At a marriage, the barber serves the bridegroom as a groom, and waves the fly whisk or *chauri* round the pair at the lucky moment when red millet is thrown over them, and, at the end of the ceremony, is rewarded with a turban and a cocoanut or some money. At every thread-girding the barber shaves the boy's head and is given a bodicecloth with a cocoanut, and after every death he receives the waistcloth worn by the chief mourner when he has his moustache shaved. A Bráhman widow has to give her robe and bodice to the barber who

[1] The Maráthi runs: *Mánsánt Nhávu, pakshánt kávu.*

SERVANTS.

Nhávis.

shaves her head for the first time. At *Diváli* in October the barber rubs his patron's body with oil and holds a mirror to his face and is rewarded with money or a bodicecloth. Of late villagers have become less careful than they used to be to give the barber these perquisites. The women do no work except minding the house. The men are busy shaving, hair-dressing, and shampooing every morning till noon when they bathe and take their meal. After bathing they do not dress hair and if they are called to attend a customer they must again bathe. They pass their evenings playing on the pipe and drum. Their calling is well paid in the fair season and they never entirely rest from work. The musicians are well off during the marriage season and at other times work as barbers. A barber's earnings are generally enough to keep him in fair comfort, but they spend more than they ought on marriages and many of them are in debt. They rank below Kunbis and above the impure castes. They worship all Bráhman gods and keep all the ordinary Hindu fasts and feasts. Their priest is a village Joshi who conducts their marriage and death ceremonies. Child-marriage widow-marriage and polygamy are allowed and practised; and all their social and religious customs are the same as those of local Kunbis. Marátha Nhávis dress the hair of Hindus except the impure castes, and of Musalmáns and Christians; Mashál Nhávis attend no one but pure Hindus. They are bound together by a strong caste feeling and settle social disputes at caste meetings. They send their boys to school, take to new pursuits, and show a tendency to rise.

Parits.

Parits, or Washermen, are returned as numbering 4041, and as found all over the district. They say they were originally Kunbis and separated when they took to clothes washing. They have no memory of any former home and cannot tell when or why they came to the district. The names in common use among men are Ananda, Bápu, Bhaváni, Bhima, Chandrabhán, Chimna, Dhondu, Gahena, Ganu, Goma, Kesu, Máruti, Mhátárya, Nágu, Pándu, Tulsirám, Vyanku and Yesu; and among women, Bhágirthi, Chimi, Gahni, Godu, Káshi, Manjula, Mathi, Mula, Páru, Rakhmi, Rágu, Saku Thaku, and Yamuna. Men add *mehtar* or headman, and women *bái* or lady to their names. Their surnames are Abhange, Ádmáne, Áráde, Baráte, Barude, Borháde, Bombale, Bhágvat, Dalvi, Desái, Gavli, Gáikavád, Gaiváráikar, Kadam, Káte, Kothale, Lándge, Máne, Phand, Rávut, Rokad, Sálunke, Sasáne, Sirsát, Sonsale, Sonavne, Tarote, and Thánekar. Persons with the same surname cannot intermarry. Their marriage guardians or *devaks* are five kinds of leaves or *pánchpálvis*, a mango branch, the leaves of the *rui* bush Calotropis gigantea, an Indian millet stalk, flowers or twigs of the *kalamb* Nauclea cadamba, and of the *kartak* creeper. Their family deities are Bahiroba of Agadgáon in Ahmadnagar, Dávalmalik of Poona, Devi of Tuljápur in the Nizám's country, and Khandoba of Jejuri in Poona. They are of two divisions Parits proper and Kadu or Bastard Parits, who neither eat together nor intermarry. In look and speech Parits cannot be distinguished from local Kunbis. They live in one-storeyed houses with mud walls and thatched roofs. Their house goods include low stools, blankets, quilts, and metal and clay vessels, and they own goats, poultry, bullocks, and

Chapter III. Population. SERVANTS. *Parits.*

asses. Dogs are their only pets. They are great eaters and poor cooks. Their staple food is Indian millet bread, pulse, and onions or garlic, and their special dishes are rolly polies or *puranpolis*, fried rice cakes or *telchis*, rice, fish, and flesh. They bathe regularly on holidays and fasts, when they offer flowers, sandal paste, and food to their gods in the house and eat their morning meal. On other days they wash only their hands and feet before taking their midday meal. They use all kinds of flesh except beef and pork, and drink country liquor and hemp water or *bháng*. They eschew flesh and liquor on all special ceremonies and fast days. Men shave the head except the topknot and the face except the moustache and whiskers; and women roll their hair into a solid ball called *buchada* at the back of the head. Men dress in a loincloth, or a waistcloth, a shouldercloth, a coat, a Marátha turban, and a pair of sandals or shoes; women wear the full Marátha robe and bodice with a back and short sleeves, but do not pass the skirt of the robe back between the feet. Both men and women have a store of ornaments for special occasions, like those worn by local Kunbis. They keep no clothes in store as they wear clothes given them to wash. As a class they are clean, hard-working, honest, orderly, thrifty, and hospitable. They are hereditary washermen, and many of the village Parits are husbandmen. Women, besides minding the house, help the men in washing clothes and if required work in the fields. Town Parits earn 10*s.* to £1 (Rs. 5-10) a month. Village Parits, as a rule, are paid not in cash but in grain, receiving a share of the harvest estimated at one-sixtieth. Besides this, every Parit is given a cake when he brings back clothes from the wash, and, on every holiday, each landowner and husbandman is bound to give the washerman a dining dishful of cooked food. Parits rise at six in the morning and go to the river with their clothes to wash, work all day at the river with a short rest at noon for food, and return home at sunset; women mind the house and join the men as soon as their food is ready. Their trade is brisk in the fair season and slack in the rains, and they close their work on all leading Hindu holidays. They rank below local Kunbis and above the impure classes. Bráhmans hold clothes freshly washed by Parits impure and will bathe if they happen to touch a Parit carrying newly washed clothes though at other times they treat them as Marátha Kunbis. When a Bráhman receives his clothes from the wash, he purifies them by dropping a little water on them from a sweet basil or *tulsi* leaf. In marriages, the village washerman supplies the *páyghadis* or foot-cloths which are strewn before the marriage procession at the *sunmukh* or looking at the bride's face by the bridegroom's mother, and at the *varát* or receiving the couple at the bridegroom's house. At *Diváli* time in October, the washerman, accompanied by his wife with a metal dish on which are a light, betel, and red rice, moves from door to door waving the light about his patrons each of whom pays him ¾*d.* to 1*s.* (Re. $\frac{1}{64}$ - ½). Parits worship all Bráhman and local gods, keep the usual Hindu fasts and feasts, and make pilgrimages to Álandi in Poona, Agadgaon in Ahmadnagar, Jejuri in Poona, Pandharpur in Sholápur, and Tuljápur in the Nizám's country. Their priest is a village Joshi who conducts their marriage and death ceremonies. They believe in

witchcraft, soothsaying, and evil spirits and in their social and religious customs do not differ from local Kunbis. Child-marriage polygamy and widow-marriage are allowed and practised and polyandry is unknown. They bury their dead and mourn ten days during which the next of kin do not wear their turbans. They have a caste council and an hereditary headman called *mehtar*, and settle social disputes at meetings of castemen under the headman. The decisions of the caste council are enforced on pain of expulsion. At every caste feast and marriage the headman's brow is first marked with sandal paste, and to him betel is first served. They send their boys to school but do not take to new pursuits. Town Parits are fairly off, and village Parits are poor.

SERVANTS. *Parits.*

Shepherds include three divisions with a strength of 40,539 or 5·75 per cent of the Hindu population. The details are:

SHEPHERDS.

Ahmadnagar Shepherds, 1881.

DIVISION.	Males.	Females.	Total.
Dhangars	19,802	19,725	39,527
Gavlis	460	412	872
Khátiks	70	70	140
Total ...	20,332	20,207	40,539

Dhangars, or Cowmen, with a strength of 39,527, are found all over the district. As distinguished from Kámáthi or Telang Dhangars Marátha Dhangars are divided into nine classes, Ahirs, Banajis, Gadges, Hatkars, Khutekars, Maráthás, Sangars, Segars, and Vaidus. Of these Hatkars, Segars, and Khutekars eat together but do not intermarry; the rest are entirely distinct neither eating together nor intermarrying. The following details apply to Marátha Dhangars. The common names among men and women are the same as those of local Kunbis. Their surnames are Ágáse, Bhágvat, Bhánd, Bhite, Bhonde, Bhusári, Buchade, Bule, Chitar, Daphál, Gavate, Ghodage, Ghume, Hajári, Holkar, Jádhav, Kaitake, Kápdi, Kápri, Kasbe, Kásid, Khátekar, Khillári, Lámbháte, Makhar, Mandlik, Máng, Marle, Matkar, Mitge, Nagare, Pandit, Phanas, Pingle, Ráhij, Rasinkár, Rode, Rodge, Sarode, Sávale, Soláte, Sonaval, Sudke, Tágad, Tong, Vágmáre, and Virkar. Persons bearing the same surname cannot intermarry. Their family deities are Biroba or Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, and Khandoba of Jejuri in Poona. As a rule they are dark strong and muscular. The men shave the head except the topknot and the face except the moustache and whiskers. A few among them let their beards grow. In language, house, food, and dress they resemble local Kunbis. As a rule they are dirty, but hospitable, thrifty, and free from crime. They are proverbially foolish, obstinate, and dull. One common Maráthi saying runs: A Dhangar's madness has got into his head[1]; and the phrase Dhangar is used of a dullard.[2] They are shepherds and cattle sellers, more often rearing sheep and goats than

Dhangars.

[1] The Maráthi runs: *Dhangar ved tyáche dokyánt shirle áhe*, Dhangar madness has gone into his head, or *Tyála Dhangar ved lágale áhe*, Dhangar madness has seized him. [2] The Maráthi is, *To Dhangar áhe*, He is a Dhangar.

Chapter III. Population.

SHEPHERDS.

Dhangars.

cows. Some who live in the plains rear horses which are called Dhangars' horses or *Dhangari ghodás* and are famed for hardiness and endurance. Some deal in wool, and many weave coarse blankets called *chaváles.* The women mind the house and help the men in spinning wool, and those who have cattle in selling dairy produce. A few Dhangars are husbandmen and makers of the weaver's brushes called *kunchás.* They rank themselves with Maráthás, do not eat from Buruds, Kátáris, and Ghisádis and keep aloof from the impure classes. They worship all Bráhmanic gods and goddesses, keep the usual Hindu fasts and feasts, fasting on the lunar elevenths or *Ekádashis* in *Áshádh* or July and *Kártik* in October, on *Gokulashtami* in *Shrávan* or August, and on Shiv's Night or *Shivrátra* in *Mágh* or February. On these days as a rule they eat only once either at noon or at night. Their favourite god is Biroba or Bahiroba, in whose name they set a stone on the hill where they pasture their herds, rub the stone with sandal paste, and lay flowers and bow before it. Their priest is a Deshasth Bráhman whom they ask to conduct their marriage ceremonies. They cannot say to what sect they belong. They make pilgrimages to Álandi and Jejuri in Poona, to Rásin in Ahmadnagar, and to Pandharpur in Sholápur. They keep images of their family gods in their houses, bathe them on holidays, and rub them with sandal paste and lay flowers before them. They believe in witchcraft, soothsaying, and evil spirits, and some of them are clever soothsayers and astrologers. Child-marriage polygamy and widow-marriage are allowed and practised, and polyandry is unknown. They perform only birth marriage puberty and death ceremonies, and their ritual is the same as the Kunbi ritual. On the fifth day after the birth of a child they slaughter a goat in the name of Satvái and offer boiled mutton to the goddess. The mother's impurity lasts ten days. They name their children on the evening of the twelfth and distribute boiled grain among their friends and kinsfolk. They marry their boys between fifteen and twenty-five, and their girls before they come of age. On a girl's coming of age she sits apart for three days, is bathed on the fourth, and her lap is filled with rice and cocoanuts. They burn or bury their dead and mourn them ten days. On the twelfth they present uncooked food to Bráhmans in the name of the dead, and treat the caste people to a dinner.[1] They have a caste council, and their hereditary headman is called Gávda, Kárbhári, Mirdha (H. meaning a village overseer), or Pátil. They say he has no authority to settle social disputes which are generally referred to meetings of elderly castemen. Breaches of caste rules are punished with fines which take the form of caste feasts. Few among them send their boys to school or take to new pursuits. They are a contented class.

Gavlis.

Gavlis, or Cow-keepers, are returned as numbering 872, and as found scattered all over the district except in Akola, Nevása, and Sangamner. They move from place to place in search of pasture for their cattle. They have no story of their origin and no memory of any former settlement, or of the reason or the date of their coming

[1] Fuller details of Dhangar customs are given in the Poona Statistical Account.

to Ahmadnagar. The names in common use among men are Bhiva, Govinda, Khandu, Nimba, Satváji, and Shetiba; and among women Ávadábái, Bhági, Gopábái, Harnái, Párábái, Rakhmái, and Vithábái. Their surnames are Atrunkarin, Aurangábáde, Avásekar, Bahirváde, Bhágánagari, Chaukade, Dahivade, Divate, Godalkar, Harab, Hátdurkar, Huchche, Jumivále, Khatáde, Langde, Langote, Malku, Nábade, and Sháhpurkar. Sameness of surname is a bar to marriage. Their family god is Mahádev, and they have house images of Devi of Tuljápur in the Nizám's country, of Khandoba of Jejuri in Poona, and of Vithoba of Pandharpur in Sholápur. They are divided into Ahirs, Dhangars, and Lingáyats. The number of Ahir Gavlis found in the district is very small, and Dhangar Gavlis are also rare. The following details apply to Lingáyat Gavlis. As a class they are strong, dark, and well made. The men shave the head except the topknot and the face except the moustache and whiskers. Their speech both at home and abroad is a corrupt Maráthi like that of the local Kunbis. Town Gavlis live in one-storeyed houses with brick or mud walls and tiled or flat roofs, and village Gavlis in cottages with wattled walls and thatched roofs. Their house goods include low stools with a store of metal and clay vessels, and they keep servants to watch their cattle. They own cows, buffaloes, and sheep and goats, and dogs are their only pets. They are great eaters and poor cooks, and their special dishes include rolly polies or *puranpolis* rice and condiments. Their staple food is millet bread, pulse, and curds with milk and butter. They do not bathe daily before they take their morning meal, but, like other Lingáyats, always wear Shiv's emblem the *ling*, wash it with water every morning before they dine, and lay food before it. They are forbidden to use animal food or liquor on pain of loss of caste, but drink hemp water or *bháng*, smoke hemp flower or *gánja*, smoke and chew tobacco, and eat opium. The women do not use narcotics except tobacco which they chew with betel and lime. They plait their hair in braids which they wear in a semicircular ring at the back of the head or roll it into a solid knot called *buchada* without putting flowers or false hair in it. The men dress in a pair of short drawers or a loincloth, a smock or *bandi*, and a head-dress which seems the rude form of turban from which the present Bráhman turban has been developed. The women wear a robe hanging like a petticoat from the waist to the ankle and a bodice with a back and short sleeves. The ornaments worn by men are gold earrings or *murakis*, silver wristlets or *kadás*, a silver waistchain or *katdora*, and silver finger rings; and those of women, gold and silver necklaces, silver armlets or *dandolis*, a nose ring or *nath*, toe-rings or *jodvis*, and silver wristlets or *gots*. Married girls can wear nose-rings or *naths* as presents from their mothers and from no one else on pain of loss of caste. Both men and women are fond of gay colours and have a special dress for great occasions. As a class they are clean, hard-working, honest, orderly, thrifty, and hospitable. They are hereditary owners of cattle and deal in dairy produce. The men take their cattle to grass lands in the morning and watch them till sunset. They return at dark, milk them, eat, and go to rest. Women mind the house, feed and rear the calves, and prepare and sell the dairy produce.

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SHEPHERDS. *Gavlis,*

They lately suffered greatly during several years of short rainfall. They rank above Kunbis and below local Bráhmans. They worship all Bráhman gods and keep all fasts and feasts. Their priest is a Jangam or Lingáyat or in his absence a village Joshi who conducts their marriage and death ceremonies. As a rule they bathe on all holidays and fasts, wash the house gods, and lay sandal paste, flowers, and food before them. Men mark their brows with ashes and women with vermilion on holidays and with white ashes on fast days. Their chief holidays are *Shimga* in March, *Dasara* in September, and *Diváli* in October; and their fast days are Shiv's Night or *Shivrátra* in February, and all Mondays in *Shrávan* or August. They profess not to believe in witchcraft or evil spirits, but have faith in soothsaying. Early marriage widow-marriage and polygamy are allowed and practised, and polyandry is unknown. As soon as a child is born, the Lingáyat priest or Jangam visits the house, touches the child's head with a *ling*, and hands over the *ling* to the child's mother who keeps it until the child is about twelve years old. Both men and women wear the *ling* round their necks on pain of loss of caste. It is worn either tied round by a ribbon or silk cord, or in a silver box fastened by a silver chain. After child-birth they do not worship Satvái or hold the mother impure. Some women neighbours are asked to the house on the twelfth day, and they name and cradle the child. Boys are married between ten and twenty-five, and girls before they come of age. The boy's father goes to the girl's and settles the marriage with her father in presence of some members of the caste. Both the fathers then go to an astrologer who looks at his almanac or *panchánga* and names a lucky day for the marriage. They tie a mango branch as their marriage guardian or *devak* to the first post of the marriage booth both at the boy's and at the girl's. The bride-groom goes with music and a band of friends to the bride's where the pair sit together on two low stools and have red Indian millet thrown over them by the Lingáyat priest or Jangam, or by the village Joshi if the Jangam is absent. The pair are then seated on the raised altar or *bahule* and their brows are marked with vermilion and rice. Friends and kinsfolk are treated to a dinner of boiled rice and pulse or *khichadi*, milk, curds, and fried cakes or *telchis*. Cows are not milked and calves are not tied on the marriage day. When a girl comes of age she does not sit apart, but rubs her brow with ashes and is held pure. She is not allowed to work in the dairy for three days though she may cook if she bathes in warm water from head to foot. They bury the dead. The dead are seated in a wooden frame or *makhar*, their brows are marked with ashes, and Shiv's emblem the *ling* is tied to their garments. Four men take the frame on their shoulders and bury the dead. The Lingáyat priest or Jangam attends the funeral, and the grave is filled with earth and salt by the chief mourner and the funeral party. The next of kin are not held impure in consequence of a death but the chief mourner has to feed the caste people on the seventh day or on the first no-moon day after the death. They do not perform mind rites or *shráddh* and the dead are never remembered in the *Mahálaya Paksha* or All Soul's Fortnight in September. They are bound

together by a strong caste feeling, and settle social disputes at meetings of castemen. A free pardon is granted to those who submit, and serious breaches of social rules are punished with fines which generally take the form of caste feasts. They do not send their children to school or take to new pursuits.

SHEPHERDS.

Kha'tiks, or Butchers, are returned as numbering 140 and as found all over the district except in Karjat and Sangamner. They belong to the Marátha Dhangar caste and eat but do not marry with Kunbis and Mális. They do not differ in appearance from local Dhangars, and their language both at home and abroad is a Kunbi-like Maráthi. They live in one or two-storeyed houses with walls of unburnt brick and mud and tiled or flat roofs. They own sheep, and dogs are their only pets. They are great eaters and bad cooks, and their staple food is millet bread and vegetables with hot dishes and chopped chillies or *chatni*. Their special dishes are fried cakes or *telchis* and *gulavni* or rice flour boiled in water and mixed with molasses. They eat flesh except beef and pork and drink liquor. They dress like Dhangars and have no separate clothes for great occasions or special ceremonies. As a class they are dirty, hard-working, and hospitable, but somewhat given to drink. They rear and deal in sheep and wool and some of them weave rough blankets or *chaváles*. Women mind the house and spin wool, and children above ten watch sheep. They worship all Bráhmanic gods and keep all Hindu fasts and feasts like Kunbis. Their family gods are Devi of Tuljápur in the Nizám's country, and Khandoba of Jejuri in Poona. They keep the images of their gods in the house, and offer them sandal paste, flowers, and food on Mondays, and on full-moon and no-moon days. Their priest is a local Bráhman, whom they ask to conduct their marriages. They have no religious teacher of their own and they cannot tell to what sect they belong. They perform birth marriage and death ceremonies only, and their customs are similar to those of the local Kunbis. Child-marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. They are bound together by a strong caste feeling and settle social disputes at meetings of adult castemen. They do not send their boys to school, some have become husbandmen and others weave coarse blankets or *kámblis* and *chaváles*. Their calling is well paid and they are fairly off.

Khátiks.

LABOURERS.

Labourers include four divisions with a strength of 33,045 or 4·66 per cent of the Hindu population. The details are :

Ahmadnagar Labourers, 1881.

Division.	Males.	Females.	Total.
Bhois	452	443	895
Káhárs	350	326	676
Kámáthis	123	117	240
Lamáns	303	229	532
Vanjáris	15,609	15,093	30,702
Total ...	16,837	16,208	33,045

Bhois.

Bhois, or Fishers, are returned as numbering 895 and as found in river bank towns and villages all over the district except in Akola and Kopargaon. The names in common use among men are

Chapter III. Population. LABOURERS, *Bhois,*

Bhikya Chima, Gangárám, Hari, Khandu, Malhári, Malya, Mhádu, Náráyan, Phakir, Sahádu, and Vithu; and among women, Bhági, Bhimi, Chimi, Ganga, Jamni, Kása, Ráhi, Rangi, Saku, Siti, Tái, and Yamani. The men add *náik* or headman and the women *bai* or lady to their names. Their commonest surnames are Bhokare, Chaván, Dongre, Gulavant, Ghatmál, Jháte, Kásid, Káthavate, Khatmále, Mahulkar, Nirmal, Sinde, Singar, and Tile. Persons bearing the same surnames cannot intermarry. Their family deities are Bahiroba of Agadgaon in Ahmadnagar, Devi of Tuljápur in the Nizám's country, and Khandoba of Jejuri near Poona. They are divided into Marátha Bhois, Mala Bhois, Káchi Bhois, and Pardeshi Bhois, who neither eat together nor intermarry. Of these Marátha Bhois are alone found in large numbers in the district with their bastards or *Lenkavalás*, who eat but do not marry with them. They are dark, strong, muscular, and regular-featured like Maráthás, and both at home and abroad speak a dialect of Maráthi. In look, dwelling, food, and drink they differ little from Marátha Kunbis. The men wear a loincloth, a pair of short drawers or *chaddis*, or a waistcloth, a smock or *bandi*, or a waistcoat without buttons, a shouldercloth, and a Marátha turban with sandals or shoes; the women dress in a robe and bodice with a back and short sleeves. Both men and women have a taste for gay colours. Their ornaments are like those worn by Marátha Kunbis. The men do not mark their brows with sandal paste nor do the women mark theirs with vermilion. As a class they are clean and hardworking and have a good name for honesty. Though hospitable and given to drink they do not outrun their income. They are hereditary palanquin-bearers and fishers, and their monthly earnings vary from 16*s.* to £1 (Rs. 8-10). The men fish in the rivers from six to twelve in the morning, take their dinner, and again fish till sunset. The women and girls above ten mind the house and sell the fish, and boys above twelve learn fishing under their father's eye. Their trade is brisk in the fair season. They rest on the principal Hindu fast days but on no holidays except *Dasara* in September. They rank below Marátha Kunbis and above the impure classes. They are religious, every day worshipping their family deities Bahiroba, Devi, and Khandoba with food cooked in the house, and visiting Álandi in Poona, Madhi in Ahmadnagar, Pandharpur in Sholápur, and Tuljápur in the Nizám's country. They worship all local gods and among them Mahádev, Máruti, and Vithoba of Pandharpur. Among Hindu holidays they keep *Shimga* in March, *Sanvatsar Pádva* or New Year's Day in April, *Akshatritya* in May, *Nágpanchmi* in August, *Dasara* in September, and *Diváli* in October. They fast on all Mondays, on the eleventh days of *Áshádha* or July and of *Kártik* or October, and on Shiv's Night in February. Their priest is a local Bráhman who conducts their marriage and death ceremonies. Their religious teacher is a Kánphátya or slit-ear Gosávi or a pious Bráhman. They believe in witchcraft, soothsaying, and evil spirits, and employ *devrushis* to drive ghosts out of possessed persons. Early marriage widow-marriage and polygamy are allowed and practised, and polyandry is unknown. They perform only four ceremonies, birth, hair-cutting, marriage, and death. Their customs differ

little from Kunbi customs. On the fifth day after the birth of a child the goddess Satvái is worshipped with offerings of sandal paste, pomegranate flowers, five kinds of fruit, and food consisting of stuffed cakes and rice with pulse. Indian millet stalks are set upright over the stone slab on which the embossed image of Satvái is placed and a lamp is kept burning before the image one to ten days. Assa-fœtida or *hing* is burnt before the goddess, and the brows of the child the mother and other members of the family are rubbed with the ashes. The mother keeps her room for eleven days. On the twelfth five stones are set outside of the house and worshipped in the name of Satvái with offerings of a coil of thread or *nádápudi*, betel leaves and nuts, molasses, and burnt frankincense. The child is cradled and named by women asked to the mother's house and the distribution of handfuls of boiled gram or *ghugris* completes the ceremony. A child's hair is cut for the first time before it is five when the parents visit the temple of Satvái. The barber cuts the child's hair and friends and relations are feasted. Marriage proposals, as a rule, come from the boy's father, the girl's father agreeing to them in the presence of some of the friends. At the betrothal the girl worships a betelnut placed in a wheat square in the name of Ganpati, and a metal pot filled with water with betel leaves dipped in it in the name of Varun the god of water, with offerings of flowers, sandalpaste, vermilion, and copper coins. The boy's father presents the girl with a green robe and bodice, marks her brow with vermilion, and fills her lap with rice and fruit. Betel leaves are served, and the betrothal or *kunkum lávane* is over. The Bráhman priest writes invitation cards and lays one of them before the house-gods and others are sent round among friends and kinspeople. The turmeric rubbing lasts one to five days before the marriage. The girl is rubbed with turmeric paste first, and what is left of the paste, with music and a band of married women, is sent to the boy's to be rubbed on him and his parents. The parents of the bridegroom and the bridegroom himself are seated in a square spot prepared by the bride's kinswomen, with a coil of thread passed round the necks of four earth pots, one in each corner of the square, rubbed with turmeric, and bathed in warm water. A married couple belonging to the bridegroom's house and a second couple belonging to the bride's house, with the hems of their garments knotted together by the priest, each in separate parties visit the temple of the local Máruti with an axe and five kinds of leaves or *pánch pálvis* with flowers of the *kanheri* or Oleander odorum as their marriage guardian or *devak*, lay a betelnut and leaves before the god, and return home with their guardian, covered with a white sheet held over the head of the pair by two friends, one of whom walks in front and the other behind. On drawing near the house the pair tie the *devak* or marriage-guardian to the first post in the booth and lay before it sandal paste, vermilion, and food. Friends and relations of the bridegroom and of the bride are feasted at the two fathers' houses. In the evening the bridegroom goes on horse-back with music and a band of kinsfolk to the temple of Máruti in the bride's village, bows before the god, and halts in the temple. Meanwhile an unmarried brother of the bride's is seated on horse-

Chapter III. Population. LABOURERS. *Bhois.*

back with an *abdágiri* or ornamental umbrella held over him, and, among a shower of onions, is taken by the bride's party with music to the local Máruti's temple. At the temple he presents the bridegroom with a suit of clothes, and decks his brow with a marriage coronet or *báshing*. Lastly the bridegroom lays before the idol a packet of betel leaves and nuts, bows before the god, and mounts the horse brought for him by the bride's brother. All go to the bride's house with music playing before them. On reaching the house, the bride and bridegroom stand face to face on two low stools, with a curtain held between them by the Bráhman priests who repeat texts and throw red Indian millet over the pair. The pair are next seated on the marriage altar or *bahule*, from which they throw clarified butter into the sacred or *hom* fire which has been lit by the priest. Marriage wristlets are passed round the hands of both. Then comes the troth-plighting or *páni-grahan*, when the bride's father pours water into the hollow of the bride's folded hands laid on the bridegroom's hands, and completes the ceremony by putting a money gift or *dakshina* into her hands. Betel leaves and nuts are served, and the guests withdraw. Next morning the bridegroom goes out to ease himself with music and a band of friends. On his return he is seated with the bride in a square spot at each corner of which an earthen vessel is set. The pair are bathed in warm water, throw *chiksa* or the fragrant mixture of turmeric and Indian millet ground together at each other, and are dressed in fresh clothes, when married women mark their brows with vermilion and wave lights round their faces. Next comes the *phal* or cloth-presenting ceremony. The bridegroom's party go to the bride's with betel, a turban, a robe, and a bodice, and uncooked provisions, rice, pulse, molasses, and clarified butter, and the priest lays before the bride rice, five half cocoa-kernels, five dry dates, and five betel leaves with nuts. Her father-in-law presents her with a robe and bodice and jewels, the musicians play their instruments, and the friends and kinspeople both of the bridegroom and bride are feasted at the bride's. The bride's mother respectfully asks the bridegroom's mother to visit her house and look at the bride. She goes to the bride's, attended by music and a band of friends, takes the bride on her lap, and puts sugar in her mouth, presenting her with jewels. Lastly the *jhál* or handing ceremony at the girl's house completes the marriage. The bride's parents hold a bamboo basket with four dough lamps laid in it, gently touch the heads of the bridegroom's parents with the basket, and formally hand the bride to the bridegroom's parents after seating her on the lap of the bridegroom's father and repeating the words, 'She was ours up to this time, now she is yours.'[1] The pair are then seated on horseback and taken to the bridegroom's, where the bridegroom gives the girl a new name, and the guests are treated to a sumptuous dinner. Among Bhois no special ceremony is performed when a girl comes of age. She sits apart for three days, is bathed on the fourth, and allowed

[1] The Maráthi runs: *Ájavar hoti ámchi, áta jháli tumchi.*

to join her husband. They bury their dead, and mourn them ten days. After death, the body is bathed in warm water, laid on a bier covered with a white sheet in the hem of which a cake and a copper coin are tied, and flowers with redpowder or *gulál*, and borne to the burning ground on the shoulders of four kinsmen. The chief mourner carries in his hand a fire-pot hanging from a string and walks in front of the bearers. Women who die before their husbands are dressed in a green robe and bodice, their brow is marked with vermilion, their hair is decked with flowers, and lamp-black or *kájal* is put in the eyes before they are taken to the burning ground. Widows receive no such honours and are treated in the same way as men. On their way the bearers set down the bier for a time at some place which they generally call the rest-place, *visávyáchi jáya*, throw away the copper coin and cake which were tied to the hem of the shroud, change places, take up the bier and lay the dead in the grave which is generally dug on the bank of a river. The bier is broken and thrown away. The chief mourner drops some earth on the dead, and, while one of the party keeps the mouth of the dead open, the chief mourner carries an earthen vessel filled with water on his shoulders, and walks thrice round the grave, a man who walks with him at each turn piercing with the *ashma* or life-stone a hole in the jar out of which water spouts into the dead mouth. The grave is then filled with earth. The *ashma* or life-stone is carefully kept for ten days. On the second day the mourners visit the grave, sprinkle it with cow-curds and clarified butter, bathe, and return home. On the tenth with their Bráhman priest they again go to the burying ground. The chief mourner has his face shaved, if he did not shave it on the first day, bathes and fixes four small yellow flags, one at each corner of an altar or *ota* prepared near the grave, and lays an earthen vessel in the centre of the altar or *ota*. Wheat flour balls are made and laid on the altar and the largest of them is left on the altar and offered to the crows. If no crow touches the ball the dead is supposed to be angry and his ghost will surely haunt the living. So they make a crow of *kush* grass and push it against the ball. The priest is given the metal vessels used in performing the rites with some money or *dakshina*. The castemen are treated to a dinner on the thirteenth day and the dead is remembered every year on the day corresponding to the death-day in *Mahálaya Paksha* or All Soul's Fortnight, when uncooked provisions with cash are given in the name of the dead to a Bráhman, and kinspeople are feasted. The chief mourner receives from his friends and relations a mourning turban or *dukhavatyáchi págoti* which he puts on and goes to worship in Máruti's temple. Bhois have a caste council and settle social disputes at meetings of the castemen. Breaches of social rules are condoned by caste-feasts and decisions of the caste council are enforced on pain of expulsion. Among the Bhois the caste council is highly respected and greatly feared. They do not send their children to school or take to new pursuits.

Kahárs.

Ka'ha'rs, or Bundeli Bhois, are returned as numbering 676 and as found in small numbers in the sub-divisions of Kopargaon, Nevása, Ráhuri, Sangamner, and Shevgaon. They say they came

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LABOURERS. *Káhárs.*

from Bundelkhand in Upper India during the time of Aurangzeb. The names in common use among men are Dagadu, Dhondirám, Gangárám, Ganpati, Kisil, Mánáji, and Shivrám; and among women, Bhágu, Chima, Párvati, and Sita. Men add *rám* or *sing* to their names, and women *bái* or lady to theirs. Their commonest surnames are Bhandáre, Gangole, Lachure, Lákde, Lakreyda, Libre, Luchnare, Mehere, Padre, and Sámbre. Persons bearing the same surname cannot intermarry. Their family goddess is Saptashringi in Násik, and their home-tongue is Hindustáni. They have no subdivisions. They are dark strong and muscular like Bhois, and live in clean airy one-storeyed houses with mud walls and terraced roofs. Their house goods include low wooden stools and metal and earthen vessels, and their staple food is millet bread, pulse, and vegetables. They eat fish and the flesh of sheep goats and game animals but not of game birds, and offer boiled mutton to their family goddess on *Dasara* in September. They drink country liquor and smoke hemp-flower or *gánja* and tobacco. Men shave the head except the top-knot and sometimes side-knots, and the face except the moustache and whiskers; women roll their hair into a solid knot or *buchada* and never use flowers or false hair. Men dress in a loincloth or a waistcloth, a shouldercloth, a smock or *bandi*, a Marátha turban or a headscarf, and a pair of sandals. Women wear a Marátha robe and backless short-sleeved bodice, but do not pass the skirt of their robe back between the feet. Both men and women use ornaments like those worn by Kunbis except that Káhár women wear no nosering or *nath*. As a class they are hardworking, honest, thrifty, orderly, and hospitable. They are hereditary palanquin-bearers, and catch and sell fish. Some of them grow vegetables. The women mind the house, sell fish, and grow vegetables. Their work is brisk in the fair season and slack during the rains. Their calling is well paid and their profits steady, but they spend more than they can afford on the marriage of their children. They rank above Bhois and below Pardeshis or Rajputs, and eat at the hands of local Kunbis. They worship all Bráhman gods and keep the ordinary Hindu fasts and feasts. They have images of their family deities in their houses and worship them with sandal paste, flowers, and food. Their priest is a Pardeshi or Upper India Bráhman whom they ask to conduct their marriage and death ceremonies. They profess not to believe in witchcraft and evil spirits but have faith in astrology. Child-marriage polygamy and widow-marriage are allowed and practised, and polyandry is unknown. When a child is born its navel-cord is cut and thrown into a river. The mother and the child are bathed in warm water and laid on a cot. From the first to the fifth day the mother is fed on dry cocoa-kernel mixed with molasses. The mother is held impure for five days. On the evening of the fifth she worships stones laid in the name of Satvái on a place washed with cowdung, with offerings of vermilion lemons and pomegranates. Boiled rice and curds are laid before the goddess and five married girls are treated to a dinner. If the house-owner can afford it dinners are daily given from the fifth to the twelfth day, and lights are laid in the lying-in room from the fifth to

the tenth night. Two charcoal figures are drawn on the wall of the lying-in room and sandal paste and flowers are laid before them. On the twelfth the mother and child are bathed. The mother takes the child in her arms, crosses the village boundary, picks up small stones, and lays them under a tree. She offers the stones turmeric paste, flowers, thread, and a toy cradle or *pálni*, and lays before the stones cooked rice and molasses, in the name of Satvái, and returns home. When the child is between one and two months old it is presented to the Bráhman priest who names it, and the house owner distributes among friends and kinspeople packets of sugar and betel leaves with nuts. Boys are married between ten and twenty-five, and girls before they come of age. Their marriage customs are like those of Rájputs or Pardeshis. They burn the married and bury the unmarried dead, mourn ten days, and perform all death-rites with the same details as local Bhois or Kunbis. Unlike Kunbis they do not remember the dead in *Bhádrapad* or September but perform the mind-rites or *shráddh* of those who die between February and October on *Diváli* in October, and of those who die between October and February on Shiv's Night or *Shivrátra* in February. The married dead are alone entitled to these honours, and on these days any member of the caste can join the dinner party unasked. They are bound together by a strong caste feeling, and settle social disputes at meetings of castemen called *panchs*. Small breaches of social rules are condoned by the nominal punishment of giving *pánsupári* or betel to the castemen, and graver faults by caste feasts, and the decisions of the caste council or *panch* are enforced on pain of expulsion. They have a headman whose office is hereditary and who is shown special honour at all marriages and caste feasts. They have of late begun to send the children to school. Boys remain at school till they can read and write Maráthi and girls leave as soon as they are married. They do not take to new pursuits but as vegetable growers and fishers they make fair profits and show a tendency to improve.

Kámáthis.

Ka'ma'this[1] are returned as numbering 240 and as found in Nagar, Nevása, Párner, Sangamner, and Shrigonda. They seem to be of Telugu origin and are said to have come from the Nizám's country about a hundred years ago. The names in common use among men are Eláppa, Kárádi, Lingu, Nágu, Posheti, Rájánna, Shiváppa, and Yalláppa; and among women Ákubái, Bhági, and Yallubái. Men add *appa* or father and *anna* or brother to their names, and women *bái* or lady to theirs. Their surnames are Kutolu, Pilaleli, and Totoladu. Persons bearing the same surname cannot intermarry. They have no subdivisions and are dark strong and well made. The men shave the head except the top-knot and the face except the moustache and whiskers. They live in middle-class houses with brick or mud walls and tiled or thatched roofs. Their house goods include boxes, cradles, cots, low stools, carpets, mats, and earthen and metal vessels. They own cattle and pet dogs and parrots.

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[1] Fuller details are given in the Poona Statistical Account.

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LABOURERS.

Kámáthis.

They are great eaters and poor cooks. Their staple food is Indian millet bread, pulse, and vegetables, and they are fond of sour and hot dishes. They do not bathe daily or perform any rites before their morning meals. They eat flesh and drink country liquor. The women tie their hair in a back-knot and do not wear flowers or false hair. The men dress in a waistcloth, a shouldercloth, a coat, a Marátha turban, and a pair of shoes. The women wear a Marátha bodice and a robe with the skirt passed back between the feet. Both men and women have a store of clothes and ornaments similar to those of local Kunbis for special ceremonies and great occasions. As a class Kámáthis are dirty and untidy in their habits, hardworking, irritable, and vain. Most of them are masons and house builders, some make cigars, a few are landholders, and others work as labourers. Boys of ten begin to help their fathers. Women mind the house and work as labourers or make cigars. They rank with Kunbis and worship Bhaváni of Tuljápur in the Nizám's country, Khandoba of Jejuri in Poona, Mahádev, Virbhadra, and Vyankoba of Tirupati in North Arkot. They make pilgrimages to Álandi in Poona, Pandharpur in Sholápur, and Tuljápur in the Nizám's country. They worship all local gods and keep the regular Hindu fasts and feasts. Their priest is a Telang Bráhman who conducts their marriage and death ceremonies. Their priest is their religious teacher and they share the local beliefs in witchcraft, soothsaying, and evil spirits. Their social and religious customs are the same as those of the Poona Kámáthis. On the fifth night after a birth they lay a cocoanut and a lemon before a silver image of Satvái and offer the goddess vermilion, turmeric, a coil of thread, and food. The mother is held impure for ten days and the child is named on the twelfth. Boys are married between ten and twenty-five, and girls before they come of age. Child marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. When a girl comes of age, she sits apart for three days, is bathed on the fourth, and her lap is filled with rice and a cocoanut. They either bury or burn the dead, and, except that they hold no death-day feasts, they follow all the rites observed by local Kunbis. They have a caste council and settle social disputes at meetings of caste-men. They send their boys to school, take to new pursuits, and show a tendency to rise.

Lamáns.

Lama'ns, also called **Cha'ran Vanja'ris** to distinguish them from Mathurji Vanjáris who are seldom seen in the district, are returned as numbering 532 and as found in small numbers in all sub-divisions except in Jámkhed and Shrigonda. They have no story of their origin, and they say they have come from Márwár and settled in the district though when and why they do not know. The names in common use among men are Chatru, Devu, Gemápa, Ghola, Kálya, Kilát, Kharádya, Krishna, Lakshman, Punja, Ráma, Rávanya, Tulsi, and Udadápa; and among women Ávani, Budhi, Chálki, Dádi, Dhamki, Hunki, Kesáli, Patki, Phupi, Rádhi, Saki, and Suva. Their surnames are Chaván, Holkar, Mudh, Pavár, Rátvad, and Sinde. Sameness of surname is a bar to marriage. They have no subdivisions. As a class they are dark strong and well made. Their home tongue is Márwári, and they speak a corrupt Maráthi

abroad. They live in cottages with wattled walls and thatched roofs or when travelling in small tents or *páls*. Their house goods include earthen vessels with one or two metal pots, and they own cattle and dogs. They are great eaters and poor cooks, and sugar rolly polies or *puran polis* with hot and sour dishes are among their dainties. They perform no rites before the morning meal, and their staple food is millet bread, pulse sauce, and vegetables. Men eat fish and flesh except beef and pork, and drink country liquor, but as a rule women abstain from flesh not even cooking animal food. The men shave the head except the top-knot and grow the moustache and whiskers; the women plait the hair in three braids which hang loosely about the head and are decked with silk tassels and cowrie shells. Some women tie the braids in a back-knot; none of them use flowers or false hair. The men dress in a waistcloth worn after the Marátha fashion, a smock or *bandi*, a shouldercloth, a Marátha turban, and a pair of sandals or shoes. The women wear a Márwár petticoat and a backless short-sleeved bodice and cover the bosom and shoulders with a parti-coloured sheet. The men's ornaments are gold earrings or *bhikbális*, a silver waistchain or *katdora*, and silver wristlets or *kadás*; and the women's, gold nose rings or *naths*, silver earrings or *bugdis*, silver or tin necklaces, ivory bangles, cowrie wristlets, feet ornaments or *páijhuvás*, and brass ankle chains or *sánkhlis*. Neither men nor women have any special dress for great occasions. They seldom change their clothes twice in a week. As a class they are dirty, but honest, hardworking, orderly, and frugal. Their chief and hereditary calling is carrying and dealing in salt. They complain that their trade has suffered by the use of bullock carts and the opening of railways. They have taken to deal in fuel which they carry on their bullocks from the forest lands to the towns: they also sell gunny bags which they weave at home. Some are landholders, but none are domestic servants or labourers. The women mind the house and help in selling fuel, work in the fields, and watch the beasts of burden. Their trade is brisk in the fair season and they close their work on *Dasara* in September and *Diváli* in October. They rank below local Kunbis and above the impure classes. With Vyankoba of Tirupati in North Arkot and Mariái as their family deities they worship all Bráhmanic gods. Of the regular Hindu fasts they keep only *Gokulashtami* in August, and their feasts are *Shimga* in March, *Dasara* in September, and *Diváli* in October. Their priest is a village Joshi who conducts their marriages. They make no pilgrimages and share in the ordinary local beliefs in witchcraft, soothsaying, and evil spirits. They perform only two ceremonies at marriage and at death. Child marriage is rare. Widow marriage and polygamy are allowed and polyandry is unknown. The mother is held impure for forty days after childbirth, and the father calls the child by his favourite name when the child is old enough to answer him. Boys are married between fifteen and twenty-five, and girls generally after they have come of age. At the time of betrothal, the boy's father presents the girl with £1 to £10 (Rs. 10-100) in cash, a petticoat and bodice, and one to four bullocks, while, in return, the boy receives a waistcloth and turban from the girl's father. No musicians and no band of friends and relations wait on the bridegroom when he goes

Chapter III. Population. LABOURERS. *Lamáns.*

to the bride's. He ties a piece of silver worth about 2*s.* (Re. 1) to the hem of his garments, nominally in the name of his religious teacher, but none of them know either the name or the dwelling place of this teacher, and sets out for the bride's with one or two of his nearest kinsmen. The bride's father receives the bridegroom, and the Bráhman priest conducts the ceremony. The pair are first seated in a square with an earthen vessel at each of its corners, and the priest ties the hems of their garments in a knot, lays rice and a cocoanut in the lap of the bride, and marks her brow with vermilion. Lastly the pair bow to the gods and elders, and they are husband and wife. The caste people are treated to a dinner of balls of rice mixed with molasses and oil, the tobacco pipe is handed round among the guests, and they withdraw. The couple are not immediately allowed to leave the bride's house even though the ceremony is over and the bride's father is badly thought of if he lets them go home soon. As a rule they pass two or three months at the bride's, and are treated daily to a dinner of bread, rice, pulse, and vegetables. When the pair go to the bridegroom's house, the bridegroom gives the silver coin which has been tied in his garments to the priest or spends it on a caste feast and the wedding is over. They burn their married and bury their unmarried dead. The body is laid on a bier and taken at once to the funeral ground. The chief mourner does not carry the fire-pot before the corpse-bearers, but kindles fire at the burning ground with his *chakmak* or flint and steel, which every Lamán always carries with him. After the body is burnt or buried, the party bathe, wash their clothes, and return home. Kinsmen are not held impure in consequence of a death. On the third day friends and kinspeople are treated to a dinner of balls of wheat flour mixed with oil and molasses, the tobacco pipe goes round, and the guests withdraw. They hold no mind-rite or *shráddh* in honour of the dead. They have a caste council, and settle social disputes at meetings of castemen. They do not send their children to school or take to new pursuits, and are a falling class.

Vanjáris.

Vanja'ris, or Caravanmen, are returned as numbering 30,702 and as found all over the district. They say they came into the district from the Bombay Karnátak though when and why they do not know. Vanjáris are of four divisions Bhusárjin, Ládjin, Mathurájin, and Rávjin. Of these Rávjins are the chief Ahmadnagar class and to them alone the following details apply. The common names among men are Ápa, Bápu, Ganu, Govinda, Ráma, and Vithoba; and among women Ganga, Manjula, Mukta, Rakhma, Saku, and Thaku. Their commonest surnames are Ákháde, Bakre, Bhadáde, Bodke, Chángle, Dángat, Evul, Kálháte, Kánhere, Kárke, Lámbe, Murtadak, Rámáyane, Sárange, Sávale, and Varáde. Their family deities are Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, and Khandoba of Jejuri in Poona. Their marriage guardians or *devaks* are the *pánchpálvis* or five leaves, the feathers of the *tas* or Blue Jay Coracias indica, and of leaves of the *nágvel* or betel vine. Sameness of surname but not sameness of *devak* is a bar to marriage. As a rule they are dark strong and well built like local Kunbis. The men shave the head except the top-knot, and grow the moustache and whiskers. The women tie the hair in a back-knot without using flowers or false

LABOURERS.
Vanjáris.

hair. Like the Kunbis of the district they speak a broad Maráthi, and live in one-storeyed houses with brick or mud walls and tiled or thatched roofs. Their house goods include low stools, cradles, cots, and metal and earthen vessels, and they own cattle and dogs. They are great eaters and poor cooks, their special dishes including sugar rolly polies or *puran polis* and condiments. Their staple food is Indian millet bread pulse and vegetables. They regularly bathe before their morning meal, lay sandal paste, flowers, and food before their house gods, and then take their meal. Men use animal food except beef and pork, and drink country liquor: women strictly abstain both from liquor and from flesh. The men dress in a loincloth or a waistcloth, a smock or *bandi*, a coat, a Marátha turban, a blanket, and a pair of shoes or sandals. They have strict caste rule against wearing *godadis* or quilts. The women wear a bodice with a back and short sleeves and a Marátha robe whose skirt they do not pass back between the feet. Both men and women have ornaments like those worn by Kunbis. As a class they are dirty in their habits, but honest, hardworking, thrifty, and hospitable. Of late years the opening of roads and railways has greatly reduced their carrying trade. Some have taken to husbandry and trade and many work as labourers and house servants. The women mind the house, help in the fields, and work as house servants. They work from morning to evening. Their holidays are *Shimga* in March, the Cobra's Fifth or *Nágpanchmi* in August, *Dasara* in September, and *Diváli* in October. They rank with Kunbis and worship all Bráhmanic gods and keep the regular Hindu fasts and feasts. Their priest is a local Bráhman who conducts their chief ceremonies. They lay sandal paste, flowers, and food, and bow before all local gods, and make pilgrimages to Jejuri in Poona, Pandharpur in Sholápur, and Tuljápur in the Nizám's country. Their religious teacher is the priest at the religious house of Ábáji Báva of Kasárgaon in Sangamner, and their social and religious customs are the same as those of Marátha Kunbis. They share in the local beliefs in witchcraft soothsaying and evil spirits, and allow and practise child-marriage polygamy and widow-marriage. They bury or burn their dead and mourn ten days. They are bound together by a strong caste feeling and settle social disputes at caste meetings. If the disputants do not agree to abide by the decision of the caste council they are referred to the religious teacher whose decision is final, and is enforced on pain of loss of caste. They send their boys to school, and take to new pursuits.

DEPRESSED CLASSES.

Depressed Classes include five divisions with a total strength of 96,832 or 13·7 per cent of the Hindu population. The details are:

Ahmadnagar Depressed Classes, 1881.

DIVISION.	Males.	Females.	Total.
Bhangis	99	72	171
Chámbhárs	6886	6632	13,518
Dhors	961	926	1887
Mángs	9642	9523	19,165
Mhárs	30,771	31,320	62,091
Total ...	48,359	48,473	96,832

Chapter III. Population.

DEPRESSED CLASSES.

Bhangis.

Bhangis, or Sweepers, are returned as numbering 171 and as found in Akola, Nagar, Nevása, and Sangamner. Their origin is unknown, but they seem to have come into the district from Gujarát and Márwár, though when and why they cannot tell. The common names among men are Davu, Dáyadev, Dhana, Evaj, Jáli, Kallu, Kesav, Kisen, Pápa, Seva, and Shaikbanna; and among women, Banu, Jángi, Ládu, Muli, Panha, Pyára, and Rádha. They have no surnames and persons of the same kin cannot intermarry. They are divided into Bhasods, Chajgadis, Helas, Lálbegis, Makhiyárs, and Shaikhs. Of these Lálbegis and Shaikhs eat together but do not intermarry, and are considered higher than the other four who do not intermarry or eat together. They are dark strong and muscular like Musalmáns, and speak Hindustáni, both at home and abroad. They live in poor one-storeyed houses with mud walls and flat roofs and generally keep pet dogs and pigeons. They are great eaters and poor cooks and are fond of oil and hot dishes. Their staple food is millet bread, pulse, vegetables, and fish curry. They give caste dinners in honour of marriages and deaths. They eat flesh and drink liquor. Their special dishes include rice, wheat cakes, sweet wheat flour balls or *ládus*, *khir* or rice boiled in water and mixed with molasses, and *mitha puláv* or mutton and rice mixed with sugar and seasoned with spices. They do not eat animals who have died a natural death, and have no objection to use beef. As a rule all Bhangis except Shaikhs eat no flesh during the month of *Shrávan* or August. Both men and women are given to excessive drinking. They smoke *gánja* or hemp flower and tobacco. Women chew tobacco with betel and lime, but rarely either drink or smoke hemp. Men either shave the head, except side knots above the ears, or cut the hair close, and let the beard grow. The women roll their hair into a solid ball or *buchada*. Both men and women dress twice a day, once in the morning when they go to their work and again in the evening when their work is over. In the morning the men dress in a loincloth or a waistcloth, a shirt with short sleeves, and country boots or shoes. Women wear a bodice with a back and short sleeves and a Marátha robe. They pass the skirt back between the feet and tuck it into the waist. The men's evening dress is a pair of trousers or a waistcloth, a coloured waistcoat or shirt, a coat, a Marátha turban and shoes. They pass a handkerchief over their turban and knot its ends under the chin. The women dress in a petticoat and a short-sleeved backless bodice or a Marátha robe and bodice, but do not pass the skirt back between the feet. Both men and women have a store of clothes and Musalmán ornaments for holiday wear and for great occasions. As a class they are dirty, hardworking, irritable, extravagant, and fond of show. They are scavengers and nightsoil men cleaning the streets from morning to noon. Before starting on their day's work they bow to the basket and broom and then take them up. Women mind the house and work as much as the men, and boys above twelve follow their fathers' calling. Formerly they say they were better off as they could exact any amount of wages from the house-owners in addition to the food which they daily obtained from them and presents of clothes and money on holidays. They complain that municipal officers have reduced

Bhangis.

their sources of income to a fixed payment and that they used to be better off. Bhangis are one of the lowest castes. They do not eat from the hands of Mhárs and Mángs, but neither do Mhárs or Mángs eat from Bhangis. Persons are allowed to join the Bhangi caste from all Hindu classes except Mhárs, Mángs, and Chámbhárs. They get up at sunrise, break their fast and go to their work, return at noon, bathe and eat their morning meal, rest an hour or two, change their dress, and again go about their work. Bhangis worship both Hindu gods and Musalmán saints. Of Hindu feasts they keep *Shimga* in March, *Dasara* in September, and *Diváli* in October. They fast on the lunar elevenths or *Ekádashis* of *Áshádh* or July and *Kártik* or October, on *Gokulashtami* in August and on Shiv's Night or *Shivrátra* in February. Their priest, a Husaini Bráhman,[1] conducts their marriages. Shaikhs profess to be Musalmáns, do not keep Hindu holidays or fasts, and ask the Kázi or Musalmán priest to officiate at their marriages, and to circumcise their sons. Lálbegis make a miniature tomb or *turbat* in a niche in the wall and plant a green flag near the tomb. They keep Musalmán as well as Hindu holidays and fasts, and believe in witchcraft soothsaying and evil spirits. The leading customs observed by Bhangis[2] are at birth, marriage, and death. Child-marriage polygamy and widow-marriage are allowed and practised, and polyandry is unknown. Shaikhs circumcise their sons between five and twenty. Bhangi boys are married between fifteen and twenty-five and girls between three and fifteen. They have no rule that a girl should be married before she comes of age. They bury the dead, and they treat the castepeople to a dinner in honour of the dead on the twentieth or fortieth day after the death. They are bound together by a strong caste feeling, and leave their headman or *mehtar* to settle social disputes. Breaches of caste rules are punished with fines which take the form of a caste feast. Offenders who cannot pay the fine have to carry round a tobacco pipe for the castepeople to smoke and are pardoned. Caste decisions are enforced on pain of loss of caste. They do not send their children to school, nor do they take to new pursuits. Their calling is well paid, but they are an extravagant class and poor.

Chámbhárs.

Cha'mbha'rs, or Shoemakers, are returned as numbering 13,518 and as found all over the district. Their origin is unknown. They have no tradition of their arrival in the district and no memory of any earlier home. Their surnames suggest that they originally belonged to the Marátha Kunbi caste and were degraded because of working in leather. The names in common use among men are Anáji, Bhaváni, Dhondi, Govinda, Hari, Krishna, Mukta, Nána, and Ráma; and among women, Ahili, Bhágu, Chimi, Gangi, Mathi, Rakhma, Rangi, Sahi, Sálu, and Sávitri. Their surnames are Ágávane, Bansure, Bhágvat, Damáre, Deshmakh, Devre, Dhorge, Durge, Gáikavád, Girimkar, Hulamke, Júdhav, Jamdhare, Kabáde, Kadam, Kadme, Kálge, Kále, Kámble, Kánde, Kavde, Kedár, Lágchavre, Natke, Pavár, Sálve, Sátpute, Sinde, Sonavni, and

[1] Details of Husaini Bráhman customs are given in the Poona Statistical Account.
[2] Details are given in the Poona Statistical Account.

Chapter III. Population. DEPRESSED CLASSES. *Chámbhárs.*

Vághe. Persons bearing the same surname cannot intermarry. Their family gods are Bahiroba of Pimpaláp̣ur and of Karjat in Ahmadnagar, Devi of Tuljápur in the Nizám's country, Khandoba of Jejuri in Poona, and Mahádev of Singnápur in Sátára. They have no subdivisions. They are dark strong and well made with a dull expression and high cheekbones, but their women are fair and better looking even than local Bráhman women. They speak Maráthi both at home and out of doors, and many of them live in one-storeyed houses with walls of bamboo or milkbush sticks smeared with mud, and with thatched roofs. The houses of the well-to-do are cleaner and better built with sun-dried brick walls and flat roofs. Their house goods beside their tools include low stools, quilts, blankets, metal and earthen vessels. They own cattle pigs and dogs. They are great eaters and bad cooks, and are fond of hot and pungent dishes. Their staple food is millet bread, split pulse, vegetables, and chopped chillies or *chatni*, and their special dishes include wheat cakes *polis*, sweet cakes stuffed with boiled pulse and molasses *puran polis*, rice and pulse sauce or *ámbti*. Their caste rules do not require them to bathe daily, and their women do not eat from their husband's dish unless it is cleaned. They eat fish and flesh except beef and pork and drink country liquor. Their marriage and death caste feasts are wheat cakes stuffed with boiled pulse and molasses, and they sacrifice a goat to Devi when the *gondhal* dance is performed at their house. Men shave the head except the top-knot and the face except the eyebrows, moustache, and whiskers. Women tie their hair into a back-knot and use neither flowers nor false hair. Men wear a loincloth or *langoti*, a shouldercloth, a shirt, a coat, and a Marátha turban or headscarf; women dress in a Marátha robe and bodice with short sleeves and a back. Neither men nor women change their clothes daily, and their ornaments are like those worn by cultivating Maráthás. As a class they are dirty, hardworking, thrifty, orderly, and hospitable. They work in leather, cut and dry skins, and make shoes, sandals, and water-bags. The women mind the house and help the men. They work from sunrise till after sunset with a short rest at noon for food and a sleep. They often work till about eight, sup, and retire to rest. Town Chámbhárs are well-to-do, but village Chámbhárs are somewhat depressed from the rise in price which has followed the large export of skins and because they have now to pay for *bábhul* bark which they used to get free. Unlike other village craftsmen they have no claim for grain allowances from the husbandmen, and most village Chámbhárs are in debt as they spend more than they can afford on marriages. Their business is brisk in the fair season and slack during the rains. They stop work on the new-moon and no-moon days of every lunar month, on all Sundays, and when a marriage or a death happens in their house. A family of five spends 12*s.* to £1 (Rs. 6-10) a month. A birth costs 4*s.* to £1 (Rs. 2-10), a marriage £2 to £10 (Rs. 20-100), and a death £1 to £10 (Rs. 10-100). They rank at the head of the impure classes. On their feast and fast days they worship the images of Bahiroba, Devi, Khandoba, and Mahádev, and keep all Hindu fasts and feasts. Their priest is a Deshasth Bráhman to whom they

show great respect. They make pilgrimages to Álandi near Poona, Benares, Jejuri in Poona, and Tuljápur in the Nizám's country. They worship all local gods but are not allowed to enter the shrine. Their religious teacher is a Lingáyat priest before whom they bow and whom they give a money present. They believe in witchcraft soothsaying and evil spirits. Child-marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. When a child is born, its navel cord is cut and it is bathed in warm water. For three days it is fed on honey mixed with castor oil, and on the fourth the mother suckles it. On the fifth the goddess Satvái is worshipped with turmeric paste, sandalpaste, flowers, a coil of thread, and wheat cakes and pulse. For ten days they keep a castor-oil lamp burning in the lying-in room taking care that the child does not see it. On the wall near the mother's bed a picture of Satvái is marked with charcoal and five married women are asked to the house to worship the goddess and dine in her name. At last the mother bows before the image with the child in her arms, saying that the child belongs to the goddess and praying her to guard it from evil. Friends and relations are feasted. The mother remains impure for ten days and on the twelfth the child's aunt names and cradles it. Betel and boiled gram are served and the guests withdraw. Boys are married between four and twenty-five, and girls before they are sixteen. The boy pays the girl's marriage charges and at betrothal marks her brow with vermilion and sticks on to the vermilion an eight-anna piece or a rupee. She is presented with a new robe bodice and ornaments and the boy receives a turban and shouldercloth from her father. Her lap is filled with rice and a cocoanut and the boy's friends and relations are feasted. The Bráhman priest names a lucky day for holding the marriage, and neighbour women meet at the house of the boy and girl each with a dining dish filled with grain, wave it about the boy and the girl who are seated each in a square marked out with lines of wheat flour by the village Gurav woman, and throw away a copper coin. The grain is gathered in a heap and the copper coins are given to the Gurav woman. Wheat cakes or *undás* are handed among the guests, and a yellow cloth wrapped round a turmeric root and betelnut is tied to the house grindstone and large water vessel or *ránjan*. Booths are raised before the houses of each, and the god-pleasing is performed on the day before the marriage. Five married women from the bridegroom's house go to the temple of Máruti each with a water-pot in her hands followed by a pair with the wedding guardians or *devaks* the man carrying an axe and the woman a vermilion box with sandal paste and turmeric. All bow before the image of Máruti, leave sandalpaste, flowers, a copper coin, and betel at the temple door, return home with music and friends, and tie the axe to one of the posts in the booth. A cake is waved round the man while he carries the axe to and from Máruti's temple, and five married girls are feasted. The bridegroom goes to the bride's with music and friends and on the way halts at Máruti's temple. The bride's father meets him there and treats his party to wheat cakes and *ámbil* that is millet flour boiled in water and mixed with curds seasoned with spices. The bridegroom's brother goes to the

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DEPRESSED CLASSES.

Chámbars.

bride's and presents the bride with the lucky necklace and returns with a turban for the bridegroom. The marriage coronet is tied to the bridegroom's brow and he is taken on horseback to the bride's. Mhár women meet him at the village border and wave a lamp round him. On reaching the booth, the bride's mother waves wheat cakes round his head and he is taken into the booth. The girl's brow is decked with the marriage coronet or *báshing* and the pair are made to stand face to face in the booth near the marriage altar or *bahule*, with a screen or *antarpát* held between them. The priest repeats texts and throws red rice over the pair and they are husband and wife. The priest ties a thread wristlet round the right wrists of the pair, and afterwards kindles the sacred fire on the raised altar *bahule* where the bride and the bridegroom are seated. The bride's father presents the priest with money and fetches the axe and the vermilion box guardians or *devaks* from Máruti's temple. Friends and relations are dined and the rest of the ceremony does not differ from a Marátha-Kunbi marriage.[1] They bury their dead and mourn ten days. Women go with the men to the grave. The body is laid on a bier and taken to the burial ground, a Jangam priest following the bearers and blowing his conch when the body is laid in the grave. The chief mourner drops water into the dead mouth and the grave is filled with earth and over the grave the Jangam blows the conch. The rest of the death ceremony does not differ from that of Marátha Kunbis. A Bráhman priest conducts it and on the thirteenth the friends and relations are dined in the name of the dead. Chámbhárs are bound together by a strong caste feeling and settle social disputes at meetings under the advice of their hereditary headman who is called *mehtar*. Breaches of caste rules are punished with fines which generally take the form of caste feasts. If he cannot pay the fine a poor man has to bow before the caste and ask their pardon. They send their boys to school. They take to no new pursuits and are at present somewhat badly off.

Dhors.

Dhors, or Tanners, are returned as numbering 1887 and as found all over the district except in Akola. They have no tradition of their coming to the district or of any former home. They have no subdivisions. The names in common use both among men and women are the same as Kunbi names. Their surnames are Borode, Hasanale, Holkar, Kalambe, Katakdavande, Kaikandádre, Kávale, Kelgandre, Mánkar, Munimáni, Náváyane, Nánande, Sadáphale, Sálunke, Sinde, and Trimbake; persons with the same surname cannot intermarry. In look, speech, food, drink, and dress they are more like Chámbhárs than any people of the district. They live in one-storeyed Kunbi-like houses with mud walls and tiled or thatched roofs. The women mark their brows with vermilion on holidays only. They are dirty, hardworking, orderly, thrifty, and hospitable. They are hereditary tanners and leather workers. In villages they keep in order the water bags or *mots* and are paid in grain at harvest. The women mind the house and help the men in tanning. Their expenses differ little from those of Chámbhárs.

[1] Details are given under Chámbhárs in the Poona Statistical Account.

They rank at the head of the impure classes and below Kunbis and Mális, not eating from the hands of Chámbhárs and other classes reckoned impure. They are a religious people worshipping all Bráhmanic, boundary, and local gods and keeping all Hindu holidays and fasts. They have a special reverence for their family god Mahádev of Singnápur in Sátára, to whose shrine they often make pilgrimages. Their priest is a village Joshi who conducts their marriages, but his place is often taken by a Jangam whom such of the Dhors as worship Shiv hold in high honour. Most Dhors choose some holy man of their own caste as a religious teacher ; if he dies they seldom choose a new teacher. They believe in witchcraft soothsaying and evil spirits. Of the sixteen Hindu sacraments or *sanskárs* they perform only two marriage and death. Their marriage ceremonies are the same as Chámbhár marriages, except that Dhors have meat at their wedding dinner and Chámbhárs have no meat. They sometimes burn the dead, but as a rule they bury. After death the body is laid on the bier and carried to the burying ground on the shoulders of four castemen. A married woman who dies before her husband is dressed in a new robe and bodice, and glass bangles are put on her wrists; these honours are not shown to widows. The son or the chief mourner leads the funeral party holding a fire-pot hanging from a string and the bearers follow repeating *Jay Jay Rám* Victory to Rám. On the way, at a spot called the rest-place or *visávyáchijága,* they set down the bier, leave a copper and bread on the ground, change places, lift the bier and take it to the burial ground. At the burial ground they lay down the bier and one after the other pour water into the dead mouth. They then lay the body in the grave. They fill the grave with earth, hold *nimb* leaves in their teeth, bow to the village god, and return to their homes. Next day on a winnowing fan, they bring to the grave two small earthen pots called *bolkis* one with cow's urine and the other with curds, and three small cakes or *dámtis.* They leave one of the cakes at the resting place, empty the cow's urine over the grave, and lay the two other cakes and the curd-pot on the grave fixing near it three little red flags. They bathe and go home. On the tenth, the chief mourner visits the grave with the village Joshi, makes ten wheat-flour balls, lays flowers sandal-paste food and vermilion before them, and leaves them on a river bank. He waits for a time to see if a crow touches them, if no crow comes he leaves them, goes home, and asks his castepeople to dine at his house on the eleventh. The usual funeral dishes are *telchis* or fried cakes and *gulavni* that is rice flour boiled in water mixed with cocoanut milk and molasses. When the feast is over friends and relations present the chief mourner with a turban and withdraw. They are bound together by a caste feeling, and settle social disputes at caste meetings. Breaches of social rules are punished by fines which take the form of caste dinners and the decisions are enforced on pain of loss of caste. Some send their boys to the local mission schools. They do not take to new pursuits or show signs of improving.

Mángs.

Mangs are returned as numbering 19,165, and as found all over the district. They trace their descent from a Mhár whom the saint Jámbrishi set to guard his cow and who ate the cow

Chapter III. Population. DEPRESSED CLASSES. *Mángs.*

instead of watching her. For this he was cursed by the saint with the name *máng* or cruel. They are divided into Chapalsándes, Gárudis, Holárs, Jiráits, Mángs proper, and Thokarphodes who neither eat together nor intermarry. The bulk of Ahmadnagar Mángs are Jiráits. Their personal names are the same as among Mhárs, and their surnames are Alhát, Ápte, Ávár, Bhise, Bhode, Divte, Gavli, Jádhav, Jagtáp, Ján-navare, Káble, Kálukhe, Khude, Kote, Kunchekar, Lokhande, Londhe, Náde, Netke, Párdhi, Pátule, Pavár, Pitáre, Rájguru, Sasáne, Sáthe, Shenge, Thokar, and Vairát. Persons bearing the same surnames cannot intermarry. Their home-tongue is a dialect of Maráthi. They never pronounce nasals properly and cannot rightly sound two consonants joined by a single vowel.[1] Their family deities are Bahiroba, Khandoba of Jejuri in Poona, Mahámári, and Mhasoba. They are strong coarse-featured and well made and can be readily known from Kunbis and Mális by their darker colour. They live in wattled huts like those of Mhárs, and have a store of earthen cooking vessels with one or two blankets metal pots and quilts. Those who are husbandmen own cattle; they seldom have any pet animals except dogs. They are great eaters and bad cooks, and their special dishes are fried cakes or *telchis*, mutton, *puran polis* or wheat cakes stuffed with boiled pulse and molasses, and *gulavni* or rice flour boiled in water and mixed with molasses. They give caste feasts on occasions of marriage and death. Their staple food is millet bread and chopped chillies or *chatni*. They eat all kinds of flesh, even that of dead animals, and drink liquor. They drink *bháng* or hemp water and smoke *gánja* or hemp flower and tobacco. The men either cut the hair short or let it grow to its natural length, and shave the face except the moustache. Women tie the hair into a solid knot or *buchada* which they wear at the back of the head but do not use false hair or flowers. Men dress in a loincloth, a shouldercloth, a shirt, coat or blanket, and a Marátha turban. Women dress in a bodice with a back and short sleeves, and a Marátha robe without passing the skirt back between the feet, and wear glass bangles on their wrists. They are poor and rarely have gold or silver ornaments. The rich wear ornaments like those of Mhárs or Kunbis. As a class they are dirty and lazy cruel and revengeful and have a bad name for honesty. During outbreaks of cholera the men smear their faces with *shendur* or redlead and move about the streets, frightening women into giving them liberal alms in case they should be angry and bring the Cholera goddess over whom as her devotees they are believed to have power. They are husbandmen, messengers, beggars, and hangmen. They make leather ropes for the use of husbandmen and plait bamboo baskets. Holár Mángs are musicians, and Gárudis or sorcerers catch and pretend to have power over serpents, profess to know something of witchcraft, and earn their living by moving about the streets and performing to any audience they can find on the road. Women mind the house and fetch firewood from the

[1] Among their peculiar words and expressions are *rákas* for *rákshas* demon, *puris* for *purush* a male, *map* for *majpáshin* with me, *tup* for *tujpáshin* with you, *maha* or *májha* mine, and *tuha* for *tujha* thine.

forest lands, or make bamboo baskets. Of late in some villages, instead of their old rivals and enemies the Mhárs, they have been engaged by the villagers and receive the yearly grain allowance or *balute*. Mhárs and Mángs hate each other bitterly, and are said to poison each other's cattle. As a class Mángs are poor and live from hand to mouth many of them in misery. They rank lowest among Hindus and call themselves *antyajas* or the last-born. They say they worship all Hindu gods, keep all feasts, and fast on the lunar eleventh or *Ekádashi* in every fortnight, on Shiv's Night or *Shivrátra* in February, and on Mondays and Saturdays in *Shrávan* or August. They ask Deshasth Bráhmans to conduct their marriages. Their favourite goddess is Mariái or Mother Death the cholera goddess. They are not allowed to enter the village shrines but stand at a distance and bow to the god. They say they do not believe in witchcraft soothsaying and evil spirits. When the planet Saturn or Shani has blighted any one, the sufferer calls a Máng to his house and feeds him with millet bread pulse and oil, and gives him an iron nail or some cotton. When cholera rages in a village, the Mángs gather the villagers together and ask them to make some offerings to Mahámári, a stone worshipped with redlead and flowers at the village boundary. The villagers each bring one or two millet cakes and a potful of *rági* gruel seasoned with salt and chillies, and meet at the village temple, subscribe together to buy a goat, bow before the god, and walk to the hut which is raised over Mahámári's or Mariái's stone at the village boundary. The Máng takes the goat to Mariái's hut and the villagers follow him. He prays to the goddess to be appeased with the offering and to guard her worshippers. A large hole is dug in the ground near the hut and the *rági* gruel is poured into the hole and covered with earth. All return except the Mángs who offer the goat to the goddess, cut its throat, and feast upon the cakes and the boiled mutton. On the fifth day after the birth of a child they set a dough image of Satvái, or if they have no image five small stones, on a low stool in the lying-in room, lay sandalpaste and cooked rice and pulse or *dálbhát* before the goddess, keep two dough lamps burning during the night near the low stool, and give their castepeople a dinner. On the twelfth the mother and child are bathed, her clothes are washed, and the lying-in room is cowdunged. The mother sets seven pebbles in a line outside of the house, lays before them sandal paste flowers and vermilion in the name of Satvái, offers them sweetmeats, and, taking the child in her arms, bows before them. The Bráhman priest names the child and the women neighbours cradle it on the same day. Boys are married before they are twenty-five and girls either before or after they come of age. They marry their children standing face to face in two bamboo baskets with a curtain held between them by two of their kinsmen. The Bráhman priest stands at a distance and repeats lucky verses. At the end of the verses he throws yellow millet towards the couple, the curtain is withdrawn, and they are husband and wife. The girl's father feasts the bridegroom's friends and relations and his own kinspeople, and the bridegroom takes the bride to his house on horseback, with music and a band of friends and kinsfolk on both sides. They

allow and practise early marriage polygamy and widow marriage, bury the dead, and mourn them thirteen days. On the thirteenth day the chief mourner goes to the burying ground with his friends, has his whole face and head shaven, and bathes. He sets thirteen saucers or *drons* side by side, fills them with water, and returns home with his friends. On the same day friends and kinspeople are asked to dine at the house of mourning. They present the chief mourner with a turban and the mourning is at an end. They have a caste council and settle social disputes at caste meetings under their own headman or *mehtar*. A few send their boys to school. As a class they are very poor.

Mhárs.

Mha'rs are returned as numbering about 62,000 and as found all over the district. They are found on the skirts of all Hindu settlements and say they belong to one of the four cow-born castes. Their story is that the cow asked her sons how they would treat her after she died. The first three sons answered they would worship her as a goddess; the fourth said he would bear her inside of him as she had borne him. The horror-struck brothers called him *Mahához* or the Great Eater, which, according to the story, use has shortened to Mhár. According to a Hindu tradition Mhárs were originally night rovers or *nisháchars*, whom the god Brahma turned to men lest they should eat his whole creation. Mhárs have no memory of any former home. They say they are sprung from the moon, and were ruled by many kings of the moon race among whom Nák was the most famous. Mhárs are commonly known as *Dharniche put* or sons of the soil. They were formerly arbiters in all bonndary disputes. They also hold an important part in all village religious rites. Attached to every Hindu temple is the shrine of the *Mhár Dev* who is regularly worshipped by villagers of all classes including Bráhmans, at the same time as the god of the chief temple. The names in common use among men are Bálya, Bhágya, Gondáppa, Khima, Mahádji, Munja, Nárya, Sadya, Saka, and Tukáppa; and among women Aheli, Bhági, Chimi, Gági, Kushi, Mani, Nági, and Tuki. The men add *nák*, properly *náik* or leader, to their names. Their surnames are Abhang, Auchat, Báhelime, Bhámbal, Bhingár, Bholke, Básede, Chhettise, Dáháne, Dárule, Davle, Detge, Dive, Gáikvád, Gote, Ghode, Kadam, Kákte, Kámle, Kekáde, Khupte, Lokhande, Makásare, Mehede, Mhasket, Pácharne, Pákhre, Patekar, Pavur, Sálve, Samidar, Shinde, Sirsát, Tadke, Tápichere, Umbále, Vághmore, and Vidháte. Sameness of surname is a bar to marriage. Their speech both at home and abroad is a corrupt Maráthi, and they find it difficult to pronounce nasals and two consonants when they come together.[1] Their family deities are Bahiroba of Sonári in Ahmadnagar, Bhádvi, Devi of Tuljápur in the Nizám's country, Jánái, Jokhái, Khandoba of Jejuri in Poona, and Mesái in Ahmadnagar. Mhárs are divided into Anantkulyás, Andvans, Bávnes, Bávises, Bels, Dharmiks,

[1] Among them peculiar words are *samindar* for *samudra* the sea, *samang* for *sangam* the source, *sahár* for *shahar* a town, *khuti* for *khunti* a peg, *maha* for *majha* my, *tuha* for *tujha* thy, *mang* for *mag* afterwards, and *kava* for *kevha*.

Kosaryas, Ládvans, Páns, Sirsálkars, Somvanshis, and Tilvans. Of these Anantkulyás, Ándvans, Bávnes, and Bels are found in Ahmadnagar. These four eat together and intermarry. Somvanshis are said to be born of the moon or *som*; Ánandvans or Ándvans are said to be descended from a widow; Ládvans from an unmarried girl; and Anantkulyás from a Mhár *murli* or devotee of Khandoba. As a class, Mhárs are dark, tall, strong, and muscular, with well cut features and low foreheads. Most of them live outside of villages in poor huts with mud walls and thatched roofs. The houses are clean inside and at the doors, and the ground near the houses and the neighbourhood are dirty and strewn with bones. Except a few which are of metal, the cooking dining and water vessels are of earth and cost 10*s.* to 12*s.* (Rs. 5-6). The well-to-do rear cattle and sheep, and the poor rear fowls. They are great eaters and poor cooks, and are fond of hot and sour dishes. Their staple food is Indian millet bread and onions or garlic. The well-to-do daily eat pulse sauce and vegetables, or fish. They eat flesh and drink liquor. When cattle, sheep, or fowls die the Mhárs feed on their bodies, eating strips of the flesh roasted over a fire, often with nothing else but sometimes washed down by liquor. They do not eat the flesh of the pig, the horse, the ass, the dog, or the crow. They give caste feasts in honour of marriages, deaths, and anniversaries of deaths. Their special dishes include *gulavni* or rice-flour boiled in water and mixed with molasses, *telchis* or fried rice cakes, and wheat cakes or *polis*. The men smoke hemp and tobacco and drink hemp water, and many men and some women chew tobacco with betel and lime. They say the men bathe every day before the morning meal, but, as a rule, perform no religious rites; women bathe about once a week. The men dress in a loincloth or waistcloth,[1] a shouldercloth a blanket a coat or smock, and a dirty Marátha turban. They carry a large staff furnished with bells. The women wear the bodice and the long Marátha robe with the skirt passed back between the feet. The men shave the head except the top-knot and side-knots, and the face except the moustache and whiskers. The women tie their hair in a back-knot without using flowers or false hair. They use Kunbi-shaped ornaments of brass, while the well-to-do use gold or silver ornaments. The men mark their brows with sandal paste on all holidays and fasts, while married women mark theirs with vermilion, and put on lac bangles like the other women of the district. They are untidy and careless about their dress. The women do not change their clothes or mark their brows for weeks together. As a class Mhárs are dirty and drunken, lazy and careless, vain, cruel, thriftless, and quarrelsome; still they are religious, trusty, brave, hardy, and cheerful. One proverb charges Mhárs with ingratitude; according to another, the Kánarese is crafty, the Telugu man thievish, and the Mhár is the eater of forbidden food.[1] They dislike regular work, and many of them are robbers. Mhárs have strong memories and are often famous for their skill in telling stories. They are hereditary servants, carriers of dead animals,

[1] The Maráthi runs: *Kánada kapti, Telang chor, áni Mhár harámkhor.*

Chapter III. Population.

Depressed Classes. *Mhárs.*

husbandmen, messengers, labourers, scavengers, sellers of firewood and cowdung cakes, and beggars. The chief source of their income is the yearly grain allowance or *balute*, and half a cake a day from each villager, which they get as *yeskars* or *veskars* that is door-keepers. Formerly their allowance was five hundred sheaves of corn on each *cháhur* or seventy-five acres of land; now the rate has in many places fallen to two hundred sheaves. The 500 sheaves share the Mhárs call the great line share or *thorlya oliche balute*. The *yeskars* or boundarymen hold grants of rent-free land and have to serve as watchmen and messengers at the village office. The Mhárs of a village either divide their duties among them or serve at the village office in turn for one year and distribute the produce of the land among themselves. The public duties of *yeskars* or boundarymen are to watch the boundaries and the village office, to carry government letters, to repair the village office and village gate or *gaonkusu*, to sweep the village roads, to care for the public garden and the village trees near the village office, and to serve as guides to Government officers passing through the village. According to pressure of work ten to fifteen Mhárs attend the village office every day. Their duties to the villagers are to cut firewood, carry letters, and sweep and clean the yards in front of their houses. For their private services they are paid in cash, or what they like better in cooked food. Mhárs say that they used to have fifty-two dues but now the number is greatly lowered. At present when he gathers his corn into a heap every landholder gives the Mhár a share. The corn that falls on the ground at the foot of every stalk of unthrashed corn also is theirs, as well as five sugarcanes and some molasses and sugarcane juice from every sugarcane field. From every grain pit or *pev* the Mhárs get a little when the pit is opened, and, at every marriage, the Mhár has a right to a scarf or *shela* from the bridegroom before he goes to the bride's. Now the scarf or *shela* is seldom given and in its stead the Mhár receives a three-penny or six-penny piece (2-4 *as.*). They have a monopoly of the dead village animals, of the shrouds used in covering the village dead, and of the copper coins which, in the name of the dead, are thrown to one side at the resting place or *visávyáchi jága*. Many Mhárs are employed as soldiers and have risen to the rank of Jamádár or subaltern or lieutenant; others are employed by Europeans as house servants, while a few are miners and porters on the railway lines. The women, besides minding the house, help the men in the field but not in carrying or skinning dead animals. Many women are day labourers, and children begin to help their parents after twelve. They are a steady class, and, except some who have been forced to borrow to meet their children's wedding charges, few are in debt. They hold a low position among Hindus and are both hated and feared. Their touch, even the touch of their shadow, is thought to defile, and in some outlying villages in the early morning the Mhár, as he passes the village well, may be seen crouching that his shadow may not fall on the water-drawers. They are considered the lowest of Hindus but claim to be superior to Bhangis and Mángs. A family of five spends 10*s.* to 14*s.* (Rs. 5-7) a month; a house costs £2 10*s.* to £10 (Rs. 25-100) to build; and their house

goods may be valued at 4*s.* to £1 10*s.* (Rs. 2-15). A birth costs 4*s.* to 8*s.* (Rs. 2-4), a marriage £1 10*s.* to £7 10*s.* (Rs. 15-75), and a death 4*s.* to 10*s.* (Rs. 2-5). Among other Bráhmanic and local gods they worship Bhádvi, Chokhoba, Mariái, and Mesái, and have house images of Bhaváni, Khandoba, and Vithoba, and metal masks or *táks* as emblems of their deceased ancestors. Their priests are either local Bráhmans whom they ask to conduct their marriages, or men of their own caste whom they call Bháts and also ask to conduct their marriages. They call in Bráhmans only when no Bhát is available. They make pilgrimages to Benares, Álandi and Jejuri in Poona, and Singnápur in Sátára, and keep the usual Hindu fasts and feasts. They are both Smárts and Bhágvats; some of them belong to the Mánbháv sect, and many are followers of Kabir. A few, who are disciples of Chokhámela, wear sweet basil or *tulsi* bead necklaces, and make periodical pilgrimages to Álandi and Pandharpur in Sholápur, passing their nights in praying or singing sacred songs or *abhangs*. When they go on pilgrimage to Álandi and other places, they are not allowed to enter the temple but stand outside of the temple or at the entrance and bow before the god. The pious among them have singing clubs where they sing in praise of some Hindu god especially of Rám or Vithoba of Pandharpur. Both men and women are good singers, and go in bands of two or more singing and begging. Their religious teachers belong either to the Kabir, the Vaishnav, or the Mánbháv sects. These teachers are Mhárs and are treated with the greatest respect. Before they are a year old both boys and girls are taken to the teacher with a cocoanut, a waistcloth, grains of rice, flowers, and frankincense. The child's father marks the teacher's brow with sandal paste, presents him with a waistcloth and 3*d.* to 2*s.* (Re. ½-1) in cash, and bows before him. The teacher takes the child on his knee, breathes into both its ears, and repeats some sacred verse into the right ear. This is styled the *kán phukne* or ear-blowing. Mhárs worship all local and boundary gods and spirits, and believe in witchcraft soothsaying and evil spirits. They think that diseases are the work of evil spirits, and have a great belief in the spirit-scaring power of the ashes of frankincense burnt before the gods. They divide spirits into house spirits and outside spirits, and think that they have great influence over men and women but not over cattle. The usual offerings made to the spirits are rice and curds, fried cakes or *telchis*, and *gulavni* that is rice flour boiled in water and mixed with molasses. Cocks or goats are also offered. The exorcist burns the seeds of chillies before the possessed person, and asks the patient that is the spirit in the patient to say who they are. After a time the possessed person sways to and fro and gives out the names of the possessing spirit. The spirit then speaks through the possessed person and promises to leave if certain articles are offered. The articles asked for are brought and waved round the possessed person and laid at a place named by the spirit, the spirit leaves, and the sick recovers. Early-marriage widow-marriage and polygamy are allowed and practised, and polyandry is unknown. When a child is born a handful of water is sprinkled over it, and a metal cup is beaten with a nail close to its

Chapter III. Population. Depressed Classes. *Mhárs.*

ears. The child's navel cord is cut, put in an earthen pot, and buried somewhere outside of the house. A bathing pit or *nhání* is dug in a corner of the lying-in room, and the child and mother are bathed and laid on a cot. For the first three days the mother is given a mixture of *kátbol* or gum myrrh and *nimb* leaves pounded together, and the child is made to suck the end of a rag resting in a saucer of honey or molasses mixed with water. On the fourth day the mother begins to suckle the child. For the first three days the mother's diet is strained millet mixed with oil and molasses, and from the fifth she takes her ordinary food. A lamp is kept in the room day and night particularly during the night at least for the first twelve days. On the evening of the fifth a silver image of the goddess Satvái is set on a stone slab or *páta*, and flowers, a coil of thread, and food are laid before the goddess and a wheat flour lamp is placed at the bathing pit. Five married women are asked to dine at the house and the child is not allowed to look at the wheat flour lamp at the bathing pit, as the sight at the lamp is said to make its eyes squint. The mother is held impure for eleven days. On the twelfth, the child and the mother are bathed, the lying-in room is cowdunged, and the mother's clothes are washed. The mother sets five stones under a tree near the house, washes them, lays sandal paste, vermilion, flowers, and sweetmeats with betel leaves and nuts before them in the name of Satvái, and burns frankincense, bows before the goddess, and rubs the child's brow with frankincense ashes saying, 'Hail Satvái, keep the child safe. It is not mine it is yours.'[1] She walks round the stones and returns home. They name their children either on the twelfth day or at the end of five weeks, when boiled gram is handed among friends, a cradle is hung from the ceiling and women neighbours cradle and name the child. Packets of betel leaves and nuts are distributed among the guests and the ceremony is over. Boys are married between twelve and twenty-five, and girls either before or after they come of age. The boy's father has to give £1 to £2 10*s*. (Rs. 10-25) to the girl's father and marks her brow with vermilion. This is called the *mágni* or asking when the boy's father has to present the girl with a robe and bodice and ornaments or at least with a parti-coloured sheet or *phadki*. The girl is dressed in the new clothes, receives a packet of sugar and a cocoanut from the boy's father, and bows to him. Marriage ceremonies last three to eleven days. Two or three days before the marriage, five married girls are asked to the house. The Bráhman priest names the lucky day and the lucky woman who should rub the boy with turmeric paste. The woman named by the priest, with four other married women, takes a little yellow Indian millet, some turmeric roots, and betel leaves with nuts, divides the mixture into two, puts each share in a piece of new cloth, and ties one of them to the house water vessel or *ránjan* and the other to the grindstone or *jánte*. The boy is rubbed with turmeric paste and the rest is sent to the girl with a new robe and bodice. Their marriage customs in most particulars are

[1] *Jay Satvái, mul sukhi thev ; májhe náhi, tujhe áhe.*

the same as those of local husbandmen, except that the couple are made to stand in two bamboo baskets at the time of marriage, and that a yellow thread is passed seven times round their necks. They worship five leaves or *pánch pálvis* as the marriage guardian or *devak* with sandalpaste and flowers, the bridegroom goes to the girl's house with music and a band of friends, the priest repeats lucky verses, and when the verses are over the musicians play and yellow millet seed is thrown over the pair. When the couple go to the bridegroom's, the bridegroom's mother waves a piece of burnt bread round their heads and pours water at their feet. When they enter the house their marriage coronets are taken off and again put on and the ceremony ends with a service of betel among the guests. When a girl comes of age she sits apart for three days, is bathed on the fourth, and her lap is filled with rice and a cocoanut. They bury the dead and mourn them ten days. Their death rites do not differ from those of Kunbis. They offer food to the dead on the eleventh and feed the caste people on the thirteenth. They have a caste council, and settle social disputes at caste meetings. Some of them have begun to send their children to school. They take to new pursuits and show a tendency to improve.

BEGGARS.

Beggars, include thirteen divisions with a strength of 7766 or 1·09 per cent of the Hindu population. The details are:

Ahmadnagar Beggars, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
Bhorpis ...	43	66	109	Marátha Gopáls..	394	359	753
Chitrakathis ...	201	186	387	Pánguls ...	23	42	65
Gondhlis ...	362	334	696	Sahadev Joshis...	320	320	640
Gosávis ...	1975	1561	3536	Takáris ...	62	81	143
Kanjáris ...	15	17	32	Vásudevs ...	9	13	22
Kolhátis ...	237	360	597				
Mairáls ..	3	5	8				
Mánbhávs ...	406	372	778	Total ...	4050	3716	7766

Bhorpis.

Bhorpis, or Strolling Players, are returned as numbering 109 and as found in Jámkhed, Sangamner, and Shevgaon. Their surnames are Bodke, Gáikavád, Ghumre, Pavár, Sinde, and Vághmáre, and the names in common use among men and women are the same as among Kunbis. Persons bearing the same surname do not intermarry. They are dark strong and muscular like local Kunbis, and their speech, both at home and abroad, is a corrupt Maráthi. They live in wattled huts thatched with straw, and while on their wandering tours, in *páls* or small tents. Their staple food is millet bread, pulse, and vegetables, and they are fond of hot dishes. They eat flesh except beef and pork, and drink liquor. Both men and women dress like local Kunbis. As a class they are dirty, hard-working, orderly, thrifty, and proverbially honest, putting out of caste persons charged with theft. They are a class of wandering beggars and strolling dramatic players, but many of them rear and deal in cattle. Women, besides minding the house fetch fuel from the forest lands, and gather cowdung cakes, and children beg about the streets, help their parents in watching cattle, and gather cowdung cakes. They are Smárts by religion, and, on holidays after

Chapter III. Population. Beggars.

bathing and before dining, lay flowers and sandalpaste before the images of Bahiroba, Jánái, Jokhái, and Kánhoba. They worship all local gods, and ask a local Bráhman to conduct their marriage and death ceremonies. Their social and religious customs are the same as those of Kunbis. They have a caste council and settle social disputes at meetings called *panchs* or caste councils. A few send their children to school, but they take to no new pursuits and live from hand to mouth.

Chitrakathis.

Chitrakathis, or Picture Showmen, are returned as numbering 387 and as found in Karjat, Nagar, Nevása, Ráhuri, and Shrigonda. Their names and surnames are the same as those of Kunbis, from whom they do not differ in food, drink, or dress. They are a class of wandering beggars, clean, orderly, and hardworking. When settled they live in wattled huts thatched with grass like those of Vadárs, and when travelling in small tents or *páls*. They beg by showing pictures of gods and heroes, and reciting stories and songs regarding them. Women mind the house and beg by singing songs. Boys and girls beg through the town or gather cowdung cakes. Some Chitrakathis deal in cattle. They keep images of Bahiroba, Devi, Ganpati, Khandoba, Mahádev, and Máruti in their houses, and daily lay sandalpaste and flowers before them in the morning after bathing. They keep all Hindu feasts and fasts, and believe in witchcraft soothsaying and sorcery. Their social and religious customs do not differ from those of Kunbis. Child-marriage polygamy and widow marriage are allowed, and polyandry is unknown. They have a caste council and settle social disputes at caste meetings. They do not send their children to school or take to new pursuits. They are very poor.

Gondhlis.

Gondhlis, or Gondhal Dancers, are returned as numbering 696 and as found all over the district. Their origin is unknown. The names in common use among men and women are the same as among Maráthás. Their surnames are Bekre, Bhandáre, Dhumál, Dungu, Gáikavád, Ghátekar, Gurádkar, Jádhav, Jagtáp, Káte, Kolhátkar, Maráthe, Máherkar, Palaskar, Renke, Sinde, Supalkar, Tarte, Thite, Tipke, and Uble. Persons bearing the same surname cannot intermarry. Their speech at home and abroad is a corrupt Maráthi. They are of two divisions Renukárái and Kadamrái, who eat together but do not intermarry. They live in one-storeyed houses with mud walls and tiled or flat roofs, and their house goods are low stools and metal vessels. They own cattle, and their staple food is millet bread, pulse, and vegetables. Some elderly person in the house daily bathes and lays sandalpaste and flowers before the house image of Devi, and all the family sit to their morning meal. They eat flesh except beef and pork, and drink liquor. The men shave the head except the topknot, and the face except the moustache and whiskers. The women roll their hair in a solid knot and do not wear false hair or flowers. The in-door and out-door dress of men and women is the same as that of local Kunbis. As a class they are dirty, humble, orderly, and hospitable. They beg by dancing and singing songs in honour of Devi during the day and perform the *gondhal* dance at night. They say they are growing

BEGGARS.

poorer on account of the competition of Bharádis. They rank below Kunbis. Men women and children beg from morning to evening and return home at sunset. The women also mind the house. Men dance at night if they are asked. Their family goddess is Devi of Tuljápur in the Nizám's country, and their priest is a village Joshi who conducts their marriages. They worship all local gods and keep the usual Hindu fasts and feasts. Their social and religious customs are the same as those of the Poona Ghondhlis. Child-marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. They have a caste council and settle social disputes at caste meetings. Their hereditary headman is called *pátil* or *chaugula*. They send their boys to school, but take to no new pursuits and are a falling class.

Gondhlis.

Gosa'vis, or Passion Lords, including Bairágis or Hermits, are returned as numbering 3536 and as found all over the district. Most members of their order or school of brotherhood belong to Upper India. They are divided into two classes, regular Gosávis or *mahants* and secular Gosávis or *sádhus*. The regular Gosávis are a class of wandering beggars who make pilgrimages to all sacred places in India, and are not allowed to marry on pain of expulsion; the secular Gosávis can marry.

Gosávis.

Kanja'ris are returned as numbering thirty-two and as found in Nevása and Shrigonda. They have come from Sholápur within the last twenty-five years and look like local Mángs. They live either in straw-thatched wattled huts or in small tents or *páls*. Their home tongue is Gujaráti and they speak Maráthi abroad. Their staple food is millet bread, pulse, and chopped chillies, and they eat flesh and drink liquor. The men dress in a waistcloth, a shoulder-cloth, a headscarf, and a pair of native made shoes or sandals; the women dress in a bodice with a back and short sleeves, and a Marátha robe without passing the skirt back between the feet. As a class they are dirty, hardworking, and orderly. They make and sell the brushes or *kunchás* used by weavers in cleaning wool. The women mind the house and beg through the streets singing songs and clapping their hands. Though the songs they sing are indecent, the Kanjári women are said to be chaste. The children beg about the streets and watch their parents' asses. They rank above the impure classes. They worship the images of Mariái and Muhammadan saints or *pirs*, but do not keep holidays or fasts. They have no religious teacher or priest, and they make no pilgrimages. Child-marriage and polygamy and widow marriage are allowed, and polyandry is unknown. On the fifth day after the birth of a child the mother bathes herself in cold water and her child in warm water, and in the name of Satvái lays food and boiled gram in front of a two-anna or a four-anna piece. The mother keeps her room for six days and is presented with a robe at the end of five weeks. They have no particular time for naming their children. Boys are married between twelve and twenty-five, and girls generally before they come of age. They hold their marriages at any season of the year. At the betrothal or *pánváti*, literally the betel leaf cup, friends and kinsfolk are feasted, and the intended marriage is declared.

Kanjáris.

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Kanjáris.

The boy's father takes the girl on his lap, presents her with a new robe and bodice and betel leaves with nuts, and holds a cup of milk mixed with sugar before her, that she might drink it. Their marriages are usually held before nine in the morning. They raise no booths or *mándavs*, and have no music. The couple are rubbed with turmeric for five days before the marriage, and, on the marriage morning, the father or some elder of the bridegroom's family takes the bridegroom on his shoulders and the girl's father takes the bride on his shoulders and they dance in a circle five times, and knot together the hems of the pair's garments. This makes the pair husband and wife and a caste feast ends the ceremony. As a rule child-marriage is not allowed, and married girls do not live in their husbands' houses before they come of age. Widow marriage and polygamy are allowed, but not polyandry. The married dead are burned and the unmarried dead are buried. They lay their dead on the bier and take them to the funeral ground. On the way they halt for a time and throw a copper coin to one side. Each of the bearers throws a stone, but they do not change places. The chief mourner and the bearers bathe and each offers a handful of water to the dead. They gather the ashes on the second day and treat the castepeople to a dinner on the third and on the seventh. If he is wandering at the time the chief mourner cannot leave the village where the death happened until he gives the caste dinners in the name of the dead. They wander in groups of fifteen and twenty, each group forming a separate caste council. They settle social disputes at meetings of their castepeople, and breakers of caste rules are forbidden *huka páni* or smoking and drinking with their castefellows. This punishment is much feared, and the offender craves pardon by giving a caste feast, when he is allowed to smoke with the rest. They do not send their children to school. They take to no new pursuits and are a falling class.

Kolhátis.

Kolha'tis,[1] or Tumblers, are returned as numbering 597 and as found wandering all over the district except in Akola. They are a goodlooking class, particularly the women. They speak a mixture of Maráthi Gujaráti Kánarese and Hindustáni. They are a wandering tribe and carry their huts on their heads or on donkeys. The names in common use for men and women and their surnames are the same as those of the Poona Kolhátis. Their staple food is millet bread and pulse with vegetables and chopped chillies or *chatni.* They eat flesh except beef and pork and drink liquor. At home both men and women dress like local Kunbis. While performing the men dress in tight-drawers or *chaddi,* and the women pass the skirt of the robe back between the feet, tie a handkerchief across their shoulders, and put a turban on their heads. The women dress gaily especially those who are courtezans. As a class they are dirty, hardworking, and somewhat given to drink. They live by showing feats of strength, by rope-dancing, and begging. They worship the Devi of Tuljápur in the Nizám's country, Khandoba of Jejuri in Poona, and the local Máruti with flowers and sandalpaste,

[1] Details are given in the Poona Statistical Account.

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Kolhátis.

and keep all Hindu fasts and feasts. Their priest is a local Bráhman who conducts their marriages. Their religious and social customs are the same as those of the Poona Kolhátis. When they gird their boys with the sacred thread the village Joshi is asked to their house, the boy's brow is marked with vermilion and rice, collyrium is put in his eyes, and he is rubbed with turmeric paste. He is bathed and presented with the thread by the priest. Child-marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. They burn their dead, and feed the caste people on the third day and at the end of the sixth month in the name of the dead. They have a caste council and settle social disputes at caste meetings. A few send their boys to school but they take to no new pursuits and show no signs of improving.

Mánbhávs.

Ma'nbha'vs, or The Respectable, are returned as numbering 778 and as found in all parts of the district except in Karjat. They have no tradition of their origin. The order seems to have been for ages recruited from children vowed to Mánbháv saints by parents who have long remained childless. They are divided into Secular and Regular Mánbhávs. The Secular Mánbhávs are divided into Gharbhari Mánbhávs who are Regular Mánbhávs who have forfeited their religious position by marrying or by breaking any other rule of their order, and Bhole or Nominal Mánbhávs men who accept the principles of the order so far so as they do not interfere with the rules of their caste. The members of the regular order are known as Bairági or True Mánbhávs. They admit both men and women of all except the impure castes, but they are not allowed to marry on pain of forfeiting their order and falling to the position of lay or Gharbhari Mánbhávs. They live in strict celibacy, entirely give up caste distinctions, and follow the rules laid down in the holy Bhagvat Gita. Of the Secular Mánbhávs who marry and live as lay householders, the Gharbhari Mánbhávs give up all caste distinctions, and members of all castes except Bhole or Nominal Mánbhávs eat together but do not intermarry. Secular Mánbhávs keep their original family surnames and customs, and among them persons bearing the same surname do not intermarry. Children vowed to Mánbháv saints are admitted to the order of regular or cleric Mánbhávs when they are fifteen or sixteen. The names in common use among men are Govinda, Krishna, and Ráma; and among women Bhági, Ganga, and Rádha. They speak Maráthi both at home and abroad, and live in one-storeyed houses with mud walls and tiled roofs. In their religious houses or *maths* arrangements are made for the convenience of travellers of other castes who occasionally visit the *maths*. The head of the religious house is called *Mahant* or saint. He owns cattle and sometimes horses, and the novices or *chelás* wait on him as servants. Their staple food is wheat cakes or millet bread, pulse with clarified butter, vegetables, and chopped chillies or *chatni*. They are strict vegetarians, and do not drink liquor on pain of loss of order. A few drink hemp-water or *bháng* and chew tobacco with betel leaves nuts and lime. They regularly bathe and lay flowers and sandalpaste in front of the images of Dattátreya and Krishna before the morning meal. Some, instead of bathing, wash their hands and feet with water, as they are afraid that

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in bathing they may take the lives of the small water insects. On the day after *Gokulashtami* in *Shrávan* or August and *Dattajayanti* in *Márgshirsh* or December, they treat their friends and relations to a dinner of wheat cakes stuffed with boiled pulse and molasses called *puranpolis,* rice, wheat flour balls or *ládus,* and fried wheat cakes or *puris.* The regular or religious Mánbhávs keep only these two holidays, while the lay or Secular Mánbhávs keep all days observed by the men of their caste. Both men and women shave their heads clean, and the men the face as well as the head. The men dress in a black waistcloth, a black shouldercloth, a coat or *kaphni,* a skullcap, and country shoes or sandals. Neither men nor women pass the end of their waistcloth back between the feet, and they are not allowed to use any colour but black. They wear a garland of sweet basil or *tulsi* wood beads about their neck. The women do not wear the usual bodice and robe, but dress in a black piece of cloth, and put on a coat or *kaphni* covering their head with a skullcap, or surrounding it with a headscarf. Women wear shoes and never put on any ornaments except the *tulsi* necklace. Lay or householding Mánbhávs dress like the people of their original caste, and have a store of clothes and ornaments for holiday wear. As a rule the religious Mánbhávs are clean, honest, orderly, hardworking, hospitable, and particularly independent. Regular Mánbhávs are beggars and householding and nominal Mánbhávs follow their hereditary callings, living as husbandmen weavers and moneylenders. Regular or religious Mánbhávs, both men and women rise early, go through the streets begging, and return at ten. The men then bathe and worship their gods, while the women cook the food. The men then eat, and after dinner read their holy books. The women mind the house and listen to some of the men reading sacred books. In the evening the men again worship their gods, sup, and go to bed. The women eat after the men and retire for the night. Secular Mánbhávs beg alms in the morning, return home, bathe, and lay sandalpaste flowers and food before Dattátreya and Krishna, and dine. After dinner they take to their calling of weaving or husbandry, return home in the evening, wash their hands and feet, pray to their gods, sup, and go to bed. The women mind the house, eat after the men, and retire for the night. Secular Mánbhávs are not bound to beg, but they must offer prayers to their gods both before the morning and the evening meal. As they include men of all castes, except the impure classes, Mánbhávs rank below Bráhmans and above the impure classes. They worship Dattátreya and Krishna, following the rules laid down in the Bhágvat Gita. They neither worship other gods, nor stay or even drink water in local temples. They make pilgrimages to the monasteries of their saints. The regulars ought to remain in strict celibacy, and forfeit their position if they break this vow. For at least three days, regular Mánbhávs do not take food in or live in a village where a murder has been committed or an accidental death has taken place, and if a death happens at any place they are living at, they will not eat until the corpse bearers have returned from the funeral ground. Their leading belief and rule of conduct is to take no life. In obedience to

this rule, they neither cut living trees nor pluck plants, grass, or fruit. The most religious member of a Mánbháv religious house is chosen to be the head and is called *mahant* literally great. They keep two fasts on *Gokulashtami* in August and on *Dattajayanti* in December, passing the days in worshipping Krishna and Dattátreya and the nights in reading sacred books. Next day they feed the castepeople. Regular or Bairági Mánbhávs do not respect Bráhmans, and profess not to believe in witchcraft or evil spirits. Gharbharis worship the local gods, keep the usual Hindu fasts and feasts, and believe in witchcraft soothsaying and evil spirits. Regular Mánbhávs perform the initiation and death ceremonies only, while householding and nominal Mánbhávs keep all their original caste customs. A novice is admitted into the order at fifteen. The time of entering the order is *Chaitra* or April, *Shrávan* or August, *Kártik* or October, and *Márgashirsh* or November, and the place is the temple of Krishna. On the day of entering the order, the Mánbhávs meet at the temple of Krishna and the boy gets his head and face clean shaved, and is bathed and presented with a black waistcloth and shouldercloth. His head is marked with white sandalpaste, and garlands of *tulsi* or sweet basil wood are tied round his neck and wrists. He bows before the image of Krishna and before the monk who acts as his religious teacher, and tells him the three chief rules of the order, that a novice ought to live by begging, ought to keep from any kind of life-taking or *hinsa*, and ought to follow the way of truth. Next day the ceremony ends by a dinner to all Mánbhávs at the expense of the novice or of his teacher. The novice has to wait on his teacher or *guru*, and follow him like a slave wherever he goes. Gharbhari Mánbhávs are initiated, but they do not put on black clothes and they follow their father's callings. They marry among themselves with rites similar to those of Kunbis. Formerly a Mánbháv man and woman were considered husband and wife if they laid their wallets or *jholis* together. This practice is said to be no longer in use. Gharbharis and Bholes do not shave the whole head and face. They treat the Mánbháv monks with great respect, and follow Mánbháv rules except when they come in the way of their caste customs. They keep to the customs of their parents which they perform after the fashion of Kunbis. All Mánbhávs bury the dead. A religious Mánbháv is laid in a wooden frame called *makhar*, with his wallet or *jholi* and his staff, and taken to the burial ground with music and a band of mourners. If there is no *makhar* or frame the body is laid on a blanket and carried by four men to the burial ground. A grave is dug and the dead is laid in the grave. The mourners offer prayers to Krishna and fill the grave with salt and earth. The dead brother's favourite disciple feeds a company of Mánbhávs one to nine days, and on the tenth presents them with a waist and shouldercloth and with about 4*s*. (Rs. 2) each in cash. Gharbhari Mánbhávs bury the dead, and on the tenth feed castemen in the name of the dead. They allow widow marriage and polygamy, but not polyandry. Religious Mánbhávs have a caste council, and breaches of the rules of the order are punished with expulsion, or with fine which generally takes the form of a caste feast. If the

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offender refuses to pay the fine, he becomes a Gharbhari or lay Mánbháv. They do not send their children to school but teach them at home. They are a steady class.

Mairáls are returned as numbering eight and as found only in Jámkhed. Their personal names and surnames are the same as those in use among Kunbis. They speak Maráthi both at home and abroad, and live in one-storeyed houses with mud walls and flat roofs. Their staple food is millet bread, vegetables, and chopped chillies, and they are fond of hot and sour dishes. They eat flesh except beef and pork, and do not drink liquor. Their special dishes are rice, sugar rolly polies or *puranpolis,* and fried cakes or *vadás.* The men shave the head except the topknot, and the face except the moustache and whiskers. The women tie the hair in a braid or roll it in a knot at the back of the head. Men and women dress like local Kunbis. As a class they are clean, orderly, thrifty, and honest. They are ministrants at Khandoba's temple and live by begging alms at the houses of the rich worshippers of the god. Some of them are day-labourers and many work in the field. The women are employed solely in minding the house. Besides other Bráhmanic gods they worship the Devi of Tuljápur in the Nizám's country and Khandoba of Jejuri in Poona, and keep all fasts and feasts. Their priest is a village Joshi who conducts their marriage and death ceremonies. Their religious and social customs are like those of local Kunbis. On the fifth and the twelfth day after the birth of a child they worship an embossed image of Satvái with sandal paste flowers and food. They marry their boys between fifteen and twenty-five, and their girls before they come of age. Widow marriage and polygamy are allowed, and polyandry is unknown. They burn their dead. They have a caste council and settle social disputes at caste meetings. They send their children to school, but take to no new pursuits and are a falling class.

Marátha Gopáls.

Marátha Gopáls, literally Cow-keepers, are returned as numbering 753 and as found all over the district except in Akola and Kopargaon. They are said to be descendants of children vowed to the gods. The names in common use among men and women are the same as those among Kunbis, and their surnames are Báhmane, Dhangar, Dhogde, Gajákos, Gáikavád, Gavne, Gire, Hambirráv, Jádhav, Kulál, Lonáre, Pavár, Sáli, and Vanjáre. Persons bearing the same surnames cannot intermarry. Their home tongue is Maráthi and their family deities are Bahiroba, Devi of Tuljápur, Kánhoba, Khandoba of Jejuri, and Mariái. When settled they live in houses of the poorer class, with mud walls and flat roofs, and when on the move they live in small tents or *páls,* which they carry on asses' backs. They own cattle and dogs, and their house goods include earthen vessels, cots, and low stools. They are fond of sharp and sour dishes, and their staple food is millet bread, rice, vegetables, and chopped chillies or *chatni.* Their special dishes are *puranpolis* wheat cakes stuffed with boiled pulse and molasses, and fried cakes or *telchis.* They eat flesh except beef and pork, and drink country liquor especially on *Dasara* in September after offering it to the goddess Devi of Tuljápur. Men shave the head except the topknot, and

BEGGARS. *Marátha Gopáls.*

the face except the moustache, though many grow the beard. Women wear the hair rolled in a solid knot at the back of the head. Men dress in a waistcloth or in tight drawers or *chaddis*, a shirt, a shouldercloth, a Marátha turban, and shoes or sandals. Women dress in a short-sleeved bodice with a back, and a robe worn like the Kunbi women's robe. As a class they are dirty, hardworking, quiet, and orderly. They earn their living by showing feats of strength and by begging. Some rear and deal in cattle and many are day-labourers. They rank below husbandmen and above the impure classes. They worship the images of Devi of Tuljápur in the Nizám's country, Kánhoba, Khandoba of Jejuri in Poona, and Mhasoba with offerings of sandalpaste, flowers, and food. They ask a Deshasth Bráhman to conduct their marriage ceremonies, worship all local gods, and keep all Hindu fasts and feasts. Every family among them offer a she-buffalo to Kánhoba, call her *Jáni*, rear her with care, and do not load her or sell her milk or butter, but present them to a Bráhman. They believe in witchcraft soothsaying and evil spirits. Their social and religious customs do not differ from those of Kunbis. On the fifth day after the birth of a child they worship Satvái with vermilion, flowers, and food cooked in the house. Families of the Gire and Hambirráv divisions offer a goat to the goddess, and feast on its flesh. The mother is held impure for ten days and the child is named on the evening of the twelfth. When boys are between three and four their hair is clipped, except a small tuft which is left untouched in the name of the family deities. At some convenient time after the haircutting, the parents take the boy to the temple of Satvái at Mánakeshvar in Karmála, to the temple of Devi at Garbha or at Pimpalgaon in Ahmadnagar, kill a goat in the name of the goddess, and shave the whole of the boy's head. The boy is bathed, and bows before the goddess, and friends and kinsfolk are treated to a dinner of boiled mutton and wheat cakes. Boys are married between ten and twenty-five, and girls before they come of age. They have no rule that a girl should be married before she comes of age. Their marriage rites are the same as those of Kunbis. When a girl comes of age she sits apart for three days, is bathed on the fourth, and her lap is filled with rice and a cocoanut. They bury the dead and mourn ten days. The dead is bathed, seated on a low stool, taken to the burying ground, placed sitting in the grave, and covered with earth. The chief mourner shaves his whole head and face, and treats the castepeople to a dinner on any day between the third and the thirteenth, and once at the end of the sixth month, and again at the end of the year. The dead are remembered every year in the *Mahálaya Paksh* or All Souls Fortnight in *Bhádrapad* or September. Child marriage is rare, widow marriage and polygamy are allowed, and polyandry is unknown. They have a caste council and settle social disputes at caste meetings under the presidency of their headmen or *pátil*. They do not send their children to school, but have begun to take to new pursuits. Their hereditary calling is poorly paid and they are badly off.

Pánguls.

Pa'nguls, or Cripples, are returned as numbering sixty-five and as found wandering all over the district. Their personal names and

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their surnames are the same as those of Kunbis from whom they do not differ in look, dress, food, or drink. The live in wattled huts thatched with straw, and, when on the move, they lodge at the houses of Kumbhárs with whom they do not eat. They speak a corrupt Maráthi both at home and abroad. As a class they are clean, hardworking, honest, and frugal. They are wandering beggars, who ask alms in the name of Mahádev, Vithoba, Tukoba, and other saints. The women also beg, mind the house, and fetch fuel and cowdung cakes from the forest lands. They worship the images of Bahiroba, Devi, Jánái, Khandoba, and Mahádev, and keep all Hindu fasts and feasts. They visit local shrines, bow before the idols, and ask local Bráhmans to conduct their marriage and death ceremonies. They are Smárts and their social and religious customs are the same as those of the Poona Pánguls. They are bound together by a strong caste feeling and settle social disputes at caste meetings. A few among them send their children to school, but they take to no new pursuits and are very poor.

Sahadev Joshis.

Sahadev Joshis,[1] or Astrologers, are returned as numbering 640 and as found all over the district. They trace their origin to Sahadev the son of a Bráhman astrologer by a Kunbi woman, but have no tradition when and why they came into the district. Their personal names and their surnames are the same as among Kunbis, and their family deities are Devi of Tuljápur, Khandoba of Jejuri in Poona, Mariái, Sidoba, and Yallamma. They are divided into Dádhiválás or beard wearers also called Mánkars that is respectables, and Kudmudás or rattle-box players also called Gadvals that is fortune-tellers who eat together and intermarry. Like the distinct class of Tirmalis, Dádhivála Joshis keep a large bull, deck him with coloured clothes and brass bells and ornaments, and beg by showing him to the people. Kudmuda Joshis play upon a sandglass-shaped double drum called *daur* and beg from door to door; Mánkar Joshis throw a wallet around their shoulders and move from door to door, pleasing the house-owners by wishing them well and foretelling good things. As a class they are dark, thin, and middlesized. The men wear the topknot and the moustache and whiskers, but not the beard. Their home tongue is a dialect of Maráthi, and they live in poor houses with mud walls and flat roofs. Their house goods include metal and earthen vessels, cots, and low stools, and, while on the move, they live in tents or *páls*. Their staple food is millet bread, rice, pulse, curds, and vegetables, and they are fond of hot dishes. They drink liquor every *Dasara* in September and eat the flesh of goats and sheep after offering them to their goddess Bhaváni. Both men and women dress like local Kunbis. They are quiet and orderly, and make their living as beggars and astrologers. They rank below Kunbis and above the impure classes. They worship all Bráhmanic gods and keep all Hindu fasts and feasts. Their priest is a local Bráhman whom they ask to conduct their marriages. They believe in witchcraft and evil spirits, and many among them profess to be soothsayers. Their social and religious

[1] Details are given in the Poona Statistical Account.

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Sahadev Joshis.

customs are the same as those of Kunbis. On the fifth day after the birth of a child they worship Satvái with flowers, thread, vermilion, and food, and slaughter a goat in her honour. They worship Satvái on the seventh and again on the twelfth day, and name their children on the evening of the twelfth. Boys are married between ten and twenty-five, and girls before they come of age. Widow marriage and polygamy are allowed, and polyandry is unknown. They bury the dead and mourn ten days. They have a caste council and settle social disputes at caste meetings. Most disputes are referred to their hereditary headman called *pátil,* who lives in Poona and settles disputes. They send their boys to school, but take to no new pursuits and show no signs of improving.

Takáris.

Taka'ris, or Handmill Makers, are returned as numbering 143 and as found in Jámkhed, Karjat, and Nagar. They seem to have come from Telangan, and are dark, strong, and muscular like Kunbis. Their home tongue is Telugu and they speak Maráthi abroad. They live in wattled huts thatched with straw, and their staple food is millet bread, pulse, and chopped chillies. They eat flesh except beef and pork, and drink liquor. The men dress in a loincloth or a waistcloth, a shouldercloth, a smock or *bandi,* a coat, a Marátha turban, and shoes or sandals; the women wear a Marátha bodice and a robe but do not pass the skirt back between the feet. For great occasions both men and women have a store of clothes and ornaments similar to those of Kunbis. As a class they are clean, hardworking, orderly, and hospitable. They belong to the class of Uchlás or pick-pockets. A few of them work as day-labourers and some are husbandmen. The women mind the house and gather firewood and cowdung cakes. They keep the images of Bahiroba, Devi, and Khandoba in their houses, and lay flowers and food before them on all Hindu holidays and fasts. They worship all local gods and keep the usual fasts and feasts. Their priest is one of their own number, whom they ask to conduct their marriage and death ceremonies. They never repeat texts from the Veds or Puráns at their ceremonies. They believe in witchcraft, but not in soothsaying; and allow widow marriage and polygamy, but not polyandry. At the time of the marriage the father or some elder in the bride's family knots together the hems of the bride's and bridegroom's garments, and they are husband and wife. Their other customs are similar to those of the Kunbis. They have a caste council and settle social disputes at caste meetings. They do not send their children to school or take to new pursuits. They complain that their movements are strictly watched by the police.

Vásudevs.

Va'sudevs[1] are returned as numbering twenty-two and as found in Nevása only. They claim descent from Sahadev the son of a Bráhman astrologer by a Kunbi woman. They are late comers and wander from place to place all over the district. In look, dwelling, food, drink, and dress, they do not differ from Kunbis. As a class they are dirty, honest, orderly, and hospitable. They are wandering beggars. The men rise early, wash their hands and feet, put on

[1] Details are given in the Poona Statistical Account.

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BEGGARS. *Vásudevs.*

their clothes and a coronet of peacock feathers, take metal cups or *táls* in their hands, and go begging from door to door. They return home at ten, dine, and rest. The women mind the house and beg when they have leisure. They rank next to Kunbis and above the impure classes. They are Smárts and worship the images of Bahiroba of Sonári in Ahmadnagar, of Devi of Tuljápur in the Nizám's country, of Khandoba of Jejuri in Poona, and of the local Máruti. They keep all Hindu fasts and feasts, and make pilgrimages to Álandi in Poona, Pandharpur in Sholápur, and Tuljápur. Their priest is a local Bráhman who conducts their marriages. They believe in witchcraft soothsaying and evil spirits. Their social and religious customs are similar to those of Kunbis. On the fifth and twelfth days after the birth of a child they worship Satvái with flowers, vermilion, and food, and name the child on the twelfth. Boys are married between twelve and twenty-five and girls before they come of age. Widow marriage and polygamy are allowed and polyandry is unknown. They bury their dead and mourn them ten days, a Kumbhár or potter officiating at the ceremony. They visit the burying ground on the second day, and make ten balls before which they lay flowers and vermilion in the name of the dead as directed by the Bráhman priest, and feed the castepeople on the thirteenth. They call Kumbhárs their paternal uncles or *kákás*, and while on their wandering tours, lodge at Kumbhárs' houses, presenting the house-owner with two halves of a cocoanut. They are bound together by a strong caste feeling, and settle social disputes at caste meetings. They send their boys to school, but take to no new pursuits and are badly off.

UNSETTLED TRIBES.

Unsettled Tribes include eight divisions with a strength of 36,814 or 5·2 per cent of the Hindu population. The details are:

Ahmadnagar Unsettled Tribes, 1881.

DIVISION.	Males.	Females.	Total.
Bharádis	402	406	808
Bhils	2196	2045	4241
Kolis	13,681	13,067	26,748
Rámoshis	2034	1957	3991
Rávals	126	135	261
Thákurs	160	140	300
Tirmalis	204	232	436
Vaidus	12	17	29
Total ...	18,815	17,999	36,814

Bharádis.

Bhara'dis, a class of dancing beggars, are returned as numbering 808 and as found all over the district. They say they are Marátha Kunbis who were put out of caste when they joined the Náth sect and became followers of Gorakshnáth. They are wandering beggars who sing praises of the gods, dance and play on the *daur* or hourglass-shaped drum. They have no memory of any former home and seem to have lived in the district for many generations. The names in common use among men are Bahirnáth, Dhondu, Goma, Gopála, Govind, Hari, Joti, Khandu, Kusha, Pándu, Rájnáth, Ráma, Tukárám, and Yamáji; and among women Ahalái, Bhági, Bhima, Dhondi, Gaji, Ganga, Maina, Manjula, Mukti, Párvati, Rakhma, Rangu,

Saku, Sálu, Thaku, and Thami. The men add *náth* or lord to their names and the women *bái* or lady to theirs. Their commonest surnames are Aher, Chaván, Dev-gune, Dhárde, Gáikavád, Gund, Hárál, Jádhav, Rájle, Sinde, Váble, and Vámne. Persons with the same surnames cannot intermarry. Their speech both at home and abroad is a dialect of Maráthi, and their family deities are Bahiravnáth of Sonári in Ahmadnagar, Devi of Máhur and of Tuljápur both in the Nizám's country, Jotiba in Ratnágiri, and Khandoba of Jejuri in Poona. They belong to three divisions Bharádis proper Mendjogis meaning rude beggars, and Sáli Mális who neither together nor intermarry. Bharádis proper are divided into G literally sweet that is pure, and Kadu literally bitter that is bast Bharádis, who eat together but do not intermarry. They look l local husbandmen, and live in poor one-storeyed houses with m walls and thatched roofs. Their house goods include low stools a earthen vessels, and they own no servants, cattle, or pet anim Their staple food is Indian millet bread, pulse, vegetables, onic and garlic, and their pet dishes are stuffed cakes or *polis*, fried cakes or *telchis*, and *gulavni* that is rice flour boiled in water mi with molasses. They eat flesh except beef and pork, drink coun liquor, and smoke tobacco. The men shave the head except topknot, and the face except the moustache and whiskers. T women tie the hair in a back knot, but neither deck it with flow nor with false hair. The men dress in a loincloth or a waistclo a shouldercloth, a smock or *bandi*, a particoloured Marátha turl folded round their head, and a pair of sandals or country sho The women wear a robe which hangs like a petticoat from waist to the ankles and a Marátha bodice with a back and sh sleeves. Both men and women have a small store of clothes special occasions and wear ornaments moulded in Kunbi fash The men, while performing the *gondhal* dance, wear a long loose coat falling to the heels, a light scarf thrown over the n and shoulders, a long cowrie shell necklace, and a circlet of jingl bells called *ghungris* about their ankles. They are dirty, but orde hardworking, thrifty, honest, and hospitable. Their chief hereditary calling is begging alms at the houses of their rich nei bours and performing the *gondhal* dance. They find their call badly paid and a few have taken to tillage, but almost none are d labourers or house servants. Husbandmen pay them yearly gr allowances for performing the *gondhal* dance at the village temp during the *navrátra* that is the nine nights before *Dasara* September. Worshippers of Devi also ask them to perform the *gond* dance in honour of their goddess and pay them about 2*s.* (Re. 1) a nig The dance usually begins at sunset and lasts till dawn. They f sing ballads or *pavádás* in praise of Devi and secondly of Bhairavn amid beatings on their double drum or *samel* accompanied by one-stringed fiddle or *tuntune* and two metal cups or *táls*, and am the audience with a number of short merry tales about the Hin gods and heroes. The house owner gives them free grants of fo on the day they dance, and they earn 10*s.* to 12*s.* (Rs. 5-6) a mon Their services are in demand during the fair season, but they fi little employment during the rains. Besides minding the house t

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UNSETTLED TRIBES.

Bharádis.

women spin wool and hemp, and weave girdles or *káchás*. Men and children above eight, are up by six and go begging through the streets, return home at noon, and if they are engaged to perform on the coming night, rest till sunset. They never rest entirely during any day of the year. They are a poor class and have no credit with the local moneylenders. They rank with local Kunbis. They are a religious class worshipping besides all Bráhmanic and local gods, Bahiravnáth of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, Jotiba of Ratnágiri, and Khandoba of Jejuri near Poona, and keeping the regular fasts and feasts. Their priest is a village Joshi whom they ask to conduct their marriages. They belong to the Náth sect, worshipping Bahiravnáth and making pilgrimages to Jejuri in Poona, Máhur in the Nizám's country, Pandharpur in Sholápur, Sonári in Ahmadnagar, and Tuljápur in the Nizám's country. Their religious teacher is a *kánphátya* or slit-ear Gosávi whose post is elective and falls to the worthiest disciple. When the religious teacher visits the house of a Bharádi the householder washes his teacher's feet, seats him on a low stool, rubs his brow with sandalpaste, offers him flowers and sweetmeats, bows low, and lays money before him. Bharádis believe in witchcraft soothsaying and evil spirits. They perform only four ceremonies, at birth, *mudra* or earring wearing, marriage, and death. Their birth and marriage ceremonies are conducted in Kunbi fashion. The earring or *mudra* wearing, as a rule, comes before marriage, the ceremony being performed both on boys and on girls between five and eight. On the day of the ceremony the religious teacher is asked to the house and seated, the child is seated before him and a hole is cut in its ear lobes with a knife so that some drops of blood fall on the ground. Brass or horn rings called *mudrás* are passed through the holes, and a brass or horn pipe or *shingi* is tied to a string and put round the child's neck to be blown before worshipping the gods or taking his food. After death the body is carried to the funeral ground seated in a bag. The chief mourner walks in front with an earthen firepot and the bearers follow with other mourners blowing the brass or horn pipes called *shingis*. On reaching the burial ground, the body is seated in the ready dug grave, cowdung ashes or *bhasm* are rubbed over it, flowers and *bel* leaves are laid on it, and the chief mourner dips the skirt of his clothes in water and squeezes the water into the dead mouth. The chief mourner sprinkles earth on the dead and the other mourners fill the grave. The chief mourner lays cowdung ashes or *bhasm* and flowers on the grave, burns frankincense before it, walks three times round it, and beats his mouth with his right palm. The funeral party walk round the grave, return to the house of mourning, chew *nimb* leaves, wash their mouths, and go to their homes. Unlike local husbandmen, Bharádis do not set a lamp on the spot where the dead breathed his last. On the third day the mourners go to the burial ground, set flowers, *bel* leaves, cowdung ashes, and food on the grave, and rub the shoulders of the corpse-bearers with oil that their fatigue may be removed, and treat them to a dinner. They do not hold the nearest kinsmen of the dead impure. The mourners rub their brows with cowdung

ashes and are purified. Bharádis do not perform the ten-ball ceremony or keep the death day of the dead, but ask the caste people to dine at the house of mourning on any day between the third and the eleventh after the death. Child-marriage polygamy and widow-marriage are allowed and practised, and polyandry is unknown. Bharádis have a caste council and settle social disputes at meetings of castemen under headmen called *chaugulás, pátils,* and *kárbháris.* Breaches of social rules are punished with fines, which take the form of caste feasts, or, if the offender is poor, of a betel service. The *pátils, chaugulás,* and *kárbháris* are much respected and feared by the caste people, and their office is hereditary. They send their boys to school, but take to no new pursuits, and are badly off.

Bhils.

Bhils are returned as numbering 4241 and as found all over the district except in Akola, Jámkhed, Karjat, and Shrigonda. They have no tradition of their coming into the district, but they believe that their original home was in the Sátpuda hills. During the eighteenth century disturbances the Bhils tried to become independent. The Marátha officers treated them with the greatest cruelty. Even the lowest officer might take a Bhil's life without offence and without trial. Under the British Government, though they continue given to thieving, the Bhils have settled to an orderly life. The names in ordinary use among men are Ahalvadi, Bápu, Bhima, Chandu, Dagdu, Ganji, Hirya, Khaba, Khanu, Náráyan, Navji, Ráma, Tukárám, and Vithoba; and among women, Bhági, Bhimi, Bhivra, Changni, Devki, Ganga, Ghodi, Guji, Kamla, Puni, Ragi, Ráhi, Sani, Sugandi, and Ulsi. Their surnames are Aher, Barde, Chaván, Devli, Gáikavád, Gang, Gánudi, Gángurdi, Godhde, Jádhve, More, Nikam, Pavár, Piple, Ráhire, and Sálunke. Men add *náik* or headman to their names and women *bái* or lady to theirs. Persons bearing the same surnames cannot intermarry. Ahmadnagar Bhils are of two divisions Marátha and Tarvade Bhils, who neither eat together nor intermarry. As a rule Bhils are a dark wiry and active people often with flat noses and high cheekbones and curly hair. The men shave the head except the topknot and the face except the moustache and whiskers. At home they speak a dialect which is difficult for strangers to understand, and abroad they speak corrupt Maráthi. They live in villages, most in wattled huts thatched with straw, and some in houses like those of Kunbis. These houses for the most part are dirty, and their house goods are low wooden stools and metal and clay vessels. They own hunting dogs and milch cattle, and rear domestic fowls. They are great eaters and bad cooks, and are fond of oily, pungent, and sweet dishes. Their staple food is millet bread, vegetables and chopped chillies or *chatni.* Among them rice is a holiday dish. Many of them to a great extent live on wild fruit, roots, and herbs as the *rumbad* otherwise called *umbar* Ficus glomerata figs and *nivdung* or prickly pear. They eat the flesh of the usual domestic and game animals except the cow and the pig, and of game birds except crows, kites, and vultures. Whenever they cook animal food in their house they offer it to their gods and eat it as a *prasád* or god-gift. They kill goats in honour of their family gods on *Dasara* in September,

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and, on the fifth day after the birth of a child, feast on the victims' flesh. They drink all sorts of country liquor and use hemp flower, opium, and tobacco. Women seldom drink except at marriages. The men dress like local Kunbis; the women seldom comb the hair and generally let it fall loose about the head. Some tie it in a back-knot or *buchada*, or plait it in a braid once or twice a week but they seldom deck it with flowers or false hair. The men wear a loincloth while at home and put on a blanket or *kámbli* when they go out. The women wear the bodice and the robe in Kunbi fashion without passing the skirt back between the feet. The men wear gold earrings called *bális*, silver wristlets called *kadás*, silver waistchains, and bellmetal toerings. The women wear either gold or brass earrings and noserings, brass or silver bracelets necklaces and armlets, and bellmetal toerings or *jodvis*. As a class they are thievish, dirty, cruel, extravagant, and given to drink, but brave, hardworking, truthful, and faithful when trusted. Their hereditary calling is shooting and hunting with bows and arrows, gathering honey and wild fruits and herbs, but most of them live partly by stealing and pilfering. Some have lately taken to tillage and some are employed as constables. A few catch fish and work as day labourers, and many deal in firewood and sell dairy produce. They have almost given up their predatory habits and taken to peaceful pursuits. Women, besides minding the house, gather fruit and herbs in the forest lands, make cowdung cakes, and bring fuel and cowdung cakes to market. They rank below Kunbis and above the impure classes. Among other Bráhmanic gods they worship Devi of Tuljápur in the Nizám's country, and Mariái, and keep all Hindu holidays and fasts. Their priest is a local Bráhman who conducts their marriages, and they make pilgrimages to Jejuri in Poona and to Tuljápur in the Nizám's country. Their religious teacher is a Bhil ascetic called a Bhil *gosávi*. They believe in witchcraft soothsaying and evil spirits. Child-marriage widow-marriage and polygamy are allowed and practised, and polyandry is unknown. On the fifth day after a child is born they place a stone slab in the lying-in room, lay a coil of thread or *nádápudi* and flowers on it, and the mother bows to the stone in the name of Satvái. The mother is held impure for ten days; on the twelfth the child is bathed, and on some convenient day the priest is asked to the house and names the child. Well-to-do Bhils slaughter a goat in the name of Satvái and treat the caste people to boiled mutton and bread. The mother is fed with bread oil and molasses for the first twelve days, and, from the thirteenth, she takes her ordinary meals, leaves her room, and minds the house. Boys are married between fifteen and twenty-five, and girls even after they come of age. A Bráhman priest names a lucky day for the marriage, and booths are raised before the houses both of the boy and of the girl. A married pair at the house of each take their marriage guardian or *devak* to the temple of the local Máruti, bow to the god, and return with the *devak* attended by music and a band of friends. The bridegroom goes with music and a company of friends to the girl's, bows to the village Máruti on his way, and visits the girl's house. The priest repeats the marriage verses and the marriage is performed as among local Kunbis. A feast to the

castepeople ends the ceremony. If an unmarried girl is reported to be of bad character, she is not allowed to marry, but lives with one of her castefellows and her children are admitted into the caste. Any higher class women who live as Bhils' concubines can join the Bhil community and their children are treated as legitimate Bhils; the children of mistresses belonging to classes lower than the Bhils do not enjoy this privilege. Women in their monthly sickness are impure for four days. When a girl comes of age she sits apart for three days, is rubbed with turmeric and bathed on the fourth, and her lap is filled with rice and cocoanut. They burn the dead and mourn three days. The chief mourner does not shave his head and face, but rolls a shouldercloth round his head on the third day, and treats the castepeople to a dinner in the afternoon. When the dinner is over he takes off his head covering and the funeral rites are at an end. Many Bhils have begun to perform the same funeral rites as Kunbis'. They are bound together by a strong caste feeling, and settle social disputes at caste meetings under their hereditary headmen or *mahants*. Breaches of social rules are punished with caste feasts or fines, and poor delinquents are allowed to beg pardon by bowing before the caste council or by setting their shoes on their heads. An obstinate offender is put out of caste, and, on pain of loss of caste, the other castemen are forbidden to take water from his hands or to smoke with him. His household is excluded from caste feasts, and he is not allowed to rejoin the community until he submits. If the parties are unwilling to abide by the decisions of the caste council they appeal to their religious teacher whose decisions are held final in all caste matters. They do not send their children to school, or take to new pursuits.

Kolis.

Kolis, returned at 26,748, are found all over the district and in greatest numbers in the hilly sub-division of Akola.[1] Nagar Kolis belong to three classes Pánbharis or Malháris, Dhors, and Mahádevs.

PÁNBHARI OR WATER-FILLING KOLIS, also called Malhári or Malhár-worshipping Kolis, are found in almost every plain village in the district. Captain Mackintosh (1836) describes the Malhári Koli as one of the purest and most respectable of all Koli tribes.[2] One or more families, he says, are settled in almost every village in the Deccan and in Khándesh, along the Báleghát in the Nizám's country east to Kandahár, Indur, and Boden in the Nánder district between the Godávari river and Haidarabad; near Naldurg further to the south-east; in many villages around and south of Pandharpur; and to the south of Poona in the hills of Purandhar, Sinhgad, Torna, and Rájgad. As the name Pánbhari or water filler shows, their usual calling is to supply villagers and strangers with water and to clean out the village rest-house and office. Near Pandharpur

[1] The generally received explanation of the word Koli is clansmen from *kul* a clan as opposed to Kunbi the family man from *kutumb* a family. The mythic Bráhmanic origin of the Kolis is that they are the same as the Kiráts of the Puráns, who are said to be descendants of Nishádh who was born from the arm of Ven, a king of the Sun race. The Kolis claim as their mythic founder Válmiki the author of the Rámáyan. Mackintosh in Trans. Bom. Geog. Soc. I. 201-202.

[2] Trans. Bom. Geog. Soc. I. 191.

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many Malhári Kolis are *yeskars* or village door-keepers; in Khándesh and Ahmadnagar a few are headmen; and, to the south of Poona, Malhári Kolis were the hereditary guardians of the hill forts of Purandhar, Sinhgad, Torna, and Rájgad.[1] Malhári Kolis are also called Chumlis from the cloth-fenders they wear on their heads as water-pot rests. They are also called Kunam Kolis, because, according to Mackintosh, they eat and associate with Kunbis.[2]

Dhor Kolis are said to get their name from *dhor* cattle because they go about selling cattle.[3]

Neither Pánbhari nor Dhor Kolis are of much importance in Ahmadnagar. The leading tribe in Ahmadnagar is the Mahádev Kolis who live in the valleys in the east slopes of the Sahyádris from Mulshi in the south-west of Poona north to Trimbak in Násik, a distance of about 120 miles. Mahádev Kolis are also found westwards in Javhár in the North Konkan, where one Pauperáh, a Násik Koli from Mukni near the Thal pass, established a chiefship in the fourteenth century, and eastwards in the Báleghát or Mahádev hills in the Nizám's country, the traditional home of the Nagar Mahádev Kolis. According to Koli traditions preserved by Mackintosh,[4] the west Deccan originally belonged to Ghadshis or low class musicians who are described as the musicians of Rávan king of Ceylon. The Ghadshis were conquered by the Gavlis or cow-keepers. Then the Gavlis rose in rebellion against the king of the country. The king sent an army from the north through Khándesh by the Kasarbári pass, but near Kasarbári the rebels attacked and defeated the king's army and put it to flight. The country was so wild and unhealthy, that, though a high reward was offered, none of the king's officers were willing to undertake to punish the rebels. At last Sonji Gopál, a Marátha, volunteered, and, with the help of a Koli named Vyankoji Kokatta, whose name and exploits in 1830 were still familiar to the Kolis, attacked, defeated, and almost destroyed the Gavlis. To till the empty country a number of Kolis were brought from the Báleghát or Mahádev hills in the Nizám's country. According to their own account the Kolis' first settlement was in the Ghod valley in the north of Poona, and from this they spread north through Nagar to Násik. The tradition that the Kolis came from the Nizám's country is supported by the fact that before the times of the Peshwás, the priests of the Kolis were Rával Gosávis of the Lingáyat sect, whose descendants in 1836 were still settled in Chás and Manchar.[5] Again the tradition that the first settlements of the Mahádev Kolis in the West Deccan were in the Ghod valley finds

[1] Trans. Bom. Geog. Soc. I. 191, 192. [2] Trans. Bom. Geo. Soc. I. 191.

[3] The Ahmadnagar Dhor Kolis seem to differ from the Dhor Kolis of South Gujarát and the North Konkan who eat the flesh of cattle and were described by Captain Mackintosh in 1836 as the most degraded of all Kolis. Trans. Bom. Geog. Soc. I. 180. The Dhor Kolis of Thána still eat the cow. Thána Statistical Account, Part I. 167.

[4] Trans. Bom. Geog. Soc. I. 236-238.

[5] Mackintosh in Trans. Bom. Geo. Soc. I. 237-238. The tradition is further supported by the fact that some of the Telugu-speaking people of Sholápur, whom other people call Kámáthis, style themselves Mahádev Kolis. Some of the Bombay Kámáthis also call themselves Mahádev Kolis. In Ahmadnagar and Nevása about eighty Kámáthis call themselves Mahádev Kolis and speak Telugu at home. They hold aloof from the local Kolis. Mr. Elphinston, C. S.

support from the fact that the Kolis of that part of the country hold a specially high social position. According to Mackintosh, in 1836, in the neighbourhood of Junnar, Kunbis would drink water and eat food from Kolis, further north in Kotul and Rájur they took water and food but not without scruples, and in Máldesh Kunbis would take neither food nor drink from Mahádev Kolis. The explanation seems to be that as they conquered northwards the Kolis lost caste by intermarrying with the earlier and lower tribes whom they conquered. Two clans, the Damsahs and the Vághmorias, are said to represent the residue of the Gavlis who were allowed to join the Koli tribe, and the Poriah family of the Kadam clan and the Potkulla family of the Aghâshi clan are considered the descendants of the Ghadshis.[1] The Kolis seem to have freely allowed women of other castes to join them, as in 1836 they had still an initiation ceremony for women of other castes.[2] The fact that about 1340 Muhammad Tughlak found the fort of Kondána or Sinhgad, about ten miles south of Poona, in the hands of a Koli chief makes it probable, that, at the time of the Musalmán conquest of the Deccan, Koli chiefs held some of the North Poona and Nagar hill forts. The overthrow of the power of the Devgiri Yádavs probably helped the Kolis, as about 1347 a Mahádev Koli named Paupera was acknowledged by the Bedar king chief of Javhár in North Thána a tract which yielded a yearly revenue of £90,000 (Rs. 9 *lákhs*) and included twenty-two forts several of which seem to have been in Ahmadnagar.[3] By the Báhmanis (1340-1490) and by the Ahmadnagar kings (1490-1636) the Kolis were left almost independent under their own hereditary chiefs or *náiks*. The Koli country was known as the Fifty-two Valleys or Bávan Mávals each of which was under its *náik* or Koli chief, and all the chiefs were under a Musalmán head captain or *sarnáik* whose head-quarters were at Junnar. Besides the Musalmán *sarnáik* who was the political head of the Kolis, there was a social and religious head, a Koli *sarnaik* of the Vanákpál clan of the Kheng tribe who was president of the caste council or *gotarni* which settled civil and religious disputes. The Koli chiefs held a good position both in the Báhmani and in the Ahmadnagar kingdoms ranking among the nobles called *sardárs* or *mansabdárs* of the kingdom.[4] The first reference which has been traced to a rising of the Kolis is about the middle of the seventeenth century. The Kolis disliked the introduction of the survey, apparently Todar Mal's survey which Sháh Jahán introduced into the Ahmadnagar territories on the final fall of Ahmadnagar in 1636. They resented the minute measuring of their lands and the fixing of a regular rental. A Koli of the name of Kheni Náik persuaded many of the chiefs to promise to rise against the Moghals on the first chance. The successes of young Shiváji (1645-1657) seemed to the

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[1] Trans. Bom. Geog. Soc. I. 236. A relic of the Gavlis and Ghadshis is believed to remain in some hero-stones near the source of the river Bháma about six miles south of Bhimáshankar. These stones are covered with roughly carved figures, some drumming whom the people say are Ghadshis and some with a circle of women wtih waterpots whom the people say are Gavlis. Trans. Bom. Geo. Soc. I. 237.

[2] Trans. Bom. Geog. Soc. I. 231.

[3] Mackintosh in Trans. Bom. Geog. Soc. I. 240.

[4] Mackintosh in Trans. Bom. Geog. Soc. I. 240.

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Kolis the chance they were waiting for. The country rose and the revolt was not put down without extreme severity. After this outbreak was crushed the Kolis were treated with favour by Aurangzeb. Under the Peshwás they gained a high name for their skill and daring in taking hill forts. One of the most famous exploits of this kind was in 1761 the capture of the fort of Trimbak from the Nizám. The leaders of this storming party, Gamáji Bhángria and Kheroji Pattikar, were rewarded with grants of money and villages.[1] During the latter part of the eighteenth century and for many years after the beginning of British rule West Ahmadnagar and the Konkan were at intervals disturbed by the robberies of bands of Koli outlaws. Under the Maráthás the most famous leaders of Koli outlaws have been Jávji Bomle between 1760 and 1798, Kolháta and Shilkunda in 1776, and Rámji Bhángria between 1798 and about 1814; and, under the English, Rámji Bhángria and Govindráv Khári from 1819 to 1829, Ráma Kirva in 1829 and 1830, and Rághoji Bhángria from 1845 to 1858.[2] During the 1857 Mutinies the soldier-like qualities of the Kolis were turned to account. An irregular corps 600 strong was formed under Captain, now General Nuttall, and proved most useful and serviceable. In spite of the want of leisure, the Kolis mastered their drill with the ease of born soldiers and proved skilful skirmishers among hills and in rough ground. Their arms were a light fusil with bayonet, black leather accoutrements, dark green twisted turbans, dark green cloth tunics, dark blood-coloured waistcloths worn to the knee, and sandals. They marched without tents or baggage. Each man carried his whole kit in a havresack and a light knapsack. They messed in groups, and on the march divided the cooking vessels. They were greater walkers, moving with the bright springy step of Highlanders, often marching thirty or forty miles in a day over the roughest ground, carrying their arms, ammunition, baggage, and food. Always sprightly clean and orderly, however long their day's march, their first care on halting was to see that their muskets were clean and in good trim. Every time they met an enemy, though sometimes taken by surprise and sometimes fighting against heavy odds, they showed the same dashing and persevering courage. Though disturbances were at an end, posts of regular troops were maintained till May 1860. When they were withdrawn their places were taken by detachments of the Koli corps. The Koli corps continued to perform this outpost duty till March 1861 when they were disbanded, and all except a few who entered the police returned to their former life of tillage and field labour. The wisdom of raising the corps had been proved. Instead of heading disturbances, as had often happened before and has happened since, the disciplined Kolis were a powerful element in repressing disorder.[3]

Among MAHÁDEV KOLIS the men's names in common use are Bábrya, Dasumankya, Dhankya, Ghaba, Gogya, Gotrya, Hiru, Khema, Kuma, Lankya, Luma, Mávji, Pángya, Pevji, Tána, and Tátya;

[1] Trans. Bom. Geo. Soc. I. 244.
[2] Details of these risings are given in the History Chapter.
[3] Násik Statistical Account, Bombay Gazetteer, XVI. 200-204.

and the women's Bhori, Bibti, Hiri, Ládi, Lomi, Náki, Páki, Pári, Pili, Sákri, Thaki, and Tavli. According to Captain Mackintosh,[1] Mahádev Kolis originally belonged to twenty-four clans or *kuls* from each of which many offshoots numbering about two hundred and eighteen in all have sprung. The main clans are the Aghási with three, the Bhagivant with fourteen, the Bhonsle with sixteen, the Budivant with seventeen, the Chaván with two, the Dajai with twelve, the Dalvi with fourteen, the Gáikvád with twelve, the Gavli with two, the Jagtáp with thirteen, the Kadam with sixteen, the Kedár with fifteen, the Kharád with eleven, the Khirságar with fifteen, the Námdev with fifteen, the Pavár with thirteen, the Polevas with twelve, the Ságar with twelve, the Shaikhácha Shesh with twelve, the Shiv with nine, the Sirkhi with two, the Suryavanshi with sixteen, the Utercha with thirteen, and the Vanakpál with seventeen subdivisions.[2] Many Kunbis are said to have joined the Kolis and founded new clans or families.[3] These families are very local and confine themselves to certain valleys. Thus in the valley of the Mula river near Kotul in Akola are found Barmals, Bármattis, Bhágvats, Dindles, and Ghodes; in the valley of the Pravara to the west of Rájur, Bhandes, Ghanes, Jarres, Káres, Khadáles, Pichavs to which family belongs the *deshmukh* of Rájur and Sakte; in the country to the north-west of Akola are families of Jádhavs, Godes, Sábles, Khetris, and Thalpáres. Persons bearing the same family name or surname can eat together and intermarry, but sameness of *kul* or clan is a bar to marriage. As a class Mahádev Kolis are dark, short, and slender, but strong and muscular, with, as among Kunbis, a dull expression. The women are occasionally pretty and generally pleasing, well made and slim, and fair and neat compared with the Kunbi women of the plain. Their speech both at home and abroad is corrupt Maráthi. The poor live in wattled huts with grass roofs, generally large and divided into several rooms. The family meet in the largest room. In another which is the women's room, and is

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[1] Trans. Bom. Geog. Soc. I. 203.

[2] The sameness of several of the Koli *kul* or clan names and Marátha surnames, Bhonsle, Chaván, Dalvi, Gáikvád, Kadam, and Povár, suggest a common element in the two classes. Their appearance also shows that in origin the two classes differ little. At the same time it is probable that formerly, when Kolis Maráthás and other warlike tribes were in the predatory state, the holding of a clan or family name did not necessarily imply that the holder by birth belonged to the clan or even to the tribe or caste. The case of the Uchlás or Bhámtás, the pick-pockets of Poona, one of the few Deccan classes who are still in the predatory stage, shows that a man of any Hindu caste, except the impure tribes, and Musalmáns as well as Hindus, may be admited not only into the caste but may be adopted into the clan subdivision of the caste. All Uchlás are either Gáikváds or Jádhavs. A Bráhman, a Márwár Váni, or a Musalmán who wishes to join the Uchlás, is first initiated into the Uchla caste and then adopted into the Gáikvád or into the Jádhav clan or family. It is probable that when the Kolis were in the predatory stage they were joined by refugees or plunder-loving spirits from the Maráthás and Rajputs whose followers, like the Gordons and Campbells among the Scotch highlanders, adopted the names of their stranger leaders. Captain Mackintosh says (Trans. Bom. Geog. Soc. I. 204), we are supported by tradition in stating that in former ages, from necessity choice or other cause, persons of rank occasionally joined the Koli community and became founders of new clans. The name of one of the Koli divisions Shaikácha Shesh may, as Mackintosh supposes, be religious, but the case of the Uchlás and of the Pendháris supports the view that at one time Musalmáns were received into the Koli caste.

[3] Mackintosh in Trans. Bom. Geog. Soc. I. 204.

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sometimes used as a sleeping room, grain is stored. The houses of the well-to-do and rich do not differ from Kunbi houses. Their house goods include two or three coarsely made cots and low stools, a few copper and brass vessels used for cooking and for boiling water, some small and large earthen pots for holding water, clarified butter, oil, spices, and grain, and large number of bamboo baskets plastered with cowdung. They own poultry and cattle generally stabling the cows in the dwelling house. The well-to-do keep servants, and many have hunting dogs. They are great eaters and poor cooks. They eat all the usual kinds of flesh except beef and pork and drink country liquor to excess. Their staple food is *nágli* or *sáva* bread and vegetables and they are fond of hot and sour dishes. They say they all bathe before their morning meal. Some elderly man in each family bathes every morning, lays sandalpaste flowers and food cooked in the house before the house gods, offers water to the sweet basil plant or *tulas,* and bows before them all. All the men of the house sit in a line to eat their morning meal. Rice, *vari* bread, and wheat cakes are among their holiday dishes. In some outlying parts many Kolis, after finishing their stores of grain, live for a time on wild roots, herbs, and fruits, and on the flesh of game animals and birds. On the bright sixth of *Paush* or January they offer a goat to Khandoba, take its life, and lay boiled mutton before the god with rice and cakes. The men smoke hemp flower or *gánja* and tobacco and drink hemp water or *bháng,* but the women, as a rule, hold aloof from all intoxicating drinks and drugs though they eat flesh and chew tobacco with betel and lime. The men shave the head except the topknot, and the face except the moustache and whiskers. The women dress their hair neatly and roll it into a solid ball called *buchada* which is worn at the back of the head. The men dress in a loincloth, a shouldercloth, and a headscarf which they tie closely about their heads; when they go out they draw a blanket over their shoulders and carry a billhook or *koyta* tied to the waist. The women wear a short-sleeved Marátha bodice with a back and a robe which is generally girt as high as the knee and is sometimes worn hanging like a petticoat. Some pass the upper end of the robe over the head and with it cover the bosom and shoulders, and many coil it round the waist and wear a piece of cloth over the head. The men and some of the women mark their brows with sandalpaste whenever they bathe, but most married women mark their brows with vermilion. On the whole the Koli's dress is partly like the local Kunbi dress and partly like the Rával dress. Few among them have a store of clothes for great occasions. The men wear silver wristlets or *kadás* and gold earrings or *bhikbális* ; and the women, silver or tin wristlets called *vánkis,* the lucky neck string or *mangalsutra,* a necklace of red and white glass beads, and a number of brass or tin ornaments made in Kunbi fashion. The well-to-do have a number of gold and silver ornaments and a good store of clothes for their special ceremonies. Mahádev Kolis are an agricultural people, and as a rule are fairly hardworking and diligent husbandmen. Though quick and shrewd, Kolis are neither such steady nor such intelligent workers as Kunbis, being often lazy and wanting in forethought. As a class they are now

orderly and fairly free from crime. Still among them are many unsettled disorderly spirits who leave their homes on slight provocation and are easily persuaded to take to gang robbery. With outsiders and with enemies Kolis are said to be suspicious cunning and cruel. But to their fellow-villagers they are kindly and ready to help and in criminal cases when not tutored are notably truthful. The Kolis are fond of proverbs and similes. Very few can read and write. But excellent memories are common and they relate traditions with great precision. The Kolis are blessed with keen senses and are often remarkably quickfooted and nimble.[1] Koli women have a good name for courage and virtue.[2] They are affectionate to their friends and kind to strangers, hardworking, honest, and cheerful.

Mahádev and Malhár or Pánbhari Kolis are hereditary husbandmen, cattlekeepers, and labourers. Many are landholders, and many till the lands of others, though they are not so skilful as the local Kunbis. Dhor Kolis are cattle breeders and deal in dairy produce. Koli women besides minding the house look after the cows, plant rice, weed, and help the men at harvest. Many Kolis are employed as watchmen, a considerable number are *pátils* or village headmen, and a few are *deshmukhs* or hereditary district officers. Formerly Kolis were appointed *náikavdis* or leaders to watch the husbandmen's interests. The *náikavdi* received forty pounds of grain, a fowl, two pounds of clarified butter, and one rupee in cash from each village under his charge. This office has fallen into disuse. Kolis as a class are poor, and forest conservancy has pressed somewhat severely on them limiting their supply of brushwood and leaves for *dalhi* cultivation, wild roots and fruit, and reducing the pasture land. The daily life of Kolis differs little from the daily life of Kunbis. They take three meals a day, one at nine, a second at noon, and a third at night. During the hot weather, when they have little field work, Koli men and boys are fond of going in a body to the forest lands and getting any game they can secure, their favourite sport being hunting wild pig. They are good shots. As a rule they do not work on Saturday, as Saturday is sacred to their family gods and ought to be a day of rest. They close their work on the bright second of *Mágh* or February, called *Dharm Rájáchi Bi* or Dharmrája's Second. They rank below Marátha Kunbis and above the impure classes. Kolis claim to have been originally Maráthás. They say that before and during the time of Shiváji, Kolis and Maráthás used to eat together, and even now in Ahmadnagar Mahádev Kolis are said to eat with local Kunbis. A family of five spends 8*s.* to £1 (Rs. 4-10) a month on food and 4*s.* to 12*s.* (Rs. 2-6) a year on clothes. A house costs 10*s.* to £5 (Rs. 5-50) to build and house goods cost 10*s.* to £2 (Rs. 5-20), a marriage costs £3 to £7 (Rs. 30-70), and a death 10*s.* to £2 (Rs. 5-20). Kolis are religious and keep house images of Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, and Khandoba of Jejuri in

[1] Mackintosh in Trans. Bom. Geog. Soc. I. 218.

[2] Captain Mackintosh mentions two Koli women one in 1780 the other in 1831 who dressed as men and joined the police. The passages are given in the Thána Statistical Account, Part I. 171.

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Poona, and on all holidays and fasts are careful to lay sandalpaste, flowers, burnt frankincense, and food before their gods. They keep all the leading Hindu fasts and feasts, worship Daryábái, Ghorpaddevi, Gunáivir, Hiroba, Kalsubái, Mhaisoba, and Navlái, make offerings to Musalmán saints, and pay divine honours to the tombs of those who have died a violent death especially if they or their ancestors had any part in causing the loss of life. Their priests are local Bráhmans whom they ask to conduct their leading ceremonies. Their original priests were Rával Gosávis, Lingáyats by religion, who were supplanted by Bráhmans during the reign of the third Peshwa Báláji Bájiráv (1740-1761). Kolis make pilgrimages to Jejuri in Poona, Násik, and Pandharpur in Sholápur, their leading holiday is the bright second of *Mágh* or February, and their chief fasts are *Shrávan* Mondays in August, and Shiv's Night or *Mahá-shivrátra* in February. All cattle-owning Kolis dedicate one of their cows to their house gods and strictly abstain from using the milk of the consecrated cow on fast days. Her milk is turned into clarified butter and burned in the evening in a lamp before the house gods. To keep off the evil eye and enchantments in making butter they stick a sprig of the *bhut khet* tree properly *bhut kes* Mussaenda frondosa into the slit end of the churning staff. They sometimes burn some clarified butter near a precipice or near water to please the place spirit and induce it to ward off evil from their cattle.

Kolis have a strong belief in witchcraft and soothsaying. Many of them are said to be professional sorcerers and soothsayers.[1] They are afraid of incurring the displeasure of magicians and witches especially of Thákur men and Thákur women who are skilled in necromancy. They believe that the spirits of persons dying with their wishes unfulfilled or killed in cold blood haunt the living and torment them. Whatever malady or disease may seize man, woman, child, or cattle the Kolis believe it is caused either by an evil spirit or by an angry god. When ordinary remedies fail the head of the house goes to an exorcist or *devrushi*. Exorcists are of all castes goldsmiths, carpenters, smiths, Kolis, Thákurs, and Mhárs: the Thákurs are the most noted. The sick person's friend asks the *devrushi* to come and see the sick. The seer generally begins waving pomegranate flowers and fowls round the patient's head. If these remedies fail the Koli again applies to the exorcist or *devrushi* who makes a minute enquiry regarding the sick person and the nature of his sickness, and promises to visit the house on the following day after asking his god what steps he should take to cure the sick. Next day when the exorcist comes he tells the family that some of them have been remiss in worshipping Bhaváni, or Hiroba, or Khandoba, and that the deity is angry and must be pleased by suitable peace offerings. The family promise, if time is given them, that they will make the necessary offerings, and ask the exorcist how long the sick will take to recover. The exorcist

[1] Capt. Mackintosh 1836 (Trans. Bom. Geog. Soc. I. 225) mentions a Koli family near Kotul who were great *bhutátkyás* or conjurors. They destoyed the crops and in other ways worked the ruin of all whom they disliked. The power was hereditary.

says a week or a fortnight according to the symptoms, and tells them to give the patient certain kinds of food. One of the family goes with the exorcist to his house and gets a pinch of frankincense ashes from before his house gods and this is rubbed on the sick man's brow. Sacrifices are vowed to the gods if by their help the sick recovers before the time named by the exorcist. When a vow has been made, if the sick can afford it, on or before the day fixed for the offering, three or four male sheep are brought, and, on a Monday evening, two or three of them are slaughtered as a peace offering to Khandoba and Bahiroba, and the *gondhal* dance is performed at night. Friends and kinsfolk are asked to dine and join the party at the house. At sunrise the exorcist gives a signal for slaughtering the sheep which was set aside as an offering to Hiroba. A number of villagers meet at the house to see the rites. Women and children are made to retire as their shadow is believed to pollute the offering. The exorcist sits before the house gods and kindles a fire. A pot with some oil is set on the fire and some of the family busy themselves in making cakes and choice bits of mutton which are set in front of the fire; others cook the rest of the mutton. A band of drummers beat their drums close to the exorcist. Meanwhile the exorcist loosens his top-knot, his body sways to and fro, and he seems to be seized with strong convulsions. The musicians stop, the god Hiroba is supposed to possess the exorcist, and all look on in dead silence. The exorcist asks the head of the house if the oil is boiling and calls to the people to stand at some distance in case their shadows should pollute the rite. He takes a handful of turmeric or *bhandár* in his right hand and in the left holds a bunch of peacock's feathers with an image of Hiroba fastened to the end of the bunch. He walks twice or thrice round the fire-place, runs his hand along the rim of the pot, raises his hand a little, and lets the turmeric gradually fall into the pot. He lays his open hand on the surface of the oil and pulling it up sharply, jerks some oil on to the fire and greatly strengthens the flame. He drops into the boiling oil the cakes and pieces of meat which were before made ready, and, when he thinks they are sufficiently cooked, puts his hand into the boiling oil and searches about in it till he has found all he put in. In this way he cooks and consecrates all the food and serves a share to every man present. The guests sit to the feast and the head of the house asks the wiseman or *devrushi* if the rites have been properly conducted and the deity is pleased. The wiseman says that the sick has recovered, and, as the peace offering has been suitably tendered, they ought to show their gratitude to the god by making him a similar offering every third year. If, when he puts his hand into it, the wiseman finds the oil unbearably hot, in an angry disappointed tone he says something has spoiled the ceremony and that they must begin the whole again. Kolis often consult wisemen regarding absent friends, thieves, and stolen property. Many thieves throw themselves on the mercy of the seer that their names may not be given out. When a Koli misses one of his cows he asks a seer, and he, after asking his god, tells the man to go west or to go east and he will find the cow. Kolis believe that a cameleon's tail

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has many virtues and is a certain cure for intermittent fever. To make sure of a proper healing tail the cameleon must be caught on a Friday, kept all night in a pot with a little grain, and killed on the Saturday morning. The tail is cut into small pieces and kept in a copper case. If a crow, a cat, or a deer crosses a Koli's path from left to right, as he is leaving his home on important business, it is considered a warning omen, and the Koli goes back and waits some hours or probably a day or two. If less particular he merely makes a circle round the place where he was standing when he saw the omen, changes his shoes from one foot to the other, and goes on with his journey. Kolis have a great reverence for and swear by Mahádev. The oath which is most binding is sworn on the bank of a river or near a well, when one of the party takes a little water in the palms of his hands, mixes it with turmeric powder, sweet basil or *tulas* and *bel* leaves and a few Indian millet seeds. Each of them pours this mixture on the other's hands calling evil upon themselves if they break their oath.

As a rule Kolis perform only three ceremonies, at birth marriage and death. When a child is born, the midwife cuts the navel-cord and digs a bathing pit or *nháni* in a corner of the lying-in room. She touches the part where the cord was cut with ashes, rubs the child with turmeric and oil, bathes it in warm water, and swathes it in swaddling bands. She also bathes the mother in warm water, dresses her in new clothes, and lays her with her child beside her on a small cot under which is set a dish with a small fire. The child is dosed for two days with a little water mixed with molasses, and the mother is fed with wheat flour boiled in clarified butter or oil, with molasses, and myrrh pills. From the fourth day the mother begins to suckle the child. That no evil spirit may come in with them all visitors sprinkle a few drops of cow's urine on their feet before entering the room. A lamp is kept burning in the lying-in room during the night. Next morning the mother and child are bathed and given wheat flour boiled in clarified butter or oil, and the child is fed with water mixed with molasses. At noon neighbours and kinswomen begin to drop in. As each comes, she touches the soles of her feet as if taking a pinch of dust off them, waves it round the child, and blows the dust partly into the air and partly on the ground. She then cracks the finger joints of both her hands, and takes her seat. If the child begins to cry, frankincense is burnt in the lying-in room, and Bahiroba and Satvái are begged to save the child. On the fifth day, one of the elderly women of the house lays a low wooden stool in the lying-in room, rubs it with turmeric powder and vermilion, sets on it a betel nut and a cocoanut, lays before the low stool flowers and sandalpaste in the name of Satvái, burns frankincense before it, and offers it boiled rice, split pulse, bread, and curry. The mother with the child in her arms bows before the goddess and prays her to save the child from the evil eye and from evil spirits. The mother's diet continues the same during the first five days, and from the sixth to the eleventh she eats simple rice with clarified butter. The mother remains impure for ten days. On the eleventh the lying-in room is washed with cowdung and the mother and child are

bathed. As a rule the mother keeps her room for ten days, and from the eleventh freely moves about the house. They name their children on the evening of the twelfth. The family priest is asked to the house and told the day and the hour when the child was born. He looks to the tables in his almanac or *panchâng*, draws a horoscope if the child is a boy, and fixes its name. Women neighbours and friends attend the naming or *bársa*, that is twelfth day ceremony, cradle the child, and call it by the name given it by the priest. Boiled gram or *ghugri* and betel are handed among the guests and the naming is over. To ward off the evil eye the eyelids of both the child and the mother are touched with lampblack or *kájal*, and to guard it from evil spirits a black thread with two black nuts or *bajarbatus* is hung round the child's neck. Boys are married before they are twenty-five and girls between twelve and sixteen. The offer of marriage as a rule comes from the boy's parents who have to pay the girl's father £1 10*s.* to £3 (Rs. 15-30) and three cwts. of grain before the *mágni* or asking. Many Kolis are too poor to raise this sum and remain unmarried all their lives. When an unmarried man dies the Kolis call him an *átvár*, literally an eight year old that is a marriable bachelor. Before any marriage takes place his spirit must be pleased or the couple will be plagued with barrenness or other sickness. Some turmeric, *jvári*, and betelnut, and a burning lamp are laid in a plate and carried by a woman over whose head a canopy is borne. Behind the woman comes a boy on a man's shoulder with a drawn sword in his hand who never stops shouting and screaming. They go to a stone, rub it with redlead, and lay the articles before it.[1] Before a marriage can be fixed it must be ascertained that the boy's and the girl's fathers' *devaks* or marriage guardians are not the same. They may bear the same surname, but the guardian or *devak* must be different. Sameness of guardian on the mother's side does not bar marriage. When the boy's father has fixed on the girl whom he thinks best fitted to be his son's wife, on a lucky day he sends some elderly person to the girl's house to ask the girl's parents whether they approve of the match. If they approve, the fathers meet at an astrologer's who brings out his almanac and sets it before them. The fathers lay a betelnut and a copper coin on the almanac or *panchâng*, bow before it, and sit down in front of the Bráhman. The Bráhman takes the betelnut and the copper coin, opens the almanac, asks the names of the boy and girl, counts his fingers, and says whether the intended alliance will prove lucky. If the priest says the match will prove unlucky it is broken off. If the priest says the marriage promises well, the fathers go to their houses, and, with the help of some elderly third party, settle the sum to be paid by the boy to the girl, and the number of persons to be brought by the bridegroom when he visits the bride's house for the first time. On some lucky day later on the formal asking or *mágni* is performed. The boy's father with some kinsmen visits the girl and presents her with a robe and bodice. The girl's father receives the guests in presence of some of his kinsmen.

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[1] Mackintosh in Trans. Bom. Geog. Soc. I. 224.

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All are seated on a blanket spread in the veranda ; the girl is dressed in the new robe and bodice, and lays a betelnut and bows before the house gods. She is shown to the boy's father who marks her brow with vermilion, and she bows before him and goes into the house. The boy's father dines with his party at the girl's, tobacco and betel are served, and the guests leave. Again the fathers visit an astrologer's who names a lucky day for the marriage. Invitations are sent round. The priest of each family names the married women who should conduct the turmeric rubbing, and marriage porches are built at both houses. On the lucky morning not less than five married women are asked to the house of the boy and of the girl, mark a square with lines of wheat flour in front of the house, and lay in the square a grindstone or *játe* and a pestle or *musal*. The married women tie a turmeric root in one yellow cloth and a betelnut in another and fasten one to the pestle and the other to the handmill, grind some wheat in the handmill, and of the flour make lemon-sized balls or *undás*. They rub the boy or the girl with turmeric paste, and bathe him or her, receive a ball each from the boy or the girl, and retire. At both houses the man takes in his hand a mango or some other branch which he looks on as his family crest or *devak*, and a woman takes a basket filled with boiled rice, pulse, and cakes, and, with the hems of their clothes knotted together by the priest and a white sheet held over their heads by married women who walk in front and behind of them, they walk with music and friends to the village Máruti, lay the mango branch and the basket before him, bow to the god, offer him a copper coin and betelnut, and return with the mango branch, with a sheet held over it as before, and tie it to the marriage porch in front of the house together with the pestle or *musal*. These they call their marriage deities and offer them sandalpaste, vermilion, flowers, burnt frankincense, and rice pulse and cakes. Friends and kinsfolk are treated to a dinner at noon, and the marriage is held in the evening. With music and a band of kinspeople the bridegroom, his brow decked with the marriage coronet, mounts a horse and goes to the temple of Máruti at the bride's village, halts for a time at the temple, lays a cocoanut before the god, and asks his blessing. Unlike the custom among Nagar Kunbis, the Koli bridegroom's sister or *karavli* does not follow his horse but sits on the horse behind him carrying on her head an earthen pot filled with water and with a cocoanut in the mouth. Four or five sticks, each with a piece of bodicecloth tied to its end are raised round him as *dhvajas* or flags. When the bridegroom and his sister are seated in the temple, the bridegroom's unmarrried brother or *vardháva* rides the bridegroom's horse to the girl's house. A married woman, carrying in her hand a robe and bodice and the lucky string or *mangalsutra*, follows him with music and friends, dresses the bride with the new suit, and marks her brow with vermilion. The bridegroom's brother and his party return to the temple with the bride's father who presents the bridegroom with a turban. The bridegroom puts on the turban, mounts his horse, and the whole party starts for the bride's with drums and pipes. When they draw near the booth in front of the bride's house, the bride's mother meets the bridegroom at the door, waves dough lamps

round the bridegroom's head, and pours water on his feet in order that the spirits may not enter the booth with him or cross the water mark on the ground. A raised earth seat or *ota* is prepared in the booth and a square is traced on it with wheat flour. Two low stools are set in the square opposite each other, and the bridegroom is made to stand on one of them facing east and the bride stands before him facing west. A white sheet or *pásodi* is held between the pair, a Bráhman priest repeats the marriage texts, and the guests of both sexes throw yellow rice on the pair. At the lucky moment the priest draws the curtain aside, the musicians play, and the pair are husband and wife. The pair are then seated close to each other the girl on the boy's left on a blanket spread near the altar in the booth and the hems of their garments are tied in a knot. The priest kindles the sacred or *hom* fire before them on the raised altar or *bahule* and throws rice and clarified butter into the fire. The pair then leave their seats and lay a cocoanut before the house gods and bow to them. Priests from both houses are presented with 4*s.* to 6*s.* (Rs. 2-3) in cash and the guests with betel. The boy and girl bow to the elders of the house and their garments are untied. The bridegroom and his party are treated to a dinner and the first day is over. At the bride's house neither the *jhál* or handing the girl to the bridegroom's mother nor the *jhenda* or war dance is performed. The couple alone remain at the bride's, the rest of the bridegroom's party retiring to a house close by as soon as dinner is over. Next morning at the bride's the pair are rubbed with turmeric, bathed in warm water, and treated to a dinner of rice and pulse. In the evening the bridegroom's party are asked to the bride's with music and the *phal* or lap-filling is performed. When the guests are seated, the bridegroom's father presents the bride with a new robe and bodice, a sheet called *phadki*, and if he is well-to-do with ornaments. The pair are seated close together, the bride on the bridegroom's left, the bridegroom's sister knots together the hems of their garments and fills the bride's lap with rice, five cocoanuts, five betel leaves and nuts, five dates, and five turmeric roots. The priest marks the brows of the pair with vermilion and on the vermilion sticks grains of rice. Lastly each guest comes forward, marks the brows of the pair with vermilion, sticks rice on the vermilion, waves a copper coin round the couple, and throws it away. The bride's father feasts the bridegroom's party if he can afford it, or at least feeds the pair and presents the bridegroom with a waistcloth. The marriage coronet which was tied to the bridegroom's brow before the marriage is taken away and another is put in its place. The pair are seated on horseback and taken to the bridegroom's house with music and a band of friends. The bridegroom's father treats the guests to a dinner and serves them with betel after the meal is over. Two men perform the *jhenda* or war dance by bearing the pair on their shoulders and dancing in a circle, while musicians play and guests throw turmeric powder. When the dance is over the brow-horn is taken off the bridegroom's head and the marriage ceremony is over. When a widow marries she makes her own choice and asks

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her friends and relations. If they approve of her choice the priest names a lucky day and goes to her house after the rest of the household have gone to bed. The pair are seated in a square which the priest has marked off with lines of wheat flour. The bridegroom comes to the house with one or two male friends and the bride joins them with some of her kinsmen. The priest worships a betelnut Ganpati and a metal waterpot Varun whose mouth is closed with betel leaves and a cocoanut. Sandal paste, flowers, turmeric, redpowder, and sweetmeats are laid before the betelnut and the waterpot, the hems of the pair's garments are knotted together, and the lap of the bride is filled with rice, cocoanut, betel, and fruit. She bows before the gods and the priest marks her brow with vermilion and leaves her. A widow bride is unlucky for three days after her marriage, and must take care that no married woman sees her until the three days are over. If, after the marriage, the widow bride or her husband sickens, or if any evil befalls them, they send to ask a *bhagat* or medium what is to be done to remove the evil. The medium generally says the evil is caused by the spirit of the dead husband who is annoyed at his wife marrying again. The bride gives a feast, spends some money in charity, and has a tiny silver image of her husband made and put in a copper case and either wears it round her neck or sets it among the house gods. When a girl comes of age she sits apart for three days, is bathed on the fourth, and her lap is filled with rice and a cocoanut. They bury the dead and mourn them ten days. When a Koli is on the point of death, his son or his wife lets fall into his mouth a few drops of water from the point of a sweet basil or *tulsi* leaf. When the dying man has breathed his last the women of the house raise a loud cry and friends and relations come and mourn. A fife is lighted outside of the house, rice is cooked in one earthen pot and water is heated in another. The body is carried out of the house and laid on the veranda with the feet towards the south. The head is rubbed with butter and washed with warm water. The body is covered with a white sheet or a piece of cloth, laid on the bier, and shrouded from head to foot in another sheet in the hem of which, some boiled rice is tied. On the sheet red and scented powders are sprinkled and the chief mourner is given a small piece of cloth to tie round his chest. He holds the jar of boiled rice in his left hand and a jar with live charcoal or cowdung-cakes in his right hand and starts walking from the house. Four near kinsmen raise the bier and follow him. On the way near the burying ground the bearers set three stones together, lay the bier on them for a short time, raise it, and change places those in front going behind and those behind coming in front. On reaching the river near the burying ground the bier is lowered and the chief mourner dashes the jar with the burning cowdung cakes and live coal on the ground and beats his mouth with the back of his open hand. The mourners then dig a grave and lay the dead in it on its back. Meanwhile the chief mourner bathes in the river, fetches an earth pot filled with water, and pours a little of the water into the dead mouth. The chief mourner scatters a little earth on the dead and the other mourners

fill the grave with earth. The bodies of persons who die of a lingering disease or who die suddenly are burned not buried as the death is believed to have been due to witchcraft. Either the same evening or the next morning they examine the ashes to see if they can find any unconsumed bits of cloth or of some article of food. If they find a piece of cloth or some grain they believe that what they have found was the cause of death, and that it was worked into the dead man's intestines by a witch who had been employed to do this by some one from whom the dead man had stolen some cloth or some grain. Under Marátha rule if the friends of the dead man found articles of this kind, the magician, unless he bribed some local officer, was sent for a time to some hill fort.[1] The chief mourner takes an earth pot full of water and walks three times round the grave. At each turn a man who stands near him pierces a hole in the vessel and water gushes out. At the end of the third turn the chief mourner throws the vessel over his back and beats his mouth with the back of his open hand. All bathe and return to the house of mourning. While the funeral party are away the women smear the whole house with cowdung, they spread rice flour where the deceased breathed his last, and set a lighted lamp on the flour, and cover the lamp with a bamboo basket. When the chief mourner returns from the burial ground he fills a copper pot with water, and pours a little water on the hand of each of the funeral party who in turn throws it on the chief mourner and goes home. Next day the funeral party examines the spot where flour was strewn for marks of footprints. If the footprint of any animal or if any mark like an animal's footprint is seen the people are relieved because the dead has ceased to be a disembodied spirit. The mourners then pour a little cow's urine into a hollow castor or *erand* stick, take the stick with them to the burial ground, the chief mourner carrying four wheat cakes in his hand. Two of the cakes are laid at the spot where the bearers changed places, and the chief mourner pours the cow's urine and the milk on the grave. He lays one of the cakes at the head and the other at the feet of the dead, and covers the grave with prickly pear and other thorny shrubs that foxes and jackals may not disturb the dead. On the tenth day the chief mourner accompanied by his priest visits the burial ground with a little rice, wheat flour, sesamum, turmeric, and vermilion, bathes in the river, has his face clean shaved, again bathes, and prepares eleven wheat flour and twelve boiled rice balls. He offers sesamum, turmeric, and vermilion to the balls, bows to them in the name of the dead, and asks the crows to come and feed on them. If the crows come and eat it shows that the spirit of the dead has entered a new body and is happy. If the crows refuse to eat, the dead is displeased or anxious. If the crows keep away the mourners call on the dead and promise to take care of his family and his goods. Every means is tried to persuade the crows to eat. If none of them succeeds, the mourners throw the balls into the river or feed cows with them. All bathe in the river and return home, wash

[1] Mackintosh in Trans. Bom. Geog. Soc. I. 225.

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the house with cowdung, and on the thirteenth day feed caste people who generally come unasked. If a person dies without children, the ten-ball or *daspindi* ceremony is performed not on the tenth day but on the first no-moon day after the death-day. The bodies of married women who die before their husbands are generally dressed in a green robe and bodice and green lac bangles are put on their wrists, their brow is marked with vermilion, and rice is stuck on it, and their lap is filled with rice and cocoanut. They are taken to the burial-ground and buried. The bodies of widows are not adorned, and are buried with the same rites as the bodies of men. Kolis have a caste council and settle social disputes at meetings of castemen. In former times, the Mahádev Kolis had a tribunal named *gotarni* or family council for settling social disputes and punishing breaches of morals and social rules. There were six members, the president or *ragatván*, the deputy or *metal*, the constable or *sabla*, the rod or *dhalia*, the cowbone or *hadkya*, and the earthen pot or *madkya*. These members were hereditary and acted under the authority of the chief Koli *náik* who formerly lived at Junnar. The president or *ragatván*, who belonged to the Shesh clan, after consulting the chief *náik*, ordered the trial of any one accused of a breach of rules, and no one was let back into caste till he had eaten from the same dish as the *ragatván*. The deputy or *metal*, who was of the Kedár clan, helped the president and acted for him when he was away. The constable or *sabla*, who was of the Khirságar clan, moved from village to village inquiring into the people's conduct, seizing people accused of bad morals, and handing them to the president. The rod or *dhalia*, who was of the Shesh clan, placed a branch of *umbar* or *jámbhul* over any offender's door who refused to obey the council's decision. The cowbone or *hadkya*, who was of the Shesh clan, fastened the bone of a dead cow over the offender's door. This was the formal act of expulsion; but, if contrite, the offender might again be admitted. The earthen pot or *madkya*, who was also of the Shesh clan, superintended the purification of the offender's house and took away his earthen grain pots. The usual punishment was a fine, part of which was paid to the members of the caste council and part if the fine was large was used in repairing village temples. Bastards, both boys and girls, were allowed into caste if the father gave a dinner at a cost of £4 to £6 (Rs. 40-60), and women of other castes except the impure ones were allowed to become Kolis if they stated before the president that they were willing to join the tribe, and in the presence of fifteen Koli women ate food, part of which had been eaten by the members of the caste council. Though there are no local officers in Ahmadnagar there are some traces of the caste council, but it is not respected as it used to be. Now smaller breaches of social discipline are punished at caste meetings, the offender being called on to distribute a certain quantity of clarified butter among the village households. If he is obstinate the offender is turned out of caste. They do not send their children to school or take to new pursuits. Still they say they are better off than they used to be.

Ra'moshis,[1] said to be originally Rámvanshis or descendants of Rám, numbering 3991 are found all over the district. Like the Rámoshis of Poona they seem to have come into Ahmadnagar from the south and south-east though when and why is not known. A Rámoshi can hardly be distinguished from a Kunbi or other middle class Maráthi-speaking Deccan Hindu. The features are generally coarse and harsh though many Rámoshis have fine active and well made bodies. In language, dress, house, food, and character they differ little from the Rámoshis of Poona. As a rule they are dirty, hardworking, hot tempered, cunning, extravagant, and fond of show, and have a bad name for honesty. They formerly committed gang and highway robberies, and they are always apt to fall back into their old ways. They go either alone or by twos and threes and break into houses by day or night. They are notorious cattle-stealers but never rob in their own village. They call in the aid of Mhárs and Mángs and have the village goldsmiths in their pay ready to smelt stolen ornaments. Men living on the borders of the Nizám's territories, leave their houses at night, march some miles across the border, rob, and before dawn return with the plunder. They keep on friendly terms with the village officers and information against them is difficult to get. Still as a class the Rámoshis of Ahmadnagar are to a great extent reclaimed from their old criminal and unsettled habits. Many have become husbandmen and many work as labourers. Many are village watchmen earning 16*s.* to £1 (Rs. 8-10) a month, and some are police constables, messengers, and soldiers. Though treacherous with outsiders, they are faithful to each other. A Rámoshi will die rather than betray a friend. They are intelligent and useful detectives. They worship Bahiroba, Khandoba of Jejuri in Poona, Mahádev, and Máruti, keep all Hindu feasts, and fast on all *Ekádashis* or lunar elevenths. They ask a Deshasth Bráhman to conduct their weddings. They believe in witchcraft soothsaying and evil spirits; child-marriage polygamy and widow-marriage are practised and polyandry is unknown. Boys are married between twelve and twenty-five, and girls between three and fifteen. All their social and religious customs are the same as those of Poona Rámoshis. Few among them send their boys to school, but they have lately begun to take to useful pursuits.

Rámoshis.

Ra'vals, or Priests of Bhairavnáth, are returned as numbering 261 and as found in small numbers all over the district except in Nevása and Párner. They claim descent from Gorakshnáth the favourite disciple of Machhendranáth. The names in common use among men are Bandu, Bháu, Bhaváni, Divba, Garibnáth, Govinda, Rámnáth, Rághuji, Sakhárám, Satváji, Sávlárám, and Vithalnáth; and among women Bhágirthi, Dhondi, Gangu, Kondi, Rakhma, Ráhi, Saku, and Sarasvati. Their commonest surnames are Badke, Bháleri, Bhálerai, Gajalkar, Lákhe, Lamde, Mohite, Nityanáth, Parvat, Tant and Vánjhe; and their family gods are Bára Jotiling and Mahádev. They have no subdivisions and persons bearing the same surname cannot intermarry. They look like Jangams or Lingáyat priests, and are strong, dark and well made. They live

Rávals.

[1] Details of Rámoshi customs are given in the Poona Statistical Account.

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in one-storeyed hired houses with mud walls and thatched roofs, and their house goods include bamboo baskets, grindstones, and metal and clay pots. They rarely own servants or domestic animals, and dogs and parrots are among their pets. They are great eaters and poor cooks, and their staple food is Indian millet bread and vegetables. They are fond of sour and pungent dishes, and their special dishes include rice, pulse, fried cakes or *telchis*, sweet wheat cakes and rice flour boiled in water and mixed with molasses and seasoned with spices. They say they do not use mutton, and liquor is forbidden on pain of loss of caste. They are given to smoking hempflower or *gánja* and tobacco, and drinking hempwater or *bháng*. Like Gosávis, the men dress in ochre-coloured clothes including a waistcloth, a shouldercloth, a coat, and a Marátha-shaped headscarf or turban, with a pair of sandals and a necklace of *rudráksh* beads about their necks. The women tie their hair in a back-knot without using flowers or false hair and wear a Marátha robe and bodice, without passing the skirt back between their feet. Their ornaments are like those worn by local Kunbis. As a class they are dirty, but honest, orderly, thrifty, and hospitable. They are hereditary beggars, and of late have taken to husbandry and coarse blanket weaving. The poor work as labourers, earning about 6*d.* (4 *as.*) a day. The women mind the house and beg when they have nothing to do at home. They live from hand to mouth and are often in debt. They stop work only on holidays. They rank below Kunbis and above the impure classes. They worship their family deities, local and boundary gods, keep all Hindu fasts and feasts, and visit the shrines of Khandoba of Jejuri in Poona and of Vithoba of Pandharpur in Sholápur. Their priest is a local Bráhman who conducts their marriage and death ceremonies. The popular fast days among them are the lunar elevenths or *Ekádashis* in *A'shádh* or July and *Shrávan* or August. They belong to the Nath sect, and their religious teacher is a Rával Gosávi who preaches the Nath doctrines to his disciples in the form of a *harikirtan* or songs in praise of Hari or Vishnu. His office is elective and he has no share in settling caste disputes. They say they do not believe in witchcraft soothsaying or evil spirits. They perform only three ceremonies or *sanskárs* at birth marriage and death. Satvái is never worshipped after the birth of a child nor is the mother held impure in consequence of a birth. The mother keeps her room for forty days after the child is born and the child is named and cradled on the thirteenth day by women neighbours who are asked to the house. Boiled gram or *ghugris* is handed among the guests and they leave. Boys are married between fifteen and twenty-five, and girls generally before they come of age. The offer of marriage as a rule comes from the boy's parents. If the girl's father agrees, the boy's father visits the girl and presents her with a new robe and bodice and ornaments. The girl is dressed in the new suit, her lap is filled with rice and a cocoanut, and her brow is marked with vermilion by the boy's father. The priest names a lucky day for the marriage and guests are asked. The bridegroom puts on the marriage coronet and visits the girl's house with music and a band of friends and kinspeople. The pair are made to stand on two low stools

opposite each other with a curtain held between them. The priest chants marriage verses and the guests throw yellow Indian millet seeds over the pair. At the lucky moment the priest pulls the curtain to one side and the pair are husband and wife. The bride's father serves the guests with betel and treats the bridegroom's party to a dinner. The second and third days are spent in the *jhál* or handing the bride to her new parents and the *jhenda* or war dance which is performed as among local husbandmen. They bury the dead. The dead body is seated in a *jholi* or cloth caught up at the corners and carried by four men to the funeral ground. The chief mourners walk in front, and the dead is laid in the grave and covered with salt and earth. The chief mourner carries an earthen pot full of water on his shoulders and walks three times round the grave, and throws the pot over his shoulder. Kinsmen are not held impure in consequence of a death and castepeople are treated to a dinner within forty days of the death. Among Rávals, widow marriage early marriage and polygamy are allowed and practised and polyandry is unknown. They have a caste council, and settle caste disputes at meetings of adult castemen or *panch* under their hereditary headman or *kárbhári*. Breaches of social rules are punished with fines which generally take the form of caste feasts, and the decisions of the caste council are obeyed on pain of expulsion. A few of them send their boys to school, but they take to no useful employments and are badly off.

Tirmalis.

Tirmalis, or Performing Bullockmen, are returned as numbering 436 and as found all over the district except in Akola. They are wandering Telugu beggars of the shepherd caste. The names in common use among men are Butu, Govinda, Lakshman, Phakira, and Satváji; and among women, Bhaváni, Lakshimi, Tukábái, and Yalábái. Their surnames are Gadu, Kadam, Kanchkemodu, Patar, and Rásoti. Persons bearing the same surname cannot intermarry. Their hometongue is a corrupt Telugu, and out of doors they speak a broken Maráthi. They live in tents or *páls* outside of the village, and their staple food is millet bread, split pulse, and vegetables. They eat flesh except beef and pork and drink liquor. Sweet wheat flour cakes stuffed with boiled pulse and molasses and meat are among their chief dainties. Both men and women dress like local Marátha Kunbis. As a class they are clean and hospitable but lazy and improvident. Begging from door to door is their hereditary calling. They keep a bull decked with brass ornaments and bells, and cover his back with a patched quilt of various colours. The driver dresses in a red turban and throws a scarf round his neck while a follower beats a drum or *dholki*. They are very poor and are content with their daily earnings. They are worshippers of Bhaváni of Tuljápur in the Nizám's country, Mahádev, and Vyankoba of Tirupati in North Arkot but they worship other local gods and keep all Hindu fasts. They pay great respect to all classes of Bráhmans, and, if their means allow, offer them uncooked provisions on holidays and fasts. They profess not to believe in witchcraft and soothsaying. Widow marriage early marriage and polygamy are allowed and practised, and polyandry is unknown. On the fifth day after the birth of a child, three stones are worshipped

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in the name of Satvái and lamps of dough are waved about them. A very faint feeling of impurity attaches to childbirth. The mother is laid on a blanket spread on the ground in the tent or *pál*, is fed on boiled millet, and, from the sixth day, is allowed to move out of doors. Before a marriage a booth is made in front of the tent or *pál* and an altar or *bahule* is raised in it. Their marriages are generally performed in *Shrávan* or August when all castemen return home from their tours. The couple are rubbed with turmeric two or three days before the marriage and *udid* pulse is worshipped as the marriage guardian or *devak*. The Bráhman priest visits the booth and joins the hands of the couple, while musicians of their own caste play, and the pair are husband and wife. They bury their dead. The body is laid on the bier and without a rest on the way is taken to the burial ground by four kinsmen. At the burying ground the body is at once laid in the grave, water is squeezed into its mouth and it is covered with earth. Ceremonial impurity lasts ten days when friends and relations are asked to dine at the house of mourning either on the thirteenth day or on any day before the end of the fifth month. They have a caste council and settle social disputes at caste meetings. Breaches of rules are condoned by caste feasts. They do not send their children to school or take to new pursuits and are a poor people.

Thákurs.

Thákars properly Thákurs or Chiefs are returned as numbering 300 and as found in Jámkhed and Párner. They have no memory of any former home and are believed to be one of the earliest tribes in the district. Their names and surnames are the same as the names of Thána Thákurs, and in appearance, food, character, calling, and customs they do not differ from the Thákurs of Thána.

Vaidus.

Vaidus or Drug Hawkers, returned as numbering twenty-nine, are found roving all over the district. They are a wandering class of Telugu beggars. The names in common use among men are Bhimdu, Ellápa, Gangárám, Govinda, Káshirám, Machdu, Máruti, and Sinhrám; and among women, Bhima, Ganga, Gita, Párvati, and Sita. They have no surnames or family names and all except close kinspeople may intermarry. Their family deities are Vyankatraman of Tirupati in North Arkot and Chatarshingi of Poona. They belong to four divisions, Bhoi Vaidus, Dhangar Vaidus, Koli Vaidus, and Máli Vaidus. Though these four classes neither eat together nor intermarry, they differ little from one another in look, food, character, calling, or customs. They are dark strong and well made, and speak a corrupt Maráthi abroad and a dialect of Telugu at home. They are an unsettled and houseless class. They generally live in grass mat huts or in small tents or *páls*. Their house goods include earthen pots and one or two blankets, and they own asses and dogs. They are great eaters and poor cooks, and their staple food is Indian millet bread rice and vegetables which they gather by begging through the streets in the morning. They eat the usual kinds of animal food except beef and pork. On *Dasara* in September they are careful to lay boiled mutton before their house gods and afterwards eat it as the god's gift or *prasád*. Both men and women drink liquor, the men smoke hemp flower

or *gánja*, and tobacco, but none drink hempwater or *bháng* or eat opium. The men shave the head except the top-knot and wear the beard which on pain of loss of caste they must neither shave nor trim. Women tie their hair in a back-knot, but do not wear flowers or false hair. The men wear ochre-coloured clothes including a loincloth or a pair of short drawers called *chaddis*, a shouldercloth, a smock or *bandi*, a Marátha-shaped turban, and a pair of sandals or shoes; the women dress in a robe hanging like a petticoat from the waist to the ankles and a bodice with a back and short sleeves. They are very poor and have no store of gold or silver ornaments, wearing ornaments of tin moulded in the shapes worn by Kunbis. The women wear glass or tin bangles on their right wrists, tin bracelets or *gots* on the left wrists, and strings of coral beads round their necks. They are hardworking orderly and thrifty, but dirty and deceitful to their patients. Their chief and hereditary calling is gathering healing herbs and roots and hawking them from village to village, or begging alms from door to door. They never work as labourers or house servants. On halting at a village or town, they walk through the streets with two bags filled with medicines tied to the ends of a pole slung across their shoulder, and call *Mandur mátra vaid* The drug selling doctor, or *Nádi pariksha vaid* The pulse-testing doctor. If they are called into any house they prescribe some healing drug or metallic oxide, or bleed the sick with a conical copper cup. The women also hawk medicines from door to door and beg alms; the children play on a bamboo pipe or *nágsur* and dance through the streets asking alms. They live from hand to mouth and are a contented class. The men rise with the dawn, take a meal, and go to the forest lands to hunt for birds and beasts; the women mind the house or go begging about the streets with their children. They rank below local husbandmen and are careless about religious rites. Their family god is Vyankoba of Giri or Tirupati in North Arkot, but when they are on their wandering tours they seldom carry his image with them. They never go on pilgrimages or keep any fast or feast except *Dasara* in September, when they offer boiled mutton to their gods and feast on it. Local Joshis are seldom asked to conduct their marriages or any other ceremonies, and they seldom have any religious teacher. They say they do not believe in witchcraft soothsaying or evil spirits. Early marriage polygamy and widow marriage are allowed and practised among them and polyandry is unknown. On the birth of a child the mother is fed with pounded Indian millet boiled in water and mixed with molasses. They seldom worship Satvái on the fifth day after childbirth, or name and cradle the child on the twelfth or thirteenth day. If the child is a boy they ask the village barber to shave its head, present the barber with a copper coin and some betel, and bathe the child. The father presents the child with a new coat or a shouldercloth and names it. A girl is named by her parents without any ceremony when she is old enough to answer to her name. Boys are married before they are twenty-five, and girls generally after they have come of age. They settle their marriages at Madhi in Shevgaon where all Vaidus meet in the month of *Phálgun* or March. The offer of marriage comes from

Chapter III. Population. Unsettled Tribes. *Vaidus.*

the boy's father, and if the girl's father agrees the boy's father asks him and the girl, with some of his kinspeople to his house. The boy's father receives the guests, gives the girl 2*s.* (Re. 1) for oil and serves betel to all present. After this betrothal the match cannot be broken off on pain of loss of caste. Though girls are often not married till after they come of age the betrothal takes place while they are young. On pain of loss of caste no man is allowed to take money from the boy's father. They never worship a marriage guardian or *devak* before or after a marriage. On the marriage day both families, each at their own village, visit the local Máruti, smear the god with oil and redlead, lay a copper coin before him, crack a cocoanut, and wash the god's feet with its water. The bridegroom visits the bride's house with music of bamboo pipes or *nágsurs* and a band of friends and kinsfolk, the couple are seated together on a mat the bride to the bridegroom's left, the village barber is asked to the house, and, after plucking with pincers some of the brow hairs shaves the bridegroom's head except the top-knot and his face except the moustache. The pair are bathed in warm water, dressed in new clothes, and the hems of their garments are tied in a knot by the Bráhman priest or some elderly married person of the bride's house. A flower garland is thrown round the neck of the bridegroom and a lucky thread about the bride's neck. The bridegroom never wears a marriage coronet or *báshing*. If a priest attends he ties the hems of the pair's garments, is paid $\frac{3}{8}d.$ to $\frac{3}{4}d.$ ($\frac{1}{4}$-$\frac{1}{2}$ *a.*) and retires. The girl's cheeks are rubbed with turmeric paste and her brow is marked with vermilion. Friends and kinsfolk are treated to a dinner at the bride's and the pair go to the bridegroom's. When a girl comes of age she sits apart for three days, is bathed on the fourth, and her brow is marked with vermilion. They bury their dead. After death the body is placed in a sling hung from the middle of a pole which is carried to the burying ground on the shoulders of two men. They lay the dead in the grave, and fill it with salt and earth. They then boil *ámbil* or rice gruel, leave it at the grave in the name of the dead, take a meal, and go to their houses. Some hold the kinsmen of the dead impure, others observe no impurity. They have no mind-rites to the dead except on the twelfth or thirteenth day after death, when they feed the castepeople with *ámbil* or rice gruel. Vaidus who keep grindstones or *jántes* and patched quilts or *godhdis* in their houses are put out of caste. They are bound together by a strong caste feeling, and settle social disputes at meetings of castemen under their headman or *pátil* who lives in the Nizám's country and comes every year to visit them at Madhi in Shevgaon, during *Phálgun* or March. Breaches of social rules are condoned by caste-feasts or fines which generally take the form of caste-feasts. The decisions of the headman or *pátil* are final and no one but him is allowed to meddle with caste matters. They do not send their children to school or take to new pursuits. They are a falling class.

Musalmáns.

Musalma'ns[1] are returned as numbering 39,592 or 5·27 per cent

[1] Compiled from materials supplied by Messrs. Hafiz Wazir Ali and Muhammad Khán.

of the population. They include thirty-five divisions, seventeen of which marry together and form the main body of regular Musalmáns, and eighteen form distinct communities marrying only among themselves.

All Nagar Musalmáns wear the beard. They are stronger and more muscular, and the Bohorás, Memans, and Támbatgars are fairer than most Nagar Hindus. The home tongue of all Musalmáns, except of Bohorás and Memans who speak Gujaráti and Cutchi, is Hindustáni spoken either correctly or with a mixture of Maráthi. Many Támbatgars and Márwár dyers used to speak Márwári at home, but they now use Hindustáni with a Márwári accent. Some well-to-do *jágirdárs* or land proprietors and Government servants have two storeyed houses with stone or brick walls, tiled roofs, and four to eight rooms, and a *dálan* or men's hall with European tables, chairs, and sofas. Some well-to-do Bohorás and Memans have two storeyed well built houses with tiled or flat roofs. Men of these classes seldom use European furniture. Craftsmen live in one or two storeyed houses with walls of sun-burnt bricks or planking with *dhába* or flat roofs. Some of the well-to-do have the inside of their houses neatly white-washed and coloured, and generally have a cot or two and some quilts, blankets, and carpets. They do not use European tables and chairs. In their kitchen they have copper and brass vessels tinned both inside and outside and some earthen pots. The houses of well-to-do Muhammadans cost £50 to £300 (Rs. 500-3000) to build, a middle-class house £10 to £100 (Rs. 100-1000), and a poor house £5 to £20 (Rs. 50-200). The furniture in a rich house is worth £20 to £50 (Rs. 200-500), in a middle class house £5 to £20 (Rs. 50-200), and in a poor house 10*s.* to £2 10*s.* (Rs. 5-25). Some well-to-do land proprietors, Government servants, and Bohora and Meman traders keep a woman and two men servants and some keep she buffaloes, cows, and horses. Middle and poor families have no servants and seldom any animals except goats. Almost all Musalmáns live in their own houses. Some have more than one house which they let. The yearly rent of the better class of houses is £2 8*s.* to £6 (Rs. 24-60), of middle class houses £1 4*s.* to £3 (Rs. 12-30), and of poor houses 6*s.* to £1 4*s.* (Rs. 3-12). The every-day food of rich and well-to-do families includes boiled rice, wheat, bread, pulse, eggs, vegetables, fish, and mutton; of middle class families millet bread and sometimes wheat bread, gram and other pulses, vegetables, beef, and sometimes mutton; and of poor families, *rála*, rice, *bájri* or *vari*, pulse, and vegetables. Almost all Deccan Musalmáns eat more chillies than other Musalmáns. Well-to-do proprietors and Government servants take two meals a day, breakfast about nine or ten in the morning, and supper between eight and nine in the evening. In addition to the two main meals a few rich proprietors and Government servants drink tea with bread about seven in the morning and some drink milk. The monthly cost of food in a rich proprietor's or Government servant's family of not more than six persons with a yearly income of £120 to £200 (Rs. 1200-2000) varies from £3 to £6 (Rs. 30-60); in a rich Bohora or Mehmán family with a yearly income of £60 to £70 (Rs. 600-700) £2 10*s.* to

Chapter III. Population. Musalmáns.

£3 (Rs. 25-30); in a well-to-do Deccan artisan's family £1 to £2 10*s.* (Rs. 10-25); and in a poor Musalmán family 8*s.* to 16*s.* (Rs. 4-8).

All rich proprietors, Government servants, Bohorás, and Memans eat mutton daily and some well-to-do Deccan artisans eat mutton once or twice a week. Middle class Deccan Musalmáns eat beef, some daily and some twice a week. The poor try to have mutton on the *Ramzán* and *Bakar Ids* and on other great days. Almost all Deccan Musalmáns eat buffalo or cow beef without scruple as it is cheaper than mutton. Rich land proprietors, Bohorás, Memans, and Government servants eat fowls and eggs, daily, weekly, or once a month. At the public dinners of almost all classes the chief dishes are *biryáni*, rice boiled with fried mutton clarified butter and spices; *jarda*, rice boiled with clarified butter, sugar, saffron, almonds, cardamoms, cloves, pepper, and cinnamon; *puláo*, rice boiled with mutton clarified butter and spices; and *khushka kalia* boiled rice and curry. To feed 100 guests on *biryáni* or fried mutton and spiced rice costs about £5 (Rs. 50), on *puláo* or spiced rice and boiled mutton £3 (Rs. 30), and on *khushka kalia* or curry and rice £2 (Rs. 20). Almost all rich and well-to-do townsmen and artisans give *biryáni* and *jarda* on public feasts and middle or poor families give *puláo* or *khushka kalia*. These dinners are given on marriage, death, initiation or *bismillah*, and sacrifice or *akika* ceremony. The Musalmán's usual drink is water and milk, but some of them take tea once or twice a day. Of intoxicants some Kasábs or butchers, Takárás or masons, Pinjárás or cotton teasers, and others drink fermented palm juice, country spirits, hempwater or *bháng*, and millet beer or *boja*. Almost all men and women are very fond of betel leaf and betelnut, some chew tobacco with betel leaf, and some old men take snuff. Except Bohorás almost all Musalmáns smoke tobacco in water pipes or *hukkás*. Some smoke Madras cigars and some smoke *bidis* or leaf cigars. Some servants, land proprietors, and low Deccanis are given to opium eating, opium or *chandul* smoking, and *gánja* or hempflower smoking. The dress of the different communities varies greatly. Among respectable Syeds, land proprietors, and Government servants men wear the small flat Moghal turban of fine white cloth which is known as *nastalik* or plain.[1] Plain turbans are also worn by Attárs or perfumers, Gaundis or bricklayers, Rangrezes or dyers, Sutárs or carpenters, and Támbatgars or coppersmiths, but most of the men of these communities prefer red to white and wear the turban larger than the correct Moghal shape. Bágbáns or fruiterers and other classes of local converts wear large white or red loosely rolled Hindu-like turbans. The Bohora turban is white oval and tightly wound, and Memans wear silk or silver-bordered *phentás* or headscarves. A plain cotton turban costs 8*s.* to 16*s.* (Rs. 4-8), one of cotton with gold ends £1 to £3 (Rs. 10-30), of silk £2 to £5 (Rs. 20-50), of silk with gold ends £3 to £10 (Rs. 30-100), and all of silk and gold called *mandils* from £10 to £15 (Rs. 100-150). Some wear cotton or half cotton and half silk turbans daily; and silk and gold

[1] *Nástalik* is a Persian word meaning plain.

turbans on holidays and public feasts. An every-day turban lasts one or two years, and a holiday turban for nearly thirty years. Some land proprietors, Government servants, and well-to-do traders and craftsmen wear the *kudta* or muslin shirt falling to the knee, and, over the shirt a *kafcha* or tight waistcoat and an *angarkha* or overcoat, and some of them the *kába* or Moghal buttoned coat. Bohorás and Memans wear a shirt falling to the knee, and over the shirt a waistcoat and a long coat. Other Deccanis, the Kasábs or butchers, the Manyárs or braceletmen, and the Pinjárás or cotton teasers wear an *angarkha* or long coat without the shirt or waistcoat. Proprietors, Government servants, and some well-to-do merchants and artisans, Bohorás, and Memans, some Bágbáns or fruiterers, Saikalgars or armourers, and Warraks or paper makers, dress in tight or loose trousers. Some Bágbáns or fruiterers, Kasábs or butchers, Pinjárás or cotton teasers, and Takárás or stone masons wear Hindu waistcloths or *dhotis*. Except some who prefer broad curl-toed and high heeled Upper India shoes, almost all the younger proprietors and Government servants and some Memans and Bohorás use English-shaped shoes or boots with socks or stockings. Almost all the middle and low classes of local converts wear country shoes of different fashions. Some Bohorás and Memans like Gujaráti shoes. Almost all country-made shoes are of red goat's leather called *nari* and cost 2*s.* to 5*s.* (Rs. 1-2½) the pair. A rich man's wardrobe is worth £30 to £60 (Rs. 300-600); a middle class man's £10 to £15 (Rs. 100-150); and a poor man's £2 to £5 (Rs. 20-50). A rich man spends £2 to £6 (Rs. 20-60) a year on clothes; a middle class man £1 to £1 10*s.* (Rs. 10-15); and a poor man 10*s.* to 16*s.* (Rs. 5-8). The women in rich and well-to-do families dress in the *odni* or headscarf, the *kudti* or short sleeveless shirt, a few in *angiás* or short-sleeved bodices worked with gold and silver thread and many in *cholis* or short-sleeved bodices covering the back and fastened in a knot in front, and tight *páyjamás* or trousers. Except widows whose colour is white women generally dress in red, yellow, green, crimson, and other bright colours. Támbatgar or coppersmith women dress somewhat like Márwári women in an *odni* or headscarf, and a long shirt falling to the ankle which is sewed to the short-sleeved and backed bodice. The chief difference is that they wear light trousers instead of the Márwári petticoat. Bohora women wear the short headscarf or *odni*, the short-sleeved backless bodice or *angia* and the petticoat or *ghágra*, and, out of doors, the all-covering *burka* or veil with gauze eye-holes. Meman women dress in a short headscarf, a long shirt falling to the knee, and loose trousers. Some women of other Deccan classes Attárs or perfumers, Daláls or brokers, Gaundis or bricklayers, Kaláigars or tinners, Rangrezes or dyers, Saikalgars or armourers, and Warraks or paper makers, wear the high class Musalmán trousers while others wear the Maráthi robe and bodice. The women of all other Deccan classes and old women in almost all classes dress in robes and bodices. The women of high class Musalmán families always wear low heeled slippers called *zanáni jute*, and Bohora women wear wooden sandals indoors and leather slippers on going out. The

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women of all high class Musalmán families and of most classes of local converts, except the Bágbán fruiterers, Kasáb butchers, Pinjára cotton teasers, Támboli betel-sellers and Takára masons never appear in public. When Bohora women go out they shroud the whole figure in a large cloak with gauze eye openings. The women of some of the local classes who appear in public, when they go out of doors, cover their bodies with loose white sheets, except the face and feet. The women of Bohorás and proprietors when they can afford it almost always dress in silk. The every-day dress of other women is cotton. The women of upper class families embroider their shirts and bodices with gold or silver lace, generally with much skill and taste. In poor families the women have seldon more than one or two changes of raiment and their whole wardrobe in most cases is of cotton. The wardrobe of a rich woman is worth £50 to £100 (Rs. 500-1000) and the yearly cost of her clothes is £2 to £5 (Rs. 20-50); the wardrobe of a middle class woman is worth £5 to £20 (Rs. 50-200); and of a poor woman not more than 10*s.* to £1 (Rs. 5-10). Upper class families keep their children clean and brightly dressed. Boys wear embroidered skull caps, satin shirts embroidered with gold or silver lace, and China silk tight or loose trousers, and girls a headscarf short trousers or a petticoat. Boys wear as ornaments the *hansli* or large gold neck ring, *kadás* gold or silver bracelets, and *bedis* or silver anklets. The girl's ornaments are a nosering, either the *nath* in the side flesh of one nostril or the *bulák* in the gristle between the two nostrils, the earrings called *bális*, silver or gold bracelets, and silver anklets. The children of most local and poor classes have to help their parents in their work and are seldom neatly or gaily dressed. The only ornament worn by the men of upper and respectable Musalmán families is a gold or diamond finger ring. Kasáb butchers, Pinjára cotton teasers, Takára masons, and Támboli betel-sellers, when they can afford it, wear a *báli* or large gold earring and a *toda* or silver anklet on the right foot. The women of upper class families wear many kinds of gold necklaces, noserings, earrings, bracelets, and silver anklets. Except their noserings and necklaces the ornaments of most local Musalmán women are of silver. Almost all women wear glass as well as gold and silver bracelets. Of the stranger classes Bohora and Meman women always wear gold necklaces, bracelets, earrings, noserings and silver anklets. The *galsar* or gold and glass bead marriage necklace is put on during the marriage night and is never taken off till the husband's death. Almost all women begin their married life with a good store of ornaments. A rich woman's ornaments include *mirzábeparva* and *tika* for the forehead, *thusi*, *vazirtik*, *mále*, *chandrahár*, *putlis*, *mál*, *chávaldáne*, and *pánpot* for the neck; *nath* and *bulák* for the nose; *bális*, *bugris*, *karanphuls*, *kámps*, *murkis*, *bálás*, and *halkás* for the ear; *bázubands* and *dandulis* for the arms; *pátlis*, *pounchis*, *kangans*, and *gajrás* for the wrists; *arsis* and *challás* for the fingers; *kadás*, *todás*, *pázebs*, *luls*, and *painjáms* for the ankles; and *jodvás* for the toes. Ankle and toe ornaments are always of silver. When a woman is married her parents give her at least one gold nosering and a set of earrings of gold among the well-to-do, and of silver among the poor, and silver finger rings. The

rich give many other ornaments and suits of costly dresses to their daughters. The women of the poor Deccan classes have few ornaments. A rich woman's ornaments vary in value from £200 to £500 (Rs. 2000 - 5000); an upper middle class woman's from £30 to £60 (Rs. 300 - 600); a lower middle class woman's from £5 to £10 (Rs. 50 - 100); and a poor woman's from £2 to £4 (Rs. 20 - 40).

Proprietors and hereditary landholders do not till with their own hands. They either entrust their lands to servants or let them on lease. Many hereditary landholders whose lands are burdened with charges and mortgages have become Government servants. Almost all the classes of local converts are traders or craftsmen. They sell perfumes, hardware, fruit, cloth, mutton, and beef. Some Deccanis are grain and pulse dealers. The Bohorás deal in hardware, European furniture, and kerosine oil. The Bakar Kasábs sell mutton and the Gáokasábs sell beef. The Bágbáns deal in fruit, the Attárs in perfumes, the Memáns in cloth, the Manyárs in glass bangles and hardware, and the Warraks are paper dealers and bookbinders. Of crafts cotton cleaning is followed by Pinjárás, stonecutting by Takárás, dyeing by Rangrezes, masonry by Gaundis, arms-cleaning and razor-making by Saikalgars, tinning copper and brass vessels by Kaláigars, carpenter's work by Sutárs, copperpot making by Támbatgars, shaving by Hajáms, broking in horse sales by Daláls, and silk-weaving by Patvegars. Some poor grantees or *amaldárs* serve as *sipáhis* or watchmen to Márwári shopkeepers. In high class families the women do nothing but housework and embroidery. In middle class local or Deccani families, besides minding the house, the women do silk twisting or *patva* work. Among craftsmen and shopkeeping classes, Kasáb women sell mutton, Pinjára women clean cotton, Támboli women sell betelnut betel leaf and tobacco, Bágbán women sell fruit, and Manyár women sell glass bangles. Some poor women earn a living by grinding corn. The yearly income of the Deccani or local traders is believed to be not more than £30 to £50 (Rs. 300 - 500) and of the Bohorás and Memáns £50 to £300 (Rs. 500 - 3000). Among shopkeepers a Bohora makes £20 to £30 (Rs. 200 - 300) and craftsmen £10 to £20 (Rs. 100 - 200). A servant is paid 8*s.* to £1 (Rs. 4 - 10), and a labourer 10*s.* to 16*s.* (Rs. 5 - 8) a month. During the fair season most Musalmán traders work in the morning from six to nine in the market where they buy and sell through brokers, and again from six to nine in the evening at their houses in settling their accounts. Between June and October their business hours are not regular. Craftsmen and labourers work from six to twelve, go home, dine, and rest till two, and again work till six. Shopkeepers stay in their shops from six in the morning to eight or nine in the evening except a short rest for dinner about noon. Some Patvegars or silk-twisters and Momins or hand-loom weavers work till about eleven at night. Almost all Nagar Musalmáns rest for one day each on the *Ramzán* and *Bakar Ids* and for two days the ninth and tenth of *Muharram*. Except Bohorás, almost all classes, in remembrance that the Prophet Muhammad dined in a garden after his recovery from severe sickness, keep as a half holiday and go out in parties to gardens and picnics on *A'khari chahár shambah*, the last Wednesday

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of the month of *Safar*. All classes of Musalmáns mark a death in the family by resting one day and a family marriage by resting two days.

Almost all local Deccan classes and of the richer classes the Bohorás and Memáns are steady and hardworking. The upper classes are clean and polite and generally sober and honest. Bágbáns or fruiterers, Gaundis or bricklayers, Kasábs or butchers, Pinjárás or cotton cleaners, and Takárás or masons are strong and rough; Attárs or perfumers and Rangrezes or dyers are humble; Támbatgars or coppersmiths are shrewd, vigorous, and hardworking; Kanjárs or poulterers are disorderly dirty and notedly quarrelsome; and Jhárás or dust-sifters are proverbially cunning. Bhátyárás or cooks are dirty but obedient.

Among all the Deccan classes some Bágbáns or fruiterers, Bárutgars or firework makers, Gaundis or bricklayers, Manyárs or hardware dealers, and Támbolis or betel-leaf sellers, and among others Bohorás, Memans, and Támbatgars or coppersmiths are well-to-do, can meet marriage and other special expenses, and save. Attárs or perfumers, some Sutárs or carpenters, Patvegars or silk-twisters, some Kasábs or butchers, Saikalgars or knife-grinders, Warraks or paper-makers, some Gaundis or bricklayers, and Bágbáns or fruiterers are fairly off; they are not scrimped for food, clothes, and other necessaries, but cannot meet marriage or other special charges without borrowing. Pinjárás or cotton cleaners, Kanjárs or poulterers, some Jhárás, a few Patvegars or silk-twisters, and Kaláigars or tinners are very poor, and can hardly get food and clothes sufficient for their daily wants.

Except Bágbán fruiterers, Jhára dust-sifters, Kanjár poulterers, Kasáb butchers, and Manyár bangle-sellers, who marry only among themselves, almost all Deccan classes intermarry. Though most Musalmán communities are not bound by regular rules, some of the local communities, the Bágbáns or fruiterers, the Bhistis or watermen, the Jhárás or dust-washers, the Kanjárs or poulterers, the Kasábs or butchers, the Manyárs or bracelet-sellers, the Pinjárás or cotton-teasers, the Rangrezes or dyers, and the Takárás or masons have adopted some simple rules.[1] Social disputes are settled and breaches of rules punished by a headman called *chaudhari* who decides in accordance with the opinion of the majority of the class. The punishment is either a fine of 2*s*. 6*d*. to 10*s*. (Rs. 1¼-5) or the stopping of the pipe and water that is expulsion. The Bohorás have a separate religious organization and a religious officer called *mulla* to settle disputes. The proprietors and other higher classes have no special community or headman. Their religious difficulties are solved by the *maulvi* or law-doctor and their social disputes by the arbitration of the elders without any fine or punishment. The Támbatgars settle

[1] The chief of these rules are, that when a man dies a member of each family must go to his funeral; that when a public dinner is given, unless all agree to take it, no one may take it; that at public dinners no one may leave till all are finished; that the women's public dinners should come after the men's; that no one may continue a job which one of their classmen has broken off owing to a quarrel with his employer.

disputes by calling the men of their community together when the oldest and the most respected members pass a decision. Except Bohorás and Támbatgars who spend the fines in the repair of their mosques or in giving alms to the poor almost all classes waste the fines in public dinners. Social and other rules are less carefully enforced than they used to be.

Except the Bohorás who are Ismaili Shiás of the Dáudi sect almost all Nagar Musalmáns are Sunnis of the Hanafi school. The Bohorás have a separate mosque and never pray in the regular Sunni mosque. Bohorás are careful to pray regularly during *Ramzán*. Almost all of them go to their mosque daily to pray. Another irregular sect are the Ghair Mahadis or Anti-Mahadis who hold that the Mahadi or expected Saviour has come. In Nagar the followers of this sect are chiefly servants and soldiers. They believe that Muhammad Mahadi who rose to fame in Northern India, Gujarát, and Khurásán at the end of the fifteenth century was the promised Mahadi. After his death in 1504 (910 H.), being persecuted by the Moghal emperors of Delhi, his grandson Syed Ahmad came to Ahmadnagar during the reign of Burhán Nizám Sháh (1580). He found favour with the king, and not only made him and many of his nobles his disciples but also received in marriage the daughter of the saint Sháh Sharif. Ghair Mahadis divide the country in which members of their sect live into *dairás* or circles of one of which Nagar is the centre. Though free to profess their opinions the Ghair Mahadis practise concealment and are always anxious to pass as orthodox Muslims. The chief differences between the regular Sunni and the Ghair Mahadi services are that a Ghair Mahadi does not lift his hands while he repeats the *dua* or blessing at the close of the *namáz* or prayer; he does not require an *imám* or prayer leader as all Mahadis pray together without standing behind a learned *maulvi*; and they have no *mimbar* or pulpit. Many of them live at Haidarabad and all are well-to-do. Besides Ghair Mahadis some Támbatgars and a few Náikváris, mostly living at Nagar, are Wahábis. The present number of Wahábis in Ahmadnagar is small and no converts are made. Wahábis though free to profess their opinions are afraid of the orthodox Musalmáns and practise concealment. Meman, Támbatgars, and the bulk of Nagar Musalmáns are fairly religious and go to pray daily in the mosque. A few Bágbáns or fruiterers, the Kasábs or butchers, the Pinjárás or cotton teasers, and the Takárás or masons are Musalmáns in little more than name, and seldom pray to Allah. Bakar Kasábs and Pinjárás still worship Hindu gods and have idols hid in their houses. Almost all Musalmáns attend public prayers on the *Ramzán* and *Bakar Id* festivals. Almost all the upper classes of Nagar Musalmáns are careful to give free alms to the poor. They pray in the morning and read the Kurán for an hour or two, and, on Fridays, meet together to pray in the Jáma mosque.

Except Bágbáns or fruiterers, Kanjárs or poulterers, Kasábs or butchers, Pinjárás or cotton-teasers, Takárás or masons, and Támbolis or betel-sellers, no Nagar Musalmáns let their women appear in public. Proprietors and other upper class Musalmáns

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never allow their women to go out, but the women of some Deccan Muhammadans go out at night and sometimes during the day covering the body except the face and the feet with a large white sheet. When Bohora women go out they shroud their figures in a dark cloak with gauze eye openings. Bágbán, Kanjár, Kasáb, Pinjárá, Takára, and Támbat women appear in public in the same dress they wear at home. Almost all Musalmáns employ the *kázi* to register their marriages. The *kázis*, some of whom as in Nagar, Sangamner, Nevása, and other large towns are hereditary, and hold *inám* lands but most elective are paid in cash by their employers. They are chosen by the general body of Musalmáns.

Nagar Musalmáns are never married in childhood. Some rich and well-to-do Musalmáns perform the betrothal ceremony a month or two before marriage. The marriage ceremony lasts about five days. The first three days are passed in seclusion when the bodies of the bride and bridegroom are rubbed with turmeric. At ten in the morning of the fourth day gifts of henna pass between the bride and bridegroom and of sweet scented oil in the evening of the same day. At noon on the fifth the dowry or *bari*, including ornaments, clothes, sugar, almonds, sugarcandy, cocoanuts, and betel leaf and betelnut, passes from the bridegroom to the bride, and, in the evening, the bridegroom mounted on a horse goes in a procession called *shab gasht* or *barát* to the bride's with music, lighted torches, and fireworks. On reaching the bride's the *kázi* or his deputy registers the marriage, takes his fee, and leaves. The men spend the rest of the night in listening to hired dancing girls and musicians, and the women spend it in singing in a room separate from the men. Before morning the singing stops and the guests leave. In the morning a feast is given at the bride's, and in the afternoon the bridegroom is taken to the *zanána* or women's quarters to perform a ceremony which is known as *jalva* that is face-showing. In this ceremony while singing women or *domnis* sing songs the bridegroom is led into the women's room and seated on a bed facing the bride, and a mirror is held between them. Both of them are covered with a white sheet, which, after a short time, the bride removes from her face and shows the bridegroom her face for the first time in a mirror. Before looking at her face the bridegroom draws a gold ring on the bride's finger. Their kinswomen wave a silver or copper coin round the heads of the pair, and crack their finger joints over their heads to take away their ill-luck or *baláyán lena*. The coin waved round their heads is called *bele*. The Kurán is laid between the bride and bridegroom and he reads the chapter called Peace. When the chapter is ended the bridegroom bids farewell to the bride's father and mother, lifts the bride in his arms, seats her in a carriage or litter, and takes her with pomp and music to his house. Next day a party is held at the bridegroom's in which the kinspeople of the pair throw fruit and flowers at the pair and at each other. After the marriage their relations give four Friday parties. A rich man spends £50 to £100 (Rs. 500 - 1000) on a son's marriage and £30 to £80 (Rs. 300 - 800) on a daughter's; a middle-class man £20 to £40 (Rs. 200 - 400) on a

son's and £15 to £30 (Rs. 150-300) on a daughter's; and a poor man £10 to £20 (Rs. 100-200) on a son's and £8 to £10 (Rs. 80-100) on a daughter's. Some of the lower Deccan classes keep the ceremonies called the *satvasa* in the seventh month of the first pregnancy. They also keep *chati* on the sixth day after the birth of a child on which they say Allah writes the destiny of the child. Another ceremony called *chilla* is also performed on the fortieth day after the child's birth. Up to the fortieth day the charges connected with the birth vary among the rich from £10 to £15 (Rs. 100-150), among middle class families from £3 to £6 (Rs. 30-60), and among the poor from £1 to £2 (Rs. 10-20). Musalmáns perform the *akika* or sacrifice ceremony, some as early as on the fifth or fortieth day after the birth of the child, and others as late as in the seventh year. As there is no religious restriction as to the age it is sometimes performed in the fortieth year and in some cases even after that age. For a girl one and for a boy two goats are killed, the bones being taken off the joints instead of being broken. Except the child's father and mother all relations share in the dinner. On the sacrifice a rich man spends £4 to £8 (Rs. 40-80), a middle class man £1 10*s.* to £3 (Rs. 15-30), and a poor man £1 to £2 (Rs. 10-20). When a boy or girl is four years four months and four days old, comes the *Bismilláh* or In Allah's Name that is the initiation ceremony. Guests come and one of their religious office bearers, a *kázi* or a *maulvi*, attends and the child repeats to him the confession of faith or *Bismilláh*. The parents give a dinner, if rich spending £2 to £3 (Rs. 20-30) and if poor 10*s.* to £1 (Rs. 5-10). All Musalmán boys are circumcised by the barber before they are ten years old and generally at six or seven. If the parents are well-to-do, the barber is given a suit of clothes, 5*s.* (Rs. 2½) in cash, and 2½ pounds (1¼ *shers*) of rice, ½ *sher* of molasses, and betel leaves and nuts. If the parents are poor the barber gets 2*s.* 6*d.* (Rs. 1¼) in cash, a *pheta* or headscarf, and 2½ pounds (1¼ *shers*) of rice, one pound (½ *sher*) of molasses, and betel leaves and nuts.

When a Musalmán is at the point of death a man reads the *yásin*, the chapter of the Kurán which describes death and the glorious future of the believer. All near the dying man repeat the creed and the prayer for forgiveness and salvation, and the dying man's favourite, his wife, his son, or his mother drops honey or sweet water in his mouth. After death the attendants close the mouth and eyes and cover the body with a white sheet. The *ghassal* or body-washer, a man if the dead is a man, a woman if the dead is a woman, comes, and, laying the body on a wooden platform, washes it gently and carefully with hot water among the Sunnis and with cold water among the Shiás. It is perfumed with *abir* or scented powder, *kapur* or camphor, *guláb* or rose water, and *attar* or scented oil, and covered with a white scented shroud called a *kafan*. When the friends and relations have taken the last look the body is laid on a bier or *janázah* which is covered with a white sheet, flower garlands are spread over it, and it is raised on the shoulders of four men and

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borne away amid the women's lamentations and the men's cry *Lá-il laha-illa allah,* There is no God but Allah. When they reach the graveyard they set the bier in an appointed place, and all pray that the sins of the dead may be forgiven and that he may be saved. Musálmans must pray for the dead before they bury them, either at a mosque on their way to the burial ground or in the burial ground. The present practice is to pray in the graveyard, some of which have a mosque which is used solely for holding prayers for the dead. The Musalmán grave is of two shapes *baghli* and *sadi.* The *baghli* grave is six feet long, two and a half feet wide, and four feet deep, and has a long hole in the west side to hold the body lengthwise. The body is laid with the head to the north, the feet to the south, and the face to the west. The whole is covered with planks slanting from the west edge to the bottom of the east side of the grave. The *sadi* grave has no side hole, but two feet high walls of burnt brick and mud close the east and west sides. The body is laid between the walls and is covered by laying planks across the walls. Before the body is buried, if the dead is a man, he is dressed in a *kafni* or beggar's cloak covering the whole body but the head and forearms, and made of a single sheet with a hole in the middle to pass over the head. Over the *kafni* is the *kafan* or shroud, and over the shroud is a *chádar* or white sheet. The *kafni* and *kafan* are buried with the body and the sheet or *chádar* is given to the man who has charge of the graveyard. If the dead is a woman the body is dressed in the *kafni,* shrouded in the *kafan,* and wrapped in two *chádars* instead of in one. The *kafni, kafan,* and one *chádar* are buried with the body, and the remaining *chadar* is given to the man in charge of the burial ground. When the grave is filled, the mourners scatter a little earth on the grave repeating an Arabic text meaning, We creatures of the earth give you to the earth, where we shall soon follow you. Musalmáns do not leave a lamp, flowers, or water with the dead. When the grave is filled the mourners return to the house of mourning. At the door of the deceased's house a prayer for his soul is repeated, and all go to their homes except the near relations and friends who dine with the mourning family. On the third morning the *ziárat* or feast is held at which all relations and friends meet in the house of mourning or in the nearest mosque, read some verses from the Kurán, and pray that the merit of the act may pass to the soul of the dead. They then hand flowers and sweetmeats among the guests and the guests withdraw, except a few relations and friends, who go to the grave and strew it with flowers. All Musalmáns give dinner parties on the tenth, twentieth, and fortieth days after a death. The dinner parties on the tenth and twentieth days are given only to some friends and near relations; but the fortieth-day dinner called *chálisván* or fortieth is a public dinner. Poor Deccanis keep the third and the tenth, or the fortieth only. A death costs a rich man £10 to £20 (Rs. 100 - 200), a middle class man £5 to £10 (Rs. 50-100), and a poor man £3 to £5 (Rs. 30 - 50). Proprietors and other upper class Musalmáns, as a rule, are careful to give their boys good schooling. They teach them to read the Kurán, and almost all of them teach them Urdu, Persian, Maráthi,

and English. Meman and Bohora boys learn Arabic enough to read the Kurán and are also taught Gujaráti and Urdu. Támbatgar boys learn to read the Kurán, and some Persian, Urdu, and Maráthi. Some Támbatgars have begun to teach their boys English. Except the Kanjárs or poulterers, the Pinjárás or cotton teasers, and the Takárás or masons, most of the Deccan classes teach their boys to read the Kurán, and to read and write a little Urdu and Maráthi. Almost all the Deccan classes in Nagar city and some in Sangamner, Nevása, Shevgaon, Kopargaon, Kharda, and Shrigonda give their boys some schooling. About eight Deccan boys and three Támbatgar boys are learning English in the Ahmadnagar high school. There is a Government Hindustáni girls' school, where some of the Deccan classes send their girls till they are nine or ten years old to learn Urdu and Maráthi. On the whole except the Jhárás or dust-washers, the Pinjárás or cotton teasers, and the Takárás or masons the Nagar Musalmáns are a rising class.

The thirty-five classes of the Musalmán population of Ahmadnagar may be brought under two divisions, four main classes, and thirteen minor classes who intermarry and together form one body; and eighteen small communities most of which have some peculiar or irregular customs and all of which are distinct in matters of marriage. The main body of Musalmáns, who intermarry and differ little in look customs or dress, besides the four main classes of Moghals, Patháns, Shaikhs, and Syeds include thirteen minor classes of whom two Attárs or perfumers and Daláls or brokers are traders, eight Bárutgars or firework-makers, Darjis or tailors, Goniválás or grain-sellers, Kaláigars or tinners, Nálbands or farriers, Patvegars or tassel-twisters, Rangrezes or dyers, and Warraks or paper makers are craftsmen; and three Bhistis or water-carriers, Náikváris or messengers, and Tirgars or arrow-makers are servants. Of the eighteen communities who marry only among themselves, and most of whom are marked by peculiar and irregular customs, three strangers Bohorás and Memans Gujarát and Cutch traders, and Gáokasábs or beef butchers. The remaining fifteen are chiefly of local Hindu or Deccan origin. They are, Bágbán fruiterers, Bakarkasáb mutton butchers, Bhatyára cooks, Dhobi washermen, Gaundi bricklayers, Ghair-Mahadis or Anti-Mahadis, Hajám barbers, Jhára dust-sifters, Kanjár poulterers, Momin weavers, Pinjára cotton teasers, Saikalgar knife-grinders, Sutár carpenters, Takára stonemasons, and Támboli betel-sellers.

Of the four leading Musalmán classes Moghals, Patháns, Shaikhs, and Syeds the Moghals and Patháns are small bodies and the Shaikhs and Syeds are found in large numbers throughout the district.

Moghals.

Moghals are found in small numbers in some of the larger towns. They claim descent from the Moghal conquerors of the Deccan in the early part of the seventeenth century. In appearance they do not differ from Shaikhs. The men take *mirza* before their names and the women add *bibi* or *begam* to theirs. They do not differ from Syeds and Shaikhs in dress, manners, or customs. They are either proprietors, or soldiers, constables, and servants. They marry withSyeds, Shaikhs, or Patháns. They are hardworking, thrifty,

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and sober, but most of them are in debt. Like Syeds and Shaikhs they teach their boys Maráthi, English, and Persian. Some of them have entered the revenue and police services.

Patha'ns are found all over the district. They claim descent from the Afghán mercenaries and military leaders who conquered or took service in the Deccan. They are generally tall, well made, and dark or olive-skinned. The men add *khán* to their names and the women *bibi*. They are husbandmen, soldiers, constables, and servants. Though hardworking and thrifty their fondness for pleasure and good living keeps most of them in debt. Their manners and customs do not differ from those of Shaikhs and other leading classes and they generally give and take daughters from Shaikhs and other regular classes.

Shaikhs.

Shaikhs claim descent from the three leading Kuraish families, the Siddikis who claim descent from Abu Bakar Siddik, the Fárukis from Umar-al-Fáruk, and the Abbásis from Abbas one of the Prophet's nine uncles. The bulk of the Shaikhs are chiefly if not entirely the representatives of local Hindu converts. The men take Shaikh or Muhammad before their names, and the women add *bibi* to theirs. They do not differ in their look dress or manners from Syeds and like them are neat and clean. They are hardworking, thrifty, and sober. They are proprietors, Government servants, or traders, and are generally well-to-do. They marry either with Shaikhs or with Syeds. Many of them are careful to give their boys a good schooling, and a considerable number have gained appointments as clerks and in the police.

Syeds.

Syeds, or Elders, claim descent from Fatima the daughter and Ali the son-in-law of the Prophet Muhammad. They are said to have settled as mercenaries and religious teachers chiefly during the time of the Ahmadnagar kings (1490-1636). The men take *mir* or *syed* before or *sháh* after their names, and the women add *bibi* to theirs. They are generally tall, strong, well made, and fair. Both men and women are neat and clean in their habits, but as a rule they are fond of pleasure and indolent. Syeds are either land proprietors or Government servants. They marry either among themselves or with Shaikhs. They are careful to send their boys to school, and many have risen to high revenue and police appointments.

The thirteen classes who form part of the main or regular Musalmán community are:

Attárs.

Atta'rs, or Perfumers, are found in small numbers in Ahmadnagar city and in some of the larger towns. They are either tall or of middle height thin and fair. The men shave the head, wear the beard full, and dress in a turban, a shirt, a coat, and tight trousers. The women are like the men in appearance and dress in a robe and bodice. They are neat, clean, and tidy in their habits, and some of them are well-to-do. They have fixed shops where they sell flowers, jessamin oil, *abir* powder, frankincense sticks, and *masála* a mixture of aloewood, sandalwood, and dried rose leaves. They marry generally among themselves but also give their daughters to Shaikhs and Syeds. In social matters they form a separate community under an elective headman, and settle social disputes according

to the votes of the majority of the members of the community and with the consent of the headman. They do not differ from the main classes of Musalmáns in manners or customs, and are said to be religious and careful to say their prayers. They teach their children a little Hindustáni and Maráthi. None of them take to new pursuits.

Ba'rutgars, or Firework-makers, are found in small numbers in all the larger towns of the district. They are either tall or of middle height thin and dark or olive-skinned. The men shave the head, wear the beard full, and dress in a turban, a shirt, a waistcoat, and a pair of tight trousers. The women are thin and of middle height with good features and fair skins. They dress in a robe and bodice. Both men and women are neat and clean in their habits. Firework makers were formerly highly esteemed but their craft has greatly declined. Though hardworking and thrifty, few are well-to-do or able to save. They do not form a separate community nor differ in manners and customs from the main classes of Musalmáns with whom they marry. They are Sunnis of the Hanafi school but few of them are religious or careful to say their prayers. They teach their boys Maráthi and Urdu, and besides as firework makers many earn their living as servants and constables. Bárutgars.

Bhistis, or Water-carriers, are found in small numbers in all district towns and large villages. They are a branch of Shaikhs from whom they do not differ except in being rather dirtier and more untidy than the bulk of Shaikhs. They are servants to Europeans and upper class Musalmáns and Pársis bringing water in leather bags on bullock-back. When employed by European masters who require their undivided services, they are paid 16*s.* to £1 (Rs. 8-10) a month, and when they serve four or five native families they get about 2*s.* (Re. 1) a month from each. They give their daughters to any of the regular classes of Musalmáns and do not differ from the main classes of Musalmáns in manners or customs. They do not send their boys to school or take to other pursuits. Bhistis.

Dala'ls, or Brokers, are found in small numbers in Ahmadnagar city. They were originally *sipáhis* or soldiers from the Nizám's country. They dress in regular Musalmán fashion. The men wear the *sipáhiyáni* or military twisted turban, and some of their old women dress in the Marátha robe and bodice. Some are quiet, sober, thrifty, clean and well-to-do; others are badly off smoking hemp and eating opium. They never act as brokers except in horse sales. They are given a five per cent brokerage on the price of the horse by the seller when they are engaged by the seller or by the buyer when they are engaged by the buyer, and in some cases by both. They are Hanafi Sunnis but seldom say their prayers. They are a very small body and have no class organization. They marry either among themselves or with any of the regular Musalmán classes. They teach their children a little Hindustáni and Maráthi. None take to new pursuits. Daláls.

Darjis, or Tailors, are found in small numbers and are a branch of Shaikhs. Except that they make their living as tailors, they differ in no way from other Shaikhs. Darjis.

Goniw'ala's, or Grain Sellers, who like Darjis, do not differ in any way from Shaikhs, are found only in Ahmadnagar from which they carry grain on bullock-back over the whole district. On the whole they are well off.

Kaláigars.

Kala'igars, or Tin-smiths, who are found in large numbers in Ahmadnagar and in other large towns, are said to represent Hindus of the same class converted by Aurangzeb (1658-1707). They call themselves Shaikhs, and neither men nor women differ from Shaikhs in look, dress, or manners. They tin copper and brass vessels at 10*s.* (Rs. 5) the hundred vessels. Their services are always in demand. They have a well managed union with an elective headman or *chaudhari*, who, with the consent of the majority of the members, fines any one who breaks their caste rules. They keep no Hindu customs and do not differ from regular Musalmáns with whom they intermarry. They are Hanafi Sunnis in religion and many of them are religious and careful to say their prayers. They teach their boys to read the Kurán and Maráthi. They take to no new pursuits.

Náikváris.

Na'ikva'ris, or Messengers, are found in large numbers over the whole district. Apparently to account for the *náik* in their names, their own story represents Marátha Kunbis converted to Islám by Haidar Naik of Maisur (1764-1782). They speak Hindustáni with a mixture of Maráthi. Both men and women dress in the regular Marátha fashion. They are like Maráthás in features, strong muscular and dark or sallow-skinned. The men wear Marátha shoes and *kardorás* or silk waiststrings. They are quiet hard-working and sober, and some of them are well-to-do. They are husbandmen, constables, and watchmen. Some have a fair knowledge of English and have become Hindustáni Munshis. They are Sunnis except a few who are Wáhábis. Most of them still follow some Hindu customs, keeping *Holi* in March-April and *Diváli* in October-November. In Ahmadnagar city they are too few to form a separate community, but in Sangamner and other towns and villages they have a separate council of their elders who punish breaches of caste rules with fines which generally take the form of caste dinners. Of late some have begun to send their boys to school and some have got posts as teachers and clerks.

Nálbands.

Na'lbands, or Farriers, are found in considerable numbers in almost all large towns and villages. According to their own account they have come from the Nizám's country. They do not differ from Kaláigars in look, dress, manners, or customs. They are hardworking, thrifty, and sober. They shoe horses and bullocks, and are well-to-do and able to save. Like Kaláigars or tinners they marry with any other regular classes of Musalmáns. They do not send their boys to school or take to new pursuits.

Patvegars.

Patvegars, or Tassel-twisters, who are a small class, like Kaláigars and others do not differ from Shaikhs in look, dress, manners, or customs. They sell silk tassels, silk waistcords, false hair, and fly flaps, and set gold necklaces and other women's ornaments in silk. They earn 1*s.* to 2*s.* (Re. ½-1) a day, and are hardworking, thrifty, and sober. They marry with any of the regular Musalmán classes. They do not send their boys to school or take to new pursuits.

Rangrezes, or Dyers, found in small numbers like the Patvegars call themselves Shaikhs, and do not differ from Shaikhs in look dress and manners. They dye turbans, headscarves, and silk. Their work is constant. They are paid 2*s.* to 4*s.* (Rs. 1-2) for dyeing a turban, 1*s.* to 1*s.* 6*d.* (8-12 *as.*) for dyeing a headscarf, and 3*s.* (Rs. 1½) for dyeing five pounds weight of silk. They dye crimson, red, yellow, blue, and black. They are hardworking thrifty and sober, and are well-to-do and able to save. They marry with any regular Musalmáns. They give their boys no schooling and take to no new pursuits. Rangrezes.

Tirgars, or Arrow-makers, who do not differ in any respect from Shaikhs, are found in a very small number only at Ahmadnagar. They got their name from their old trade of making bows and arrows for native troops. They have lost their trade as there is no demand for their bows and arrows, and work as servants. The present *chobdárs* or staff-bearers of the Ahmadnagar district judge's court are Tirgars. Tirgars.

Warraks, or Paper-makers, are found in small numbers. Like many other classes they are a branch of Shaikhs and do not differ from them in look or dress. They used to make paper but their craft has been ruined by the competition of cheap European goods, and most of them are now servants and messengers. They marry with any of the regular classes and do not differ from them in manners and customs. They give their boys no schooling and are very poor. Warraks.

The eighteen distinct and irregular communities are :

Ba'gba'ns, or Fruiterers, are found in considerable numbers throughout the district. They are said to have come from different parts of the Deccan and to have been converted by Aurangzeb.[1] They are tall or of middle height, well made, and dark or olive-skinned. The men shave the head, wear the beard full, and dress in a large carelessly wound Marátha turban, a tight jacket and a shirt, a pair of tight trousers or a waistcloth. The women are like the men and wear the Marátha robe and bodice. Both men and women are neat and clean in their habits. The Bágbáns sell fruit and pot herbs, pomegranates, plantains, guavas, oranges, figs, potatoes, brinjals, cabbages, and peas. They are hardworking and thrifty, and are generally well-to-do and able to save. They form a separate community and marry only among themselves. They have strong Hindu leanings, eschew beef, and keep Hindu festivals. Though Sunnis of the Hanafi school in name they seldom pray or keep Musalmán customs. They respect and obey the *kázi* and employ him to register their marriages. They take to no new pursuits. Bágbáns.

Bakarkasa'bs, or Mutton Butchers, are found all over the district. They are said to represent Lád converts made by the emperor Bakarkasábs.

[1] In Ahmadnagar, as in other parts of the Deccan, all classes of Hindu origin trace their conversion either to Aurangzeb (1670-1707) or to Haidar of Maisur (1663-1681). It is probable that all stories of conversion centre in these two men because they were the greatest and most zealous Musalmán rulers of modern times. There seems little reason to doubt that considerable bodies of Hindus turned to Islám under the Bahmani (1347-1490) and the Ahmadnagar kings (1490-1599).

Chapter III. Population. Musalmáns. Bakarkasábs.

Aurangzeb. They have come from different parts of the Deccan. Like other Deccan Musalmáns they are either tall or of middle height and dark or olive-skinned. The men shave the head and wear a short or full beard, and dress in a large Marátha turban or head-scarf, a tight jacket, a shirt, and a pair of tight trousers or a waist-cloth. The women are like the men and dress in a Hindu robe and bodice. Both men and women are rather dirty and untidy. They have fixed shops where they kill sheep and goats, and are hard-working thrifty and sober, some of them being well-to-do and able to save. They form a separate community and marry only among themselves. They have strong Hindu leanings, eschew beef, and consider the touch of a beef butcher impure. They keep Hindu festivals and worship Hindu gods. Though Sunnis of the Hanafi school in name few are religious or careful to say their prayers. They respect the regular *kázi* and employ him to register their marriages. They do not send their boys to school or take to new pursuits.

Bhatyárás.

Bhatya'ra's, or Cooks, are found in small numbers in Ahmadnagar city. They are said to have come from Delhi about a hundred years ago; and to have married with low class Deccan Musalmáns from whom they do not now differ in look, dress, or manners. They are employed to cook public dinners, and also keep shops where they sell cooked meat and country handmade bread. Some of them have bakeries and prepare English loaves and biscuits. They are hardworking and thrifty, and some are well-to-do and able to save. They have no separate union, but marry either among themselves or take wives from other low class Musalmán families. They respect and obey the regular *kázi,* and employ him to register their marriages. They give their boys no schooling and take to no new pursuits.

Bohorás.

Bohora's, probably from the Gujaráti *vohoravu* to trade also known as Dáudis from a pontiff of that name, are found in small numbers chiefly at Ahmadnagar. They are said to have settled in the district soon after the beginning of British rule. Their home tongue is Gujaráti, and with others they speak Hindustáni and Maráthi. They are generally active and well made, but are wanting in strength and robustness. Their features are regular and clear cut, the skin olive, and the expression gentle and shrewd. The men as a rule shave the head and wear the beard long and thin. The women are like the men delicate, fair, and regular featured. Both men and women are neat and clean in their habits. They deal in English piecegoods, Chinaware, and iron oil and water buckets. They are hardworking, thrifty, sober, and generally well-to-do and able to save. They form a well organized body and have a strong class feeling. They show much respect to their chief Mulláh Sáheb whose head-quarters are at Surat. They are regular in paying his dues, and conform to all the rules of their religion. They marry among themselves only, and, though they do not associate with other Musalmáns, they differ little from them in manners and customs. They teach their children Gujaráti, but none take to new pursuits.

Ga'okasa'bs, or Beef Butchers, are found in small numbers in the city of Ahmadnagar. They are said to be descended from Abyssinian slaves in the service of Haidar Ali of Maisur, who came to Ahmadnagar with General Wellesley's army in 1803 and settled in the cantonments. They are tall, strong, well made, and dark. The men either shave the head or keep the hair; they wear the beard full, and dress in a headscarf, a jacket, a shirt, and a pair of tight trousers. The women are like the men in appearance, and dress in a Hindu robe and bodice. Both men and women are dirty and untidy in their habits, and are proverbially dishonest and quarrelsome. They kill cows and buffaloes, and have shops. The cow-beef is used by Christians and Musalmáns, and the buffalo beef by Musalmáns, Mhárs, and Mángs. They are hardworking but much given to drink and are seldom well-to-do. They marry among themselves only and form a distinct class under a *chaudhari* or headman chosen from the most respected members, who, with the consent of the majority of the members, has power to fine any one disobeying his orders. Though Sunnis of the Hanafi school in name, few are religious or careful to say their prayers. Their manners and customs do not differ from those of regular Musalmáns, and like them they obey and respect the regular *kázi* and employ him to register their marriages. They give their boys no schooling and take to no new pursuits.

Gaundis.

Gaundis, or Bricklayers, are found in small numbers all over the district. They are said to have come from Bijápur in the sixteenth century. Like other Deccan Musalmáns they are either tall or of middle height and dark or olive-skinned. The men shave the head, wear the beard full, and dress in a large Marátha turban, a coat, a waistcoat, a shirt, and a pair of tight trousers. The women dress in the Hindu robe and bodice. Bricklayers are hardworking and thrifty and some of them are well-to-do and able to save. Most work as day labourers earning 1*s.* to 2*s.* (Re. ½-1), and some take building contracts. They form a separate community marrying only among themselves. They are Sunnis of the Hanafi school, and of late years have become very religious, building mosques, and praying regularly. They send their boys to school and some have risen to be clerks and hospital assistants.

Ghair Mahadis.

Ghair Mahadis, or Anti-Mahadis, are found in Nagar and Aurangabad and a few in Sholápur. In Ahmadnagar they used to form a separate union and lived in a small walled place called *daira* or circle two miles east of Nagar city. This *daira* is called after Syed Ahmad otherwise called Sháh Sharif. Máloji the grandfather of Shiváji prayed for a child at Sháh Sharif's tomb and when he got children, he named his first son Sháháji and his second Sharifji in honour of his patron saint Sháh Sharif, and built a reservoir near the tomb which still remains. A yearly fair or *urus* is held in honour of the saint and is attended by 300 to 400 Musalmáns and Hindus. Besides the Ahmadnagar *Daira* Ghair-Mahadis have a *daira* at Chichodi about fifteen miles south-east of Ahmadnagar. They are sober thrifty and fairly off, except some who smoke hemp and drink liquor. Some have hereditary lands which they say were originally granted by Burhán Nizám Sháh (1508-1553). They are foot and mounted

Chapter III. Population. Musalmáns.

constables and messengers. In social matters they have a distinct organization under a headman named *murshid* or instructor who registers marriages, and punishes breaches of class rules by making the offender beg pardon in public by repeating the words *Toba istighfár*, that is Sorrow and pardon. They teach their children a little Hindustáni and Maráthi. None have risen to any high post in Government service. Their peculiar religous beliefs have already been noticed.

Hajáms.

Haja'ms, or Barbers, are found in small numbers in the city of Ahmadnagar. They are fresh settlers from the North-West Provinces. The men are thin, tall, and olive-skinned. They keep the hair and wear full beards. They dress in a skullcap or a headscarf, a coat, a shirt, and a pair of tight trousers. The women dress in a headscarf, a shirt, and a pair of tight trousers. Both men and women are neat and clean in their habits. The barbers shave Musalmáns and circumcise their boys, and are paid 3*d.* (2 *as.*) for shaving a man's head and 2*s.* 6*d.* (Rs. 1¼) for a circumcision. They are hardworking and sober, but are poor and have to borrow to meet special charges. They form a separate community and marry among themselves only. Their manners and customs do not differ from those of other Musalmáns. They are Sunnis of the Hanafi school and are seldom religious or careful to say their prayers. They give their boys no schooling and take to no new pursuits.

Jhárás.

Jha'ra's, or Dust-sifters, are found in small numbers all over the district. They are descended from Hindu converts and are said to have come from different parts of the Deccan. They buy the sweepings and ashes of goldsmith's shops and furnaces and sift out particles of gold and silver. They also sift the ashes of dead Hindus for melted ornaments, diving and bringing up the mud when the ashes are thrown into water. They are hardworking and thrifty but live from hand to mouth as the returns from the dust sifting are small. They form a separate community and marry only among themselves. They have no special customs. They are Sunnis of the Hanafi school in name, but are seldom religious or careful to say their prayers. They respect and obey the regular *kázi* and employ him to register their marriages. They never send their boys to school. Besides as dust-sifters some earn their living as servants and messengers.

Kanjárs.

Kanja'rs, or Poulterers, are found in Bhingár about two miles north-east of Nagar, and in Sangamner and other large towns. They are said to represent local converts from the tribe of Hindu Párdhis or bird-catchers. They now make their living by selling hens and eggs. They are black or sallow-skinned with high cheek bones, thick lips, and flat or high noses. The men dress in a small twisted loosely wound turban, a shirt, and a waistcloth; and the women in the Marátha robe and bodice. They speak Hindustáni with a mixture of Maráthi. They are rude strong and dirty, and almost all of them smoke hemp and drink liquor. All are poor living on the sale of their hens and eggs. Some of them wander from village to village making and selling hemp ropes and begging. Their women are proverbially quarrelsome. They are Musalmáns in little more

than in name and never say their prayers. They form a separate community with a headman of their own, who punishes breaches of rules by stopping the pipe and water, or by a fine. They spend the amount of the fines in public drinking and eating. They marry among themselves only and hold a low social position. They give their children no schooling and take no new pursuits.

Manyárs.

Manyárs, or Bangle-sellers, are found in small numbers over the whole of the district. They are said to be partly incomers from Aurangabad and partly to represent local converts from the Kásár caste. The men dress like the common Deccan Musalmáns and the women wear the Marátha robe and bodice. They are hardworking sober and honest. Some of them are poor but as a class they are thrifty and well-to-do. The poorer of them hawk glass bangles and put them on women's wrists. The better-off bring big boxes of glass bangles from Bombay and sell them to the bangle hawkers. The women help in selling the bangles and appear in public. A few travel from village to village selling bangles to Kunbi and other village women. They are Hanafi Sunnis but are not careful to say their prayers. They form a separate community with an elective headman who has power to punish breaches of caste rules by fining the offender or turning him out. The fines go to meet the wants of the poor or the expenses of the nearest mosque. They marry among themselves only. They teach their boys a little Hindustáni, and as a class are fairly prosperous.

Memans.

Memans, properly Momins or Believers, are found in small numbers in Nagar city. They have come to Ahmadnagar from Bombay within the last sixty years. They are converted Cutchis and Lohánas of Cutch and Káthiáwár. They speak Cutchi at home and Hindustáni abroad. They are tall, strong, robust, and fair. As a rule the men shave the head, wear the beard full, and dress in a silk or silver-bordered headscarf, a long Arab coat, a shirt, and a pair of loose trousers rather tight at the ankles. Their women are like the men and dress in a long shirt or *aba* almost reaching the ankles, a headscarf, and a pair of tight trousers. Both men and women are neat and clean in their habits. Memans are general merchants chiefly dealing in English articles, piecegoods, furniture, and glassware. They are honest, hardworking, thrifty, and rich. They marry only among themselvs, or bring wives from Bombay or Cutch. In religion they do not form a separate community and have no special customs. They are Sunnis of the Hanafi school, and are religious and careful to say their prayers. They obey and respect the *kázi* and employ him to register their marriages. They teach their boys to read the Kurán and Gujaráti, but no English. They follow no calling but trade. They are a rising class.

Momins.

Momins, or Hand-loom Weavers, are found in small numbers in Ahmadnagar, Nevása, and Sangamner. Some have come from Northern India and others from Haidarabad and Aurangabad. The men of the North India Momins wear the *táj* or Hindustán scull-cap and loose trousers, and those of Deccan Momins wear a turban and either tight trousers or a waistcloth. Deccan Momin women dress in the Marátha robe and bodice, and North India

Chapter III. Population. MUSALMÁNS. *Momins.*

women in headscarves, shirts falling to the knee, and loose trousers a little tight at the ankles. They are quiet and sober but not well off. They work Hindu weaver's looms on daily or monthly wages averaging 1*s.* to 2*s.* (Re.½-1) a day. They are Hanafi Sunnis and are fairly religious. They form a separate social community but marry with other Musalmáns. They teach their children to read the Kurán and a little Hindustáni. On the whole they are a rising class.

Pinjárás.

Pinja'ra's, or Cotton Cleaners, are found all over the district in small numbers. They are said to represent Hindu converts. In look and dress they do not differ from other Deccan Musalmáns. They are cotton cleaners by craft and are hardworking and thrifty, but as their work is not constant they are generally poor and live from hand to mouth. They move about the streets in search of work and clean cotton for pillows and quilts. They marry only among themselves, and form a separate class. They respect and obey the *kázi* and employ him to register their marriages. They do not send their boys to school, and, besides as cotton cleaners, many are found as servants and messengers.

Saikalgars.

Saikalgars, or Armourers, are found in small numbers all over the district. They are said to represent Ghisádi Hindus converted by Aurangzeb. They are like other Deccan classes in look and in dress. They clean swords, knives, scissors, and other tools. Though hardworking, few of them are well-to-do, as with the disuse of arms most of their earnings have ceased. Many of them have taken to service. They marry among themselves only, but have no separate union. They respect and obey the regular *kázi* and employ him to register their marriages. They give their boys no schooling, and none have risen to any high position.

Sutárs.

Suta'rs, or Carpenters, are found in small numbers in some of the larger towns. They are said to represent Hindu converts and to have come from different parts of the Deccan. They look and dress like other Deccan Musalmáns. They are carpenters by craft, are hardworking thrifty and sober and some are well-to-do. They form a separate community and marry among themselves only. They are Sunnis of the Hanafi school but are seldom religious or careful to say their prayers. They respect and obey the *kázi* and employ him to register their marriages. Their manners and customs do not differ from those of the regular Musalmáns. They give their boys no schooling and take to no new pursuits.

Takárás.

Taka'ra's, or Stone Masons and Quarrymen, who are found in considerable numbers all over the district. They are said to represent Sholápur Dhondphodás. In look and dress they do not differ from other Deccan Musalmáns. They are stone masons and quarrymen, are hardworking skilful and thrifty, and some are well-to-do and able to save. The poor among them go about the streets roughening grind-mills or work as labourers; the well-to-do take contracts to supply stones or work as masons. They have a union which settles social disputes at caste meetings under a headman chosen from among the rich and respectable members. They marry among themselves only, and their manners and customs do not differ from those of other Musalmáns. They respect and obey the *kázi*

and employ him to register their marriages. They give their boys no schooling and take to no new pursuits.

MUSALMÁNS. *Támbolis.*

Ta'mbolis, or Betel-leaf Sellers, are found in considerable numbers all over the district. They are said to represent mixed Hindus converted by Aurangzeb, and are said to have come from different parts of the Deccan. They are either tall or of middle height and are dark or olive-skinned. The men shave the head, wear the beard full, and dress in a large Marátha turban, a coat, a jacket, and a pair of tight trousers or a waistcloth. The women are delicate and fair, and wear the Hindu robe and bodice. Both men and women are neat and clean in their habits. They have fixed shops where they sell betel leaves betelnuts and tobacco. They are hardworking thrifty and well-to-do. They form a separate community and marry only among themselves. They are Sunnis of the Hanafi school in name, but few are religious or careful to say their prayers. They do not send their boys to school or take to new pursuits.

CHRISTIANS.

Christians[1] are returned as numbering 4821 and as found in small numbers all over the district. They are Hindu and Musalmán converts to Christianity. They belong to the American Maráthi Mission and the Mission of the English Church Society for Propagating the Gospel. The Ahmadnagar branch of the American Maráthi Mission, the first Protestant Christian mission in the district, was opened in 1831. Among the laymen who aided the establishment of the Ahmadnagar branch, the chief was Dr. Graham then in medical charge of the Ahmadnagar military hospital, who procured for the mission the free use of the mansion known as Tewri Bágh. Shortly afterwards, with the munificent aid of Sir John Malcolm and other European gentlemen, under Dr. Graham's care, the mission opened a charitable dispensary called the Poor Asylum. To give shelter to lepers and blind and deaf beggars quarters were raised sloping from the city wall; and every Sunday provisions were distributed among the infirm who lived there. The first convert was a lame Mhár named Kondu, who was baptised in 1832. The number of converts gradually increased, and on the 6th of March 1832, the station was organised as an independent church. According to their capabilities the converts were trained for and provided with employment. Bráhman and other high class converts who could read and write, were employed as Catechists or Biblemen. Mhár *gurus* or teachers, who had some knowledge of Maráthi and were accustomed to speak on religious subjects, were employed as preachers among Mhárs and Mángs. Illiterate Mhárs and Mángs were employed as domestic servants in the houses of missionaries. From the first the mission opened boys' and girls' boarding schools for Hindu and Christian children. Besides the boarding schools the mission opened several schools in the district for high class Hindus; but as the number of converts

[1] From materials supplied by the Rev. L. Bissell, D.D., of the American Maráthi Mission and the Rev. J. Taylor of the Society for Propagating the Gospel.

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increased, these schools were closed, and, in their place, new schools under convert teachers were opened for Christian children, generally in Mhár quarters. The boys' boarding school was afterwards turned into a school for training catechists and teachers for the mission district schools. In 1866 the school was closed and the boys were sent to the Christian Vernacular Society's normal school which was opened in the same year. At present (1883) Ahmadnagar has two American mission churches, one under a European missionary and the other under a native pastor. Besides these two churches every large Christian settlement has its church under a native pastor. Since 1864 the churches have been bound into an union. Each church sends two delegates to the union, from among whom, the president, the vice-president, the secretary, and the treasurer of the union are chosen by the majority of votes. The union meets once a year in October at Ahmadnagar. It suggests what is for the good of the churches, settles points of doctrine, and gives advice and aid to the churches. It also examines the students of the Theological Seminary and has power to give or to withhold the licenses of preachers and pastors. It can drive a church out of the union for holding unscriptural views.

The Ahmadnagar Mission of the Church of England Society for Propagating the Gospel was started in 1873, on the suggestion of the Reverend W. Boswell, the chaplain of the station, who for some time had attached to himself two families of native converts. In the same year the Reverend T. Williams came as a missionary, and within two years his zeal and energy were rewarded by the baptism of about 200 converts. Mr. Williams was succeeded by the Reverend W. S. Barker under whom, by 1877, the number of converts rose to 404. After an interval of nine months Mr. Barker was succeeded by the Reverend J. Taylor, who before January 1879, by the help of a European layman and two native clergymen, baptised 1900 converts, and opened new schools, the chief of which were a boarding school for girls and a training school for boys and lads. In January 1879 the Reverend T. Williams returned and remained till June 1882, during which time 1500 more people were baptised. Since June 1882 the mission has been under the charge of the Reverend J. Taylor. At present (1883) the adherents of the mission number about 3500 scattered over 150 villages which are visited by the Reverend J. Taylor and other missionaries aided by a native staff of two catechists, four sub-catechists, eight preachers, and forty-three schoolmasters. The mission has forty schools, each with ten to fifteen boys and a few girls.

The followers of the American Maráthi Mission are found all over the district except in the south-west. Every village has one or more resident families. Except a few Bráhmans, Prabhus, Kunbis, Vanjáris, and Musalmáns most of them were Mhárs and Mángs. They speak Maráthi both at home and abroad. Most of the converts have kept their names and surnames; but in naming their children they generally prefer Christian to Hindu names. Persons bearing the same surname intermarry; but close relationship

is a bar to marriage. They live in one-storeyed houses with either flat or tiled roofs and mud walls. They form one community eating together and intermarrying. But Bráhman and other high class converts are averse from marrying with families who originally were Mhárs and Mángs. Their daily food is Indian millet, pulse, and vegetable curries. They eat the usual kinds of flesh including beef and drink liquor; but most of them have signed temperance bonds. Their dress varies according to their means. The men wear the waistcloth, trousers or loincloth, the shouldercloth, the waistcoat or *bandi*, and the headscarf with country or European shoes. The women dress in a full Marátha robe without passing the skirt back between the feet, and a bodice with short sleeves and a back with country or European shoes. Some of them are native pastors, some preachers, some catechists, some mission schoolmasters, some domestic servants, some village watchmen and messengers, and some labourers. Within the last few years many Christians have taken to husbandry and some are doing well. They earn enough for their living, and, as a class, are free from debt, being helped by the mission in time of need. They rank with Musalmáns and are touched by high class Hindus and Musalmáns. The Mhárs and Mángs, though much looked down on, are allowed to draw water from public wells, a privilege which is refused to Hindu Mhárs and Mángs. A poor family of five spend 6*s.* to 8*s.* (Rs. 3-4), and a well-to-do family £1 to £1 4*s.* (Rs. 10-12) a month on food and dress. They pray twice a day secretly. In this prayer those who can read the Bible, read it and meditate on the portions read. Family men have family prayers at least once a day, when, if one of the family can read, a passage from the Bible is read and a hymn sung. The whole community has to attend church on Sunday, and to keep Sunday as a Sabbath or day of rest. At the Sunday meeting they pray and sing with the pastor who preaches on a text from the Bible. Besides the Sunday services they hold prayer meetings on some week day when they pray together and exhort and encourage each other. On the first Monday of each month a meeting is held to hear missionary news and pray for the spread of the Gospel. Money is gathered at all meetings, and, according to the majority of votes, is spent on some Christian work. Once a year all go to Ahmadnagar to attend the yearly meeting held to commemorate the beginning of the mission. Except those who have near relations and friends, all lodge in a rest-house built for their use. On this occasion a *kirtan* or story-telling is generally held. Except that its hero is Christ, the Christian *kirtan* or story-telling does not differ from a Hindu *kirtan*. They do not observe any ceremonies except baptism, marriage, death, and the Lord's Supper. When a Hindu or Musalmán wishes to become a Christian he is first taught Christian doctrines and conduct and is then baptised. In marriage the bride and bridegroom go in separate parties to the church where they are married by the pastor according to the ritual of the Protestant Church, and the community is feasted. Soon after death the body is washed with water, dressed decently, laid in a coffin, and buried in the grave-yard. Before the body is buried the minister who attends reads the

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burial service. The followers of the mission are bound by a strong feeling of fellowship. When one is known to behave badly his neighbours report him to the pastor. The pastor admonishes and warns the offender. If he continues to behave badly, he is called to the mission house and examined, and if he shows no signs of repentance, he is put out of the mission. Adultery, habitual drunkenness, idol-worship, and the observance of caste rules are considered grievous offences. Most send their children to school and show signs of improving. Nearly half of the community can read and write.

The converts of the Mission of the Society for Propagating the Gospel are found in Kopargaon, Nagar, Nevása, Ráhuri, Sangamner, and Shevgaon. They do not differ much in speech, food, or dress from the converts of the American Maráthi Mission. Except a few Bráhmans and Kunbis most of them are Mhárs and Mángs. All eat and drink together, but Bráhman converts are averse from marriage with low caste families, and Mhárs from marrying with Mángs. They are sober hardworking and thrifty. The high class converts are mission servants as pastors or preachers and a few are clerks. Most of the low class converts, especially the Mhárs and Mángs, keep to their old means of livelihood as village servants, a position which is at all times precarious and dependent on the goodwill of Kunbi and other landholders. Some of the converts have taken to farming, cattle-dealing, stone-cutting, and house-building. They earn enough for their living and avoid borrowing in times of sickness or scarcity. A family of five spend about 14*s.* (Rs. 7) a month on food and dress, a house costs £5 to £15 (Rs. 50-150) to build, a birth 2*s.* to £1 (Rs. 1-10), a marriage £5 to £15 (Rs. 50-150), and a death 10*s.* to £1 10*s.* (Rs. 5-15). Intermarriages between converts of different castes have not been common, nor do the mission authorities encourage respectable converts to marry their social inferiors. Marriages, especially among Mhárs and Mángs, according to Hindu rites, when either party is under age, or Hindu, are common, and efforts to hinder such irregularities have not been so successful as missionaries wish. The Christian festivals of Sunday, Christmas, Easter, and other days are gradually taking the place of Hindu holidays, but Sunday markets and the disregard of Sunday by the Hindus with whom the converts are closely linked and on whom they depend, make the converts' strict observance of Sunday extremely difficult. At a birth in a well-to-do family if the babe is a boy 4*s.* (Rs. 2) are given to the midwife and if it is a girl 2*s.* 6*d.* (Rs. 1¼) are given. Besides the cash the midwife receives two to four pounds of wheat, one pound of dry cocoa-kernel, two pounds of dry dates, and the robe worn by the woman at the time of her delivery. In poor families 1*s.* (8 *as.*) is given for a boy and 9*d.* (6 *as.*) for a girl with Indian or spiked millet instead of wheat. Few keep the sixth day and twelfth day birth ceremonies. The well-to-do make a small feast at baptism. Marriage proposals come from the boy's parents. At a betrothal, the boy's father makes a present of a robe to the girl at her house, to which he goes with his friends, and her father gives a feast. Dowries are not required though presents of turbans, waistcloths,

CHRISTIANS.

coats, and shoes have to be given by the girl's father to the bride-groom with corresponding presents to his mother, brothers, and sisters. Rather it is the custom to take from £1 to £5 (Rs. 10 - 50) for the girl's ornaments. In poor families £1 to £3 (Rs. 10 - 30) are taken from the boy's father to give a feast at the girl's house. Their marriages are attended by native music. The boy and girl are often rubbed with turmeric and their brows adorned with tinsel marriage coronets. They do not hold any ceremony when a girl comes of age. At death the more advanced converts do not give a feast, but put a bit of sugarcandy or a little water into the mouth of the dead as a token of respect. They wash the dead body and dress it in white. If the family is poor the dead body is borne on a country bier instead of in a coffin. If there is no Christian grave-yard, the body is buried in the Hindu burial ground. They are not so anxious to teach their girls as the Missionaries wish them to be, but on the whole are anxious to better their condition. The education given, in addition to Christian teaching, is according to the Government standards in English and Maráthi, and the intelligence and progress shown give promise that the Christians, even of low class origin, will ere long be able to take their place side by side with high caste Hindus.

Roman Catholics are found in very small numbers especially at Ahmadnagar. Some of them are local converts and others are emigrants from Goa. The local converts most of whom were drawn by the Jesuit missionaries from the Mission of the Society for Propagating Gospel, follow the ritual of the Catholic Church, but in customs and other important particulars do not differ from the converts of the Mission of the Society for Propagating the Gospel. The Goanese have come into the district in search of employment and are mostly domestic servants of Europeans. They do not differ in any respect from their Goa brethren.

PÁRSIS.

Pa'rsis are returned as numbering 179 and as found chiefly at Ahmadnagar. They are emigrants from Bombay and Surat. Their home speech is Gujaráti. Out of doors they speak Maráthi and English. As shopkeepers, merchants, contractors, and liquor sellers they are well-to-do and prosperous. They have priests of their own. They have three Towers of Silence one of them in use, and a Fire Temple.

MOVEMENTS.

The population is almost stationary; few leave and few settle in the district. Most Deccan Bráhmans would starve at home rather than seek employment in distant places and hence are called *dhámgás* or stay-at-homes. A few English-taught youths have left the district for service in the Berárs and the Nizám's country, and the neighbouring districts of Poona, Násik, Khándesh, and Bombay. As a rule a youth starts by himself and if he prospers returns to fetch his wife and children. The rest of his household remain in the district and the family constantly returns to perform the marriages of their children and to see their friends and kinsmen. They settle in the district after they retire from service, as their feeling for home is strong. Most local men of capital are content with what employment their money may find at home.

Chapter III. Population. MOVEMENTS.

This class is recruited from among Márwár and Gujarát traders or *vánis*. Except this immigration of outsiders, the movements of traders are generally confined to the neighbouring districts. They leave their homes about *Diváli* time in October-November and bring a stock of goods or wares from Belgaum, Dhárwár, Bombay, Poona, and Násik. The hardship and cost of these journeys have been greatly reduced by the opening of railways. A few Ahmadnagar Mochis or shoemakers and Shimpis or tailors leave the district in October go to Poona, Sátára, and Bombay in search of work and return home at the beginning of the rains. Beldárs or stonecutters used to leave the district but of late years railway and other public works have given them abundant local employment. Many Phulmális or flower growers find work in Bombay and Poona as fruit and flower sellers. A few labourers go as far as the Godávari, remain there during the rains, and return home after the harvest. Kunbi landholders have a strong dislike to leave their villages. Of late years chiefly in connection with local railway and other public works unskilled labour has been in constant and well paid demand. Though they prefer local employment labourers are not so opposed as landholders to leaving the district in search of work. Few of them are so wanting in energy as intentionally to let pass the chance of highly paid outside employment. As a rule they return to their homes as soon as the work is over. At the reaping season some wandering tribes come into the district, and leave soon after the harvest is past.[1]

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[1] The 1881 census shows that 56,512 people born *in Ahmadnagar* were in that year found in different parts of the Bombay Presidency. The details are, Násik 15,786, Poona 15,184, Bombay City 8274, Khándesh 7353, Sholápur 4088, Thána 3858, Sátára 445, Kolába 305, Surat 285, Ahmadabad 206, Belgaum 188, Ratnágiri 135, Dhárwár 133, Aden 111, Bijápur 69, Kánara 44, Broach 27, Panch Mahális 11, and Kaira 8.

CHAPTER IV.

AGRICULTURE[1].

HUSBANDMEN.

ACCORDING to the 1881 census agriculture supports about 486,248 people or 64·72 per cent of the population. The details are:

Ahmadnagar Agricultural Population, 1881.

AGE.	Males.	Females.	Total.
Under Fifteen...	97,807	94,509	192,316
Over Fifteen ...	149,193	144,739	293,932
Total ...	247,000	239,248	486,248

The chief cultivating classes are Kunbis, Mális, Vanjáris, and Musalmáns. Of these Kunbis form the bulk of the agricultural population, and Mális come next. Vanjári cultivators, most of them *pátils* and other *vatandárs*, are found in large numbers in the Shevgaon sub-division, and Musalmán cultivators are found all over the district. In rural parts all classes except Gujarát and Márwár Vánis work in the fields. Only in large towns are there craftsmen who entirely depend for their living on their craft income. The large demand for garden produce at Ahmadnagar, Sirur, Poona, and Bombay, and the improved communications have of late increased the amount of garden tillage, especially in Párner, Nagar, Jámkhed, and Shevgaon. Most of the Mális or market-gardeners of these places are skilful and hardworking. In addition to what they earn from tilling their lands, some husbandmen go for a time to Bombay and other places to work as labourers and carriers. In January when the busy season is over many with their bullocks are hired by Márwáris and other traders to carry grain and oilseeds to Ahmadnagar and Poona in the traders' carts from Jámkhed, Karjat, Párner, and Shrigonda. In some hill villages the husbandmen rear cattle and sheep and sell butter. Vanjáris and other poorer husbandmen bring firewood to the Ahmadnagar city and cantonment markets. In Nevása a few husbandmen hold farms of over 200 acres and have twenty to thirty bullocks, and a good many are free from debt and have grain stored in pits. The Mális or market-gardeners close to Ahmadnagar are perhaps the most prosperous husbandmen in the district. They are men of capital and hire labour to till their fields. In a few Párner villages some headmen and leading husbandmen rear sheep and cattle and are well-to-do. In Jámkhed, where the hills yield good pasture and the leading landholders send butter and

[1] This chapter owes much to additions and corrections by Mr. E. C. Ozanne, C. S., Director of Agriculture, Bombay, and Mr. A. F. Woodburn, C. S., Acting Collector of Ahmadnagar.

Chapter IV. Agriculture.

HUSBANDMEN.

grain to Ahmadnagar and gain much from the presence of large traders and moneylenders belonging to the Nizám's country, many are well off. Except these, even in the neighbourhood of the excellent market of Ahmadnagar, the husbandmen as a class are poor and depressed. They are ignorant and improvident and suffer greatly from scanty rainfall and from the pressure of moneylenders. Perhaps two-thirds of the whole are in debt. In Nevása for a long series of years much rich land has remained untilled, and in Nagar many husbandmen have forsaken field-work for labour and service.

SOILS.

The three chief soils are *káli* or black, *támbat* or red, and *barad* or gray including *pándhri* or white. The subdivisions of these soils are very numerous and their names differ in different parts. Mr. Ozanne notices three chief divisions of black or *káli*: black proper, known as black cotton soil but in Ahmadnagar more suited for wheat than for cotton, a heavy clay, rich and moisture-holding, excessively sticky and hard to work in the rains, and full of cracks in the hot weather; clayey loam or *khalga* easier to work than the black proper and like it apt to cake in the rains, and to crack in the hot weather; and a light soil or sandy loam called *chopan* which comes very close to one of the white varieties. In the hilly west of Akola, a red soil, which is usually deeper on the slopes than on the levels, grows magnificent trees. In the *desh* or plain lands of Akola and in Sangamner, along both banks of the Pravara, the soil is extremely rich and gradually grows poorer as it draws near the hills. The lands near the hills to the north of the Pravara are poor and the uplands to the south of the Pravara are still less fertile, being light and friable and much mixed with gravel. To the north-east of Sangamner, the Kopargaon plain has in general a good depth of soil, and near the Godávari are many wide tracts of deep rich land. It has also many large barren patches along the river banks. In Ráhuri, to the south of Kopargaon, the soil is generally black, deep, and rich, and in parts near the rivers clayey. To yield a large crop it wants much rain, but it has unusual power of holding moisture and in favourable seasons yields abundant late or *rabi* crops. In the south it is shallow and much cut by the deep winding feeders of the Mula. To the north and north-east of the Pravara the soil is poor, with clayey lowlands and rocky and barren uplands. In Nevása the soil is good and with careful tillage is capable of yielding rich crops. It varies considerably in character. The best is a deep rich *munjal* a reddish soil generally near the Pravara and the Mula which is admirably suited for garden crops. Being alluvial and friable it wants less moisture and is more easily worked than the stiffer and more clayey soils along the Godávari which are also good and with abundant rain yield largely. In other parts of the sub-division are tracts of rich deep soil of various texture, but not so uniformly fertile as close to the Godávari and its feeders the Mula and the Pravara. Mixed with these richer lands are many tracts of poorer soil, flats of *murum* or gravelly and of *khadkal* or stony land, low plateaus of hard barren land, bare ridges or water-partings of *mál* or upland separating the Godávari the Pravara and many smaller streams, and near the hills shallow easily worked soil. Shevgaon, though on the whole rich, has a more variable soil than

SOILS.

Nevása. The same rich stiff soil occurs near the Godávari and the same slightly raised belts of hard poor *mál* or upland mark the water-partings of the different streams. The best soil is in the Dhora valley and in occasional low patches near the hills. The rest of the soil is light and easily worked. The southern sub-divisions of Párner, Nagar, Shrigonda, and Karjat with their cross ranges of hills have deep-soiled tablelands or *pathárs* in the west, rich valleys, and a few levels with good soil. Many plateaus, especially the Kánhur plateau, have good though not very deep soil, and without much rain yield wheat gram and other crops. The hill sides and slopes are stony and bare, broken by terraces with patches of poor arable soil and with richer fields occasionally near streams. Most of the plain land is poor and shallow suitable only for the growth of millets. Among these poor soils are some lowlands with a rich black easily worked soil and in some valleys black and red soils rich and yielding good garden crops when watered. Two specially barren tracts may be noticed, one on the borders of Karjat and Shrigonda, the other north of a line drawn east to west through Tákli-Dhákeshvar ten miles north of Párner, and as far north as the slopes down to the Mula. The second waste is of great extent and is mostly unarable being little better than bare basalt, unfit for anything but sheep-grazing. Near the Bhima there is considerable variety, very poor stone lands or *mál*, deep stiff and hard to work *munjal* or reddish soils which in wet seasons yield large crops, and a few favoured plots of rich moist alluvial or *dheli*. To the north-east of Ahmadnagar city there is much poor soil, though close to the city and in the valley is found deep *munjal* or reddish soil very heavy to work especially near the Sina, but in wet seasons yielding large returns. Near the range of the hills that runs south-east down the centre of the Shrigonda and Karjat sub-divisions is much very poor land with occasional patches of good light soil near Karjat, Koregaon, and other places. Along the Bhima valley in the south-west and south are heavy deep soils whose barrenness in dry seasons is more than made up by great harvests in wet years.

In the south-east the soil of Jámkhed is generally light and easily worked. Low levels of reddish or *munjal* land are mixed with stretches of poor soil and separated by low ridges and waving uplands. In the north-east and east of Jámkhed the tableland of the Bálághát is in parts stony, but is generally rich especially north in the neighbourhood of Manur and further north in the valley of the Sinphana.

SEASONS.

All cultivated land in Ahmadnagar, as in the rest of the Deccan, comes under the two great heads of *jiráyat* that is dry-crop and *bágáyat* that is watered. Dry-crop lands are either *kharif* that is sown with early crops, or *rabi* that is sown with late crops. The early crops are sown in June or July and reaped at the end of August or in October or November. The late crops are sown in October and November and reaped in February and March. In the *dáng* or hilly west of Akola near the Sahyádris the early crops including rice and the coarser hill grains are the most important. During the cold weather a little

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SEASONS.

wheat, peas, gram, and lentils are grown. Over the rest of the sub-division in parts the early and late harvests are of about equal consequence, and in other parts, on the whole a larger area, the late harvest is the chief. Further east *bájri* or millet mixed with the pulses *tur*, *math*, and *hulga* or *kulith* Dolichos biflorus, the oilseeds, niger-seed or *khurásni*, hemp or *ambádi*, and sesame, and Indian millet, cotton, and tobacco are the leading early crops. They are mostly grown in and succeed best in poor shallow soils near hills. Hot weather or *tusár* crops, such as *mug* and *udid* the forerunners of the early harvest, are grown only in good friable moisture-holding land and are reaped at the end of August, when the land is again ploughed and prepared for a late crop. The late or cold-weather crops are Indian millet or *jvári*, wheat, gram, and lentils. *Jvári* and gram are often mixed with oilseeds, safflower or *kardai*, nigerseed called *kárli* or *khurásni*, and linseed or *alshi*. This mixed crop grows in some poor soils, but not where *bájri* succeeds and thrives in rich soils. Wheat grows well only in rich black land. In some alluvial or *dheli* lands vegetables and castor-plants are raised in addition to the usual late crops. Garden crops are grown in small quantities in almost every part of the district. They are vegetables, chillies, onions, garlic, guavas, limes, sugarcane, betel-leaves, grapes, plantains, and wheat and gram. A little rice is also grown as a change. The best garden tillage in the district is in parts of Párner, Nagar, Shevgaon, and Jámkhed.

HOLDINGS.

More than one hundred acres is a large holding, fifty to one hundred a middle-sized holding, and less than fifty a small holding. In 1882-83, including alienated lands, the total number of holdings was 161,107 with an average of about fifteen acres. Of the whole number 43,404 were holdings of not more than five acres, 22,723 of six to ten acres, 52,079 of eleven to twenty acres, 29,500 of twenty-one to thirty acres, 7581 of thirty-one to forty acres, 1731 of forty-one to fifty acres, 2995 of fifty-one to 100 acres, 908 of 101 to 200 acres, 111 of 201 to 300 acres, twenty-seven of 301 to 400 acres, and forty-eight above 400 acres. The small holdings are chiefly in Akola. Of holdings above 100 acres 508 are found in Kopargaon, 490 in Shrigonda, thirty all of them above 400 acres in Nevása, seven in Párner, seven in Akola, three in Karjat, and two in Ráhuri. Middle-sized and small holdings are generally owned by Hindus while large holdings are owned by Hindus as well as Musalmáns and Párs, who either cultivate them themselves or sublet them.

Ahmadnagar Holdings, 1882-83.

SUB-DIVISION.	ACRES.											TOTAL.	
	1-5	6-10	11-20	21-30	31-40	41-50	51-100	101-200	201-300	301-400	Above 400	Number	Acres.
Kopargaon ...	103	823	1319	1463	580	571	1345	453	45	8	2	6212	275,911
Nevása ...	611	1185	2823	2529	887	95	3	...	...	...	30	8163	342,292
Shevgaon ...	1587	2415	4293	2792	609	96	...	...	...	...	...	11,792	265,132
Nagar ...	690	1139	7824	4620	1951	26	...	...	...	...	...	16,250	225,305
Karjat ...	1791	1842	6181	3551	418	4	37	3	...	...	...	13,827	181,403
Shrigonda ...	214	218	970	976	755	360	1228	465	59	14	12	5211	25,157
Párner ...	5514	3096	5663	3633	1033	136	10	6	1	...	...	19,092	245,965
Sangamner ...	6541	4412	6505	2963	468	215	158	...	...	...	...	21,262	261,710
Akola ...	22,367	3388	5208	1777	316	112	55	7	...	...	...	33,730	187,586
Ráhuri ...	1531	2404	6712	3119	227	18	2	2	...	...	...	14,015	209,127
Jámkhed ...	2455	1801	4581	2077	337	98	157	32	6	5	4	11,553	176,747
Total ...	43,404	22,723	52,079	29,500	7581	1731	2995	908	111	27	48	161,107	2,396,335

PLOUGHS.

One to five pairs of bullocks, and sometimes in stiff soils as many as six and eight pairs, are wanted to drag a plough. A couple of bullocks with a light plough have easy work in the west of Akola, while on stiff soils, such as those of the Bhima, it is no uncommon sight to see ten or twelve bullocks labouring heavily as they slowly drag the big plough after them. As a rule, the husbandmen have only one pair, and borrow a second pair from a neighbour lending their own in return. In this way two pairs of bullocks plough twenty to thirty acres of ordinary light land.

ARABLE LAND.

Of an area of 6666 square miles, 6510 have been surveyed in detail. Of these 520 are the lands of alienated villages. The rest includes 2,750,239 acres or 74·60 per cent of arable land; 360,227 acres or 9·77 per cent of unarable; 1027 or ·03 per cent of grass or *kuran*; 462,528 or 12·54 per cent of forest reserves[1]; and 112,764 or 3·06 per cent of village sites, roads, and river beds. From the 2,750,239 acres of arable land, 209,352 or 7·6 per cent have to be taken on account of alienated lands in Government villages. Of 2,540,887 acres, the actual area of arable Government land, 2,278,125 or 8·96 per cent were in 1881-82 under tillage. Of these 2,222,980 acres were dry-crop, 51,212 watered garden, and 3933 rice land.

STOCK.

As in other parts of the Deccan the number of farm cattle was greatly reduced by the 1876-77 famine. During the seven years ending 1882-83 they have nearly regained their former strength. In 1875-76 the year before the famine the stock included 23,221 carts, 63,619 ploughs, 274,058 bullocks, 190,886 cows, 48,183 buffaloes, 21,330 horses, 9874 asses, and 411,965 sheep and goats.[2] According to the 1882-83 returns, the stock included 24,928 carts, 64,680 ploughs, 252,602 bullocks, 195,210 cows, 46,492 buffaloes, 18,978 horses, 8565 asses, and 456,625 sheep and goats. The details are:

Ahmadnagar Farm Stock, 1882-83.

Sub-Division.	Carts.		Ploughs.		Bullocks.	Cows.	Buffaloes.		Horses	Sheep and Goats.	Asses.
	Riding.	Loading.	Two Bullocks.	Four Bullocks.			Males.	Females.			
Nagar ...	830	1523	2757	3846	27,262	19,611	607	3178	1574	43,381	1303
Párner ...	536	1787	2866	4481	32,251	23,379	...	4050	1783	7293	1271
Shrigonda ...	369	837	1923	4312	25,038	14,957	730	2184	1836	39,626	641
Karjat ...	121	780	698	2107	17,100	11,020	877	2171	1284	64,321	379
Jámkhed ...	90	1109	782	2851	30,898	21,907	1821	5712	2006	37,180	553
Shevgaon ...	1125	1344	3511	5316	32,946	20,818	1044	4451	2700	52,770	896
Nevása ...	1915	1549	3426	4515	27,524	19,165	631	2672	2430	39,787	1062
Ráhuri ...	1179	1717	1896	2948	19,304	12,430	360	1332	1534	41,833	751
Kopargaon ...	2087	1861	...	4151	21,377	12,873	319	1499	1514	38,427	806
Sangamner ...	1233	1761	2335	4144	2637	19,578	719	3491	1614	79,239	615
Akola ...	456	714	3747	2068	16,265	19,472	4439	4205	703	12,768	297
Total ...	9941	14,987	23,941	40,739	252,602	195,210	11,547	34,945	18,978	456,625	8565
1875-76 ...	9009	14,212	22,454	41,165	274,058	190,886	10,038	38,145	21,330	411,965	9874

CROPS.

In 1881-82 of 2,278,125 acres under tillage, 11,485 acres were twice cropped and 319,901 were fallow. Of 1,969,709 acres, the

[1] The forest area has been lately raised to 493,360 acres or 774 square miles.

[2] Horses and asses though classed with farm stock are never used for field work.

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CROPS.

actual area under cultivation, grain crops occupied 1,662,250 or 84·39 per cent, of which 783,150 were under spiked millet *bájri* Penicillaria spicata, 679,879 under Indian millet *jvári* Sorghum vulgare, 151,026 under wheat *gahu* Triticum æstivum, 22,820 under *rági* or *náchni* Eleusine corocana, 7078 under rice *bhát* Oryza sativa, 1497 under chenna *sáva* Panicum miliaceum, 1086 under maize *makka* Zea mays, 416 under Italian millet *rála* or *káng* Panicum italicum, 245 under *kodra* or *harik* Paspalum scrobiculatum, 104 under barley *jav* Hordeum hexastichon, and 14,949 under other grains of which details are not given. Pulses occupied 162,175 acres or 8·23 per cent of which 64,470 were under gram *harbhara* Cicer arietinum, 38,153 under *kulith* or *kulthi* Dolichos biflorus, 33,122 under *tur* Cajanus indicus, 5455 under *mug* Phaseolus mungo, 1922 under *udid* Phaseolus radiatus, 1455 under peas *vátána* Pisum sativum, 267 under lentils *masur* Ervum lens, 31 under chickling vetch, and 17,300 under other pulses. Oilseeds occupied 88,226 acres or 4·48 per cent, of which 10,794 were under gingelly seed *til* Sesamum indicum, 4930 under linseed *alshi* Linum usitatissimum, 287 under mustard *rái* Sinapis racemosa, and 72,215 under other oilseeds. Fibres occupied 38,683 acres or 1·96 per cent, of which 32,231 were under cotton *kápus* Gossypium herbaceum, 6108 under Bombay hemp *san* or *tág* Crotalaria juncea, and 344 under brown hemp *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 18,375 acres or 0·93 per cent, of which 6428 were under tobacco *tambákhu* Nicotiana tabacum, 5327 under chillies *mirchi* Capsicum frutescens, 2801 under sugarcane *us* Saccharum officinarum, 1146 under hemp *gánja* Cannabis sativa, and the remaining 2673 under various vegetables and fruits.

FIELD-TOOLS.

The chief field-tools are the plough *nángar*, the harrow *aut*, *vakhar*, or *kulav*, the bullock-hoe *kulpa* or *joli*, the drill *tiphan*, *moghad*, or *pábhar*, the beam-harrow *phála* or *maing*, the seed-harrow *rákhia* or *pharát*, and the cart or *gáda*.

Plough.

The plough, *nángar* or *nángri* if small, differs little in the Deccan districts. Properly speaking it is not a plough, but a cultivator or grubber with a single tine. It does not turn over a furrow, but breaks the soil into V-shaped trenches. It is generally made of *bábhul* Acacia arabica wood. It includes three parts, the pole *halas*, the share *phál*, and the yoke *ju*. The share is fixed by a ring or *vasu* and the whole is kept together by a rope or *vethan* usually of leather, which passes back from the yoke behind the plough-tail and forward again to the yoke. The plough varies in size but is generally cumbrous, requiring four, six, or eight, and sometimes twelve or even sixteen bullocks in the stiff soils of the Bhima and the Godávari. Near the Sahyádris in Akola and Sangamner, the plough is light enough to be carried on a man's shoulder and requires only two bullocks. Except the iron shoe the ropes and the yoke, the heavy plough, when not in use, is often left in the field. A plough costs 4*s.* to 5*s.* (Rs. 2-2½) and with care and yearly repairs lasts about five years. The harrow, called *aut*, *vakhar*, or *kulav*, is used after the plough for breaking the surface fine and for loosening it when the plough is

Harrow.

not used. It is of a curiously shaped beam of *bábhul* about two and a half feet long somewhat like a large irregularly shaped wooden dumb-bell. Projecting perpendicularly from each of the enlarged ends is an iron tine with a cut at the lower end to receive an iron knife or *phás*. The knife is two feet long and its low edge is slightly sharpened. It works two or three inches or even more below the surface, stirring the surface soil and cutting weeds. It is drawn by two or four bullocks. A pole joins it to a yoke and it is guided by an upright handle. To force it into the soil heavy stones are laid or the driver stands on the harrow. It costs about 7*s*. (Rs. 3½) and lasts four or five years. The bullock-hoe, called *kulpa* or *joli*, has a beam two feet long. About three inches from each end perpendicular tines project. To each tine is fastened a knife eight inches long. There is thus a space of about two inches between the end of each knife. The tine and knife on each side are of one piece of iron bent at right angles like a mason's square. The two inches between the ends of the knife blades are required because the hoe passes over each row of the growing crop. It cuts the weeds on each side of the crop and stirs the earth between the rows. As it cannot weed the rows of corn, it is always followed by hand-weeders. The two muzzled oxen which draw the hoe move in the space between the rows. Two hoes, each with a driver, are often drawn by the same pair of oxen. The bullock-hoe costs about 4*s*. (Rs. 2) and lasts five years. The seed-drill, a very ingenious instrument, is used for sowing grain. It is of three kinds the *tiphan*, the *moghad*, and the *pábhar*. The *tiphan* consists of a heavy *bábhul* beam 3¾ feet long and 2¾ feet round. Its transverse section is a square. It is provided with three tines with interspaces of eleven or twelve inches. The tines project forwards and downwards, and are pierced in the centre of the exposed portion by holes which receive bamboo seed tubes. These meet above the beam and are there brought together by a cup-shaped receiver or *cháde*, into which the seed is poured by the hand of the sower. A hole in the bottom of the cup communicates with each seed tube. The pointed coulters cut drills for the seed, and each drill is directly before the lower mouth of its seed tube. The lines of the drills are kept straight by making the off-bullock on the return journey travel on the outside drill of the three made in the first journey. The *moghad* is the *tiphan* with the middle coulter and its tube removed. The two drills made in the up-journey are thus twenty-two or twenty-four inches apart. In the down journey the outer tine of the *moghad* is made to bisect the two first formed drills. It is used when the seed has to be laid at a greater depth than the *tiphan* would reach, for two tines pass deeper than three. The *pábhar* is a four-coultered drill, and is used in light land and when the depth at which the seed is laid is even less than in the case of the *tiphan*. All these are held by ropes and are drawn by two oxen. On the side next the sower each pipe has small holes which show if anything blocks the way of the seed. After removing the two middle coulters, the bamboo tubes, and the wooden bowl, the drills are often used as harrows. They cost about 5*s*. (Rs. 2½) and

Bullock-Hoe.

Seed-Drill.

FIELD-TOOLS.

Beam-Harrow.

with care last four or five years. The beam-harrow called *maing* or *phála*, is used chiefly in high tillage to break the clods and level the surface. It is a large beam of wood fitted with a yoke and an upright handle, and requires four oxen and two men to work. In the case of wheat and gram the beam-harrow is also used after the seed is in the ground to keep the soil moist by pressing it down. It costs about 8*s.* (Rs. 4) and lasts many years.

Seed-Harrow.

The seed-harrow, *rákhia* or *pharát*, is a light harrow very like the *kulav*, except that both the beam and the knife are much longer and lighter. The knife is three feet long and the beam about 3½ to four feet. It follows the seed-drill to cover the seed and level the ground. The cost is about 4*s.* (Rs. 2).

Scoop.

The scoop or *petári* is used only in rice land. Its bottom lip is a three-feet long plank to which oxen are harnessed. A stout handle is fixed in the middle of the plank, sloping backwards and supporting a series of string-laced bamboo slips which rise two feet six inches high. These string-laced slips form a curved sloping surface against which as the oxen draw the scoop the earth gathers. It is drawn by two oxen driven by one man. As there is no iron it does not cost more than 3*s.* (Rs. 1½).

Field-Cart.

The field-cart or *gáda* is a large clumsy wooden frame supported on two solid wooden wheels and held together by tightly strained ropes. It is the only cart used for field purposes. The axles work in an iron tube which is fitted inside of the nave. It is used to carry crops and with the help of a large basket manure. A field-cart costs about £10 (Rs. 100) and is usually owned by two or three and sometimes by eight or ten husbandmen. The wooden axles often break, but if the axles are kept in repair the field cart lasts for generations.

Hand Tools.

In addition to these appliances the hand tools in common use are, the *kudal* or pickaxe costing about 1*s.* (8 *as.*), the *khore* or hoe costing 1*s.* to 1*s.* 6*d.* (8-12 *as.*), the *khurpe* or sickle for weeding and grass cutting costing 3*d.* to 6*d.* (2-4 *as.*), the *vila* or reaping sickle costing 7½*d.* to 1*s.* (5-8 *as.*), the *koyta* or small billhook costing 1*s.* to 2*s.* (Re. ½-1), and the *dántále* or rake with four or five broad wooden teeth for gathering chaff and straw on the thrashing-floor generally made by the husbandman. A landholder's usual stock of tools is worth about £2 (Rs. 20) and costs him 6*s.* to 8*s.* (Rs. 3-4) a year to keep in order. They can be bought in any village. The village carpenter does the wood-work and some wandering blacksmith the iron-work. The ropes are made by the husbandman himself or by the village Máng.

PLOUGHING.

Only the lighter northern soils of Akola and Sangamner are ploughed every year and there the plough is light drawn by two to four oxen. In other parts of the district the shallower black and light soils are ploughed every other year, and the deep heavy soils not oftener than once in four, six, or sometimes ten years. In the seasons between the two ploughing years the harrow is used. Except in the stiff Bhima and Godávari soils, where a twelve or even sixteen bullock plough is required, a six or eight bullock plough generally suffices. One man manages a four-bullock plough, turning them at the end of the furrow by voice

alone. The furrows are never straight. The plough can be made to cut a deep or a shallow furrow by changing the angle of the coulter, and in most cases a field is twice ploughed along and across. Land is ploughed in December January and February, and just before sowing in June or July the harrow is used to break the surface.

Sowing.

In hilly land the seed is sown broadcast; in other places it is sown by the drill called *tiphan* or *pábhar*. Only one man is required to work the drill. He drives the oxen and at the same time keeps filling the drill with grain from a large bag hung within his reach. For wheat and gram the drill called *moghad* is used. When a mixed crop is to be sown one of the tubes is stopped, and an extra horn-tipped tube, fastened by a rope and fed with the required seed, is made to pass in the furrow left by the stopped coulter. In sowing seed broadcast much skill is shown. The seed is covered by the *pharát* or seed-harrow which immediately follows.

Manure.

Manure is scarce. It is generally applied only to garden lands, and if available to dry-crop lands especially near hills. Where the rainfall is regular and plentiful the sweepings of the house and of the ox-stalls, ashes, and every sort of rubbish are thrown into a pit and turned during the rainy months so that the whole may decay equally. Where carts can go manure is taken to the field or garden in carts furnished with large baskets of *tur* Cajanus indicus stalks; where carts cannot go the manure is carried by bullocks or by men. The supply of manure is generally both weak and scanty. To ensure a good crop of gram, wheat, betel-leaf, and groundnut, for every acre fourteen to twenty carts (7-10 tons) are required, for an acre of sugarcane forty to sixty-five carts (20-32½ tons), and for an acre of betel-vine a still larger quantity. The price of manure varies from 7½*d.* to 1*s.* (5-8 *as.*) in the country, and from 1*s.* to 1*s.* 6*d.* (8-12 *as.*) the cart or *gáda* near towns.

Villages with garden land have seldom manure to spare for the dry-crop fields; where there are no gardens the millet lands are manured every other year. Some of the deep soils are better without manure. The people say that if they put manure on such land, unless there is plenty of water, the crops will be burnt. Garden lands want manure before every crop, though, if much is given before the first crop, the second will require something less than the full share. A common method of manuring land, especially land which has been long fallow, is to fold or hurdle sheep on it. The landholder pays the shepherd 6 to 9 pounds (3-4½ *shers*) for a night of every hundred sheep.

In the *dáng* or hilly western villages of Akola no manure is used except *rább* which differs very much from ordinary manure. *Rább* may consist of almost anything that will burn, branches leaves cowdung and grass, small branches with the leaves on being considered best. The material is arranged on a little plot and when dry is burnt. On the first fall of rain the seed is sown in the ashes and when the seedlings have reached a certain height, they are planted in the field. This system is used both for dry-crop and rice lands. It gives the plants a vigorous start to enable them to

Chapter IV. Agriculture. IRRIGATION.

stand the climate when tender and beat the weeds. The people lay great stress on the ground being thoroughly burnt.

Both well-watering or *motasthal* and channel-watering or *pátasthal* are carried on. Partly from the poverty of the people partly from the want of water, the area of neither class is large. The chief watered crops are in garden lands chiefly sugarcane, rice, sweet potatoes, earthnuts, onions, carrots, and the egg-plant, but, where water is available, late or *rabi* crops, especially Indian millet, wheat, and gram, are also watered. Channel-watering requires so little labour that it is very profitable. At the same time the want of a large enough supply of water and of land at a suitable level make the area of channel-watered land much less than the area of well-watered land. Except the Government works there are almost no large water-channels. Most of the dams or *bandhárás* are built of mud and have to be renewed every year after the rains. These are found throughout the district, but chiefly in Párner, Shrigonda, Karjat, Nagar, Kopargaon, and Sangamner, built across the many small early-dry streams which seam the country, while deep channels are cut in all directions to take the water to the fields of those who provide the labour. The supply of water from these dams lasts one or two months after the rains generally long enough to ripen the ordinary garden crops. The better garden crops are chiefly watered from wells, the well supply being sometimes helped by channel water.

Except near the Bhima and the Godávari where they are very deep, wells are used for watering all over the district. In Jámkhed, Karjat, Párner, and Shrigonda, wells already exist in nearly all places where water is plentiful near the surface, and any very large increase of well-watering is not to be expected. Building a well is now in most cases a speculation. Numerous sinkings for wells all over the country show that much money has been lost in searching for water. In Párner where the surface rock is hard basalt the first cost of sinking a well is unusually heavy, but the work lasts much longer without repair than in the parts of the district where the well sides have to be built.

Wells are the property of individuals, but a dam or *bandhára* belongs to all who shared in its building or in its repairing. The sluice-man or *pátkari*, whose business is to keep the channel in order, arranges the share of water according to the area of land held by each sharer. The sluice-man is paid by a grant of land or by a small share of the produce of the watered land. Some wells used in watering fields and gardens are square with a flight of steps but most are round. They are eight to ten feet across and range from eighteen to seventy-eight feet deep. They are built with brick or stone and mortar or dry cut stone, but often only on the side on which the bucket is worked. The bucket or *mot* used for lifting the water is a leather tube one half of which is two feet broad and stretched at the mouth by an iron ring; the other half is much narrower and its mouth is not stretched. A thick rope fixed to the centre of two stout bars of wood crossing the broad mouth of the bucket at right angles to each

other, is passed over a small wheel, supported by a rough wooden frame four feet above the trough or *thárol* into which the water is lifted. A second thinner rope is fastened to the small mouth of the bucket and passed over a roller which works on the lip of the trough. These two ropes are fastened to a yoke drawn by oxen. The length of the ropes is adjusted so that the narrow half doubles along the broad half of the bucket, and the two mouths are brought on a level with each other when falling or rising. When the full bucket reaches the top of the well, the narrow mouth follows its own rope over the roller into the trough or *thárol* and allows the water to escape, while the broad mouth is drawn by its rope to the wheel four feet higher. Leather water-bags are of two sizes, a larger worked by four oxen and measuring ten feet when stretched from mouth to mouth, and a smaller worked by two oxen and measuring five to six feet. The larger bag costs 16*s.* to £1 10*s.* (Rs. 8-15) and the smaller 10*s.* to 16*s.* (Rs. 5-8). About 40,000 gallons of water can be drawn by one pair of bullocks in one day. A class of people called Pánádis or water-showers, who are generally Maráthás, Mhárs, or Gosávis, profess to point the spot where water will be found. They examine the soils and the adjoining wells and sometimes lie down with one ear to the ground professing to hear the trickling of water below. Landholders often consult these men, paying a small fee in advance, and afterwards a larger fee or nothing according as the undertaking succeeds or fails. In 1882-83, of 26,306 wells 1718 had steps and 24,588 had no steps. Their average depth varies from about eighteen feet in Karjat to about seventy-eight feet in Jámkhed. The cost of sinking and building a step-well is £12 to £500 (Rs. 120-5000) and of a stepless well £10 to £300 (Rs. 100-3000). The details are:

Ahmadnagar Wells, 1882-83.

Sub-Division.	Wells.				Average Depth.
	With Steps.		Without Steps.		
	Number.	Cost.	Number.	Cost.	
		£		£	Feet.
Kopargaon ...	74	100-200	2557	50-100	30
Nevása ...	125	50-200	2238	20-70	50
Shevgaon ...	100	20-100	3333	10-100	75
Nagar ...	198	50-150	3111	30-100	30
Karjat ...	385	50-300	1299	30-100	18
Shrigonda ...	231	50-500	1665	10-300	40
Párner ...	166	12-500	2051	10-250	42
Sangamner ...	137	20-500	3495	10-150	60
Akola ...	103	50-100	796	30-50	60
Ráhuri ...	66	20-200	2042	10-100	43
Jámkhed ...	133	90-250	2001	50-150	78
Total ...	1718	12-500	24,588	10-300	18-78

[1]The Government water-works are the Bhátodi lake and the Ojhar and Lákh canals which form part of the Pravara river water

Government Water Works.

[1] The Government water-works account owes much to corrections and additions by Mr. C. T. Burke, M.Inst.C.E., Executive Engineer for Irrigation, Ahmadnagar.

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IRRIGATION.

Government Water Works.

scheme. The Bhátodi lake is an old work restored and improved; the Ojhar and Lákh canals are new. The Bhátodi lake depends on the local rain. Still even in the 1876-77 drought the supply met the demand. The Ojhar and Lákh canals draw their water from the Pravara river which is fed from the Sahyádris and never fails from June to November that is during the *kharif* or early season. After the rains cease, the supply rapidly dwindles, and, in the Lákh or lower canals, sometimes entirely fails. To meet this want, a large reservoir called the Máládevi Lake is to be constructed on the Pravara river. Plans and estimates for this work have been prepared and have been sanctioned by the Government of India. This lake is designed as a storage work to supplement the hot weather supply of the river. When completed it will provide an abundant supply for the existing works, and will also make it possible to extend irrigation to an extremely dry yet rich tract on the right bank of the river in the Sangamner and Ráhuri sub-divisions. The water rates, which vary according to the time of the year in which the water is required, are given below under the different works. The use of the water is a matter of choice. Though the people are slow to use the water for their ordinary crops, the area watered and the revenue of the works are steadily increasing.

Bhátodi Lake.

The Bhátodi Lake was built by Salábat Khán, the minister of the Nizámsháhi king Murtaza Nizámsháh I. (1565-1588). It is on the Mehkri a feeder of the Sina, which rises ten miles north-east of the town of Ahmadnagar.[1] Unlike most native works of the kind the dam was in two parts, a low massive masonry wall and some distance behind the wall an earthen bank forming the chief part of the dam. The explanation of this double line of defence is believed to be that the original dam was made entirely of earth and was breached either from want of a proper flood escape or because proper care was not taken to prevent leakage. To remedy this mistake a masonry dam was begun but never finished. As it was evident that much of the old work could be turned to use in restoring it the project has received

[1] The monthly rainfall at Bhátodi for the eleven years ending 1881 was :

Bhátodi Rainfall, 1871-1881.

MONTH.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Average 1871-1880.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	7·84	0·00	0·00	0·00	0·00	0·00	0·29	0·00	0·00	0·00	0·00	0·81
February ...	0·00	0·00	0·50	0·05	0·00	0·00	0·00	0·00	0·00	0·00	0·00	0·06
March ...	0·00	0·08	0·00	0·34	0·19	0·00	0·52	0·00	0·00	0·00	0·00	0·11
April ...	0·00	0·77	0·00	0·00	0·19	0·00	0·00	0·48	0·00	0·00	0·00	0·14
May ...	0·93	0·40	0·85	1·90	0·00	0·00	0·35	0·00	2·39	0·00	0·00	0·68
June ...	3·87	7·14	2·66	5·97	2·39	4·65	10·73	2·18	3·70	1·67	4·10	4·50
July ...	0·31	4·56	2·15	7·33	2·05	6·22	0·69	6·34	6·29	5·89	4·00	4·23
August ...	0·19	1·86	10·03	1·38	5·63	1·84	3·53	7·11	8·72	0·00	1·73	4·03
September ...	3·76	12·70	4·30	8·17	12·47	2·53	4·93	6·87	0·00	8·17	4·43	6·39
October ...	0·93	0·01	0·00	1·32	0·73	0·00	2·43	5·42	3·55	1·81	2·22	1·62
November ...	0·89	0·00	1·83	0·00	0·03	0·00	0·89	0·00	0·00	1·30	0·51	0·49
December ...	0·00	0·31	0·00	0·00	2·94	0·00	0·00	0·00	0·00	0·00	0·00	0·33
Total ...	18·72	27·83	22·32	26·96	26·62	15·24	24·36	28·40	24·65	18·84	16·99	23·39

considerable attention among others from Captain Meadows Taylor. It was not until the formation of the Irrigation Department in 1862 that complete plans and estimates were prepared and sanctioned. The work was begun early in 1868 and was finished in 1877. It is a masonry dam 2316 feet long and fifty feet in greatest height. The waste weir has been constructed on the left bank and is 450 feet wide. Through this the overflow passes into a channel which joins the river some distance below the dam. On the right bank is the main irrigation canal 4½ miles long capable at the head of discharging 140 cubic feet a second. There are also branch canal with an aggregate length of 3¾ miles. The take-off level of the mai canal is 22½ feet below the crest of the waste weir. The lake drain forty-four square miles, and when full has an area of 310 acre and an available capacity of 149 millions of cubic feet. It is esti mated to fill with a rainfall of 5⅖ inches of which a quarter of an incl runs off. The work was partially completed and opened on the 1s of November 1871. As the water rose 8½ feet over the masonry i the gap the dam was raised five feet more, and a cistern was adde to break the force of the falling water. The storage was thereb increased to 108 millions of cubic feet. Before the rains of 187 the dam was raised 2½ feet and was completed before the end o 1876-77. In 1882-83 as the heavy floods which pass through th main canal had caused large deposits of silt in the canal, two o the four waterways of the masonry escapes were enlarged. Th total outlay to the end of 1882-83 has been £37,625 (Rs. 3,76,250) The available area under the immediate command of the canal i 12,124 acres.

The area watered in 1882-83 was 1023 acres and the water assess ment £352 14*s.* (Rs. 3527). In 1882-83 the gross earnings of th lake amounted to £399 14*s.* (Rs. 3997). The acre water-rate charged are, for twelve months' crops £1 4*s.* (Rs. 12), for eight month crops 8*s.* (Rs. 4), for late and four months' crops 4*s.* (Rs. 2), for earl or dry crops 2*s.* (Re. 1), and for special hot weather crops 8*s.* (Rs. 4 During the eleven years ending 1881-82, the area watered ha risen from 363 acres to 785 acres, the receipts from £97 to £44 (Rs. 970-4480), and the charges from £5 to £175 (Rs. 50-1750) The details are:

Bhátodi Lake Receipts and Charges, 1871-1882.

YEAR.	WATERED AREA.	ASSESSMENT.			ACTUAL RECEIPTS.			CHARGES
		Water-Rates.	Other Receipts.	Total.	Water-Rates.	Other Receipts.	Total.	
	Acres.	£.	£.	£.	£.	£.	£.	£.
1871-72 ...	363	73	54	127	43	54	97	5
1872-73 ...	65	26	50	76	30	50	80	208
1873-74 ...	200	52	29	81	29	29	58	169
1874-75 ...	389	118	37	155	54	37	91	79
1875-76 ...	314	106	45	151	114	45	159	98
1876-77 ...	239	92	30	122	85	27	112	75
1877-78 ...	555	131	49	180	26	25	51	93
1878-79 ...	511	167	65	232	217	49	266	127
1879-80 ...	732	239	59	298	113	85	198	120
1880-81 ...	756	239	44	283	297	40	337	167
1881-82 ...	785	296	38	334	395	53	448	175
Total ...	4909	1539	500	2039	1403	494	1897	1316

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The returns show that, during the nine years ending 1881-82, the area of early crop land watered has varied from forty-four acres in 1873-74 to 429 acres in 1879-80, and that the corresponding area of late crop land has risen from 156 acres in 1873-74 to 410 acres in 1881-82. The watered areas show a nearly constant rise from 200 acres in 1873-74 to 785 acres in 1881-82. The details are:

Bhátodi Lake.

Bhátodi Irrigation and Rainfall, 1871-1882.

YEAR.	IRRIGATION.			RAINFALL.		
	Early.	Late.	Total.	Early.	Late.	Total.
	Acres.	Acres.	Acres.	In.	In.	In.
1871-72	...	...	363	8·13	1·82	9·95
1872-73	...	...	65	26·26	0·32	26·58
1873-74	44	156	200	19·14	1·83	20·97
1874-75	100	289	389	23·35	1·32	24·67
1875-76	85	229	314	22·54	3·70	26·24
1876-77	124	215	339	15·24	0·29	15·53
1877-78	234	321	555	19·88	3·32	23·20
1878-79	279	231	510	22·50	5·42	27·92
1879-80	429	303	732	18·71	3·55	22·26
1880-81	420	337	757	15·73	3·11	18·84
1881-82	375	410	785	14·26	2·73	16·99
Average ...				18·70	2·49	21·19

The right of fishing in the Bhátodi lake is sold yearly by public auction. The highest bidders were Márwár Vánis who bought the right to fish to save the fish from being killed. In 1873-74, as this deprived the people of cheap and wholesome food, the highest bid was not taken and the fishing was let to fishermen. The restoration of the lake caused the transfer to the British Government of two of the Nizám's villages, Atoda and Bhátodi.

Ojhar Canal.

The head-works of the Ojhar canal are on the left bank of the Pravara above the village of Ojhar, about ten miles below the town of Sangamner. At this point the river drains an area of about 600 square miles. The south-west supply of rain is generally certain though in some years it falls short in September. In two out of four years there is an ample supply to the end of October. It then fails and after January the stream is very small.[1]

1 During the five years ending 1881 the rainfall at Áshvi, on the fifth mile of the canal, averaged 19·10 inches. The details are:

Ojhar Canal Rainfall, 1877-1881.

MONTH.	YEAR.				
	1877.	1878.	1879.	1880.	1881.
	In. ct.	In. ct.	In. ct.	In. ct.	In. ct.
January	...	...	...	...	...
February	0 6	...	0 6	...	0 4
March	0 25	...	...	0 16	0 16
April	...	...	...	...	0 6
May	0 50	...	3 75	...	1 2
June	6 12	1 49	6 8	3 56	1 89
July	0 61	4 65	6 80	2 38	2 80
August	0 38	7 77	4 0	0 30	0 95
September	3 43	10 11	1 22	6 17	3 79
October	4 39	1 54	5 47	1 76	1 2
November	...	...	...	0 68	0 7
December	...	...	...	...	...
Total ...	15 74	25 56	27 38	15 1	11 80

Besides distributing channels of a total length of twenty miles, the Ojhar canal is nineteen miles long. The discharge at the canal head is 113 cubic feet the second, and the arable area commanded is 20,088 acres. In March 1869, when the people were suffering from the failure of crops caused by drought, the earthwork was begun as a relief work; the workmen who at one time numbered as many as 10,000 were paid half in money and half in grain. The relief was continued for about four months, when the earthwork of the first ten miles was completed. A section $3\frac{3}{4}$ miles long was opened late in the cold weather of 1873-74, but no water was used till 1874-75. A further section to the fifth mile was opened in 1875-76, and during 1876-77 ten miles of the canal were opened. The remaining nine miles were completed in 1879. The canal is completely bridged and regulated. A weir of rubble masonry, 830 feet long and twenty-nine feet in greatest height, on the top of a rocky barrier, raises the water to the head-works. The whole outlay to the end of 1882-83 was £31,102 (Rs. 3,11,020). Of this amount, the weir, which, without change, will serve for a much larger work on the right bank which is soon to be started, has cost more than one-third. During the five years ending 1878-79, the average acre rate for watering land was 4*s.* $3\frac{1}{2}$*d.* (Rs. 2 *as.* $2\frac{1}{3}$). In 1882-83, 3161 acres were watered compared with 3093 in 1881-82.

During the six years ending 1881-82 the area watered has risen from 1381 acres to 3093 acres, the receipts from £115 to £385 (Rs. 1150-3850), and the charges from £299 to £555 (Rs. 2990-5550) The details are:

Ojhár Canal Receipts and Charges, 1873-1882.

YEAR.	WATERED LAND.	ASSESSMENT.			RECEIPTS.			CHARGES.
		Water-Rates.	Other Receipts.	Total.	Water-Rates.	Other Receipts.	Total.	
	Acres.	£	£	£	£	£	£	£
1873-74 ...	...	...	6	6	...	6	6	1
1874-75 ...	8	1	4	5	...	4	4	23
1875-76 ...	185	74	9	83	...	9	9	1
1876-77 ...	1381	287	2	289	115	...	115	299
1877-78 ...	1840	339	16	355	314	16	330	183
1878-79 ...	558	157	20	177	262	22	284	555
1879-80 ...	952	294	8	302	103	8	111	536
1880-81 ...	3161	646	15	661	142	13	155	741
1881-82 ...	3093	623	9	632	381	4	385	555
Total ...	11,178	2421	89	2510	1317	82	1399	2894

The variations in the area watered during these eight years are in great measure due to variations in rainfall. The years of small area, 1878-79 and 1879-80, were years of heavy rainfall, and the years of large area, 1880-81 and 1881-82, were years of short rainfall. The details during the eight years ending 1881-82 are:

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Ojhár Canal Irrigation and Rainfall, 1874-1882.

YEAR.	WATERED AREA.			RAINFALL.					
	Early.	Late.	Total.	Early.		Late.		Total.	
	Acres.	Acres.	Acres.	In.	Ct.	In.	Ct.	In.	Ct.
1874-75	8	...	8	19	90	1	70	21	60
1875-76	...	185	185	21	93	0	8	21	1
1876-77	363	1018	1381	6	45	0	14	6	59
1877-78	877	963	1840	10	54	4	39	14	93
1878-79	125	433	558	24	2	1	54	25	56
1879-80	249	703	952	18	10	5	47	23	57
1880-81	1319	1842	3161	12	41	2	44	14	85
1881-82	9 6	1797	3093	9	43	1	9	10	52

By the side of the canal 11,574 trees have been planted. The canal promises well, as the people are unusually eager to make use of the water.

Lákh Canal.

The head works of the Lákh canal are on the left bank of the Pravara, twenty-eight miles below those of the Ojhar canal.[1] A masonry weir, 1290 feet long and 15½ feet in greatest height, founded on rock, raises the water to the level of the canal. The canal is twenty-three miles long crossing portions of Ráhuri and Nevása on the left bank of the Pravara river, with twenty-two miles of distributing channels. The twenty-three miles of canal command 23,026 acres of fine arable black soil lying between the meeting of the Pravara and the Godávari. The canal is completely bridged and regulated. The first three miles were opened in March 1868. Two miles more were opened in the following June, and in August 1869 water was passed along 21½ miles. The extension to twenty-three miles and the tail distributaries were begun in 1872-73 and completed in 1873-74. To the end of 1882-83 the total outlay amounted to £36,237 (Rs. 3,62,370).

During the fourteen years ending 1881-82 the area watered has varied from twenty-one acres in 1870-71 to 1541 acres in 1877-78. The variations have been very irregular. The areas in 1880 and 1881 are higher than in most years but much below the areas in 1871, 1876, and 1877. In 1874 the water-rates were reduced to

[1] During the five years ending 1881 the rainfall gauged at Malunga on the third mile of the canal varied from 16·66 to 27·42 and averaged 22·59 inches. The details are :

Lákh Canal Rainfall, 1877-1881.

MONTH.	YEAR.									
	1877.		1878.		1879.		1880.		1881.	
	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.
January ...	1	73	...	...	...	...	...	...	...	...
February ...	...	...	...	...	...	...	...	...	...	..
March ...	...	...	...	...	...	...	...	7	...	...
April ...	...	..	...	24	...	...	...	...	...	30
May ...	...	14	...	41	7	3	...	...	...	46
June ...	6	92	1	40	6	16	2	...	2	12
July ...	...	85	5	12	4	5	2	72	1	55
August ...	...	55	7	88	5	45	...	44	1	33
September ...	2	99	10	83	...	96	13	58	8	37
October ...	3	48	1	54	3	62	2	82	3	98
November ...	...	...	...	...	...	...	1	45	...	42
December ...	...	...	...	...	...	...	...	...	...	...
Total ...	16	66	27	42	27	27	23	8	18	53

one-half. Before 1874 the receipts varied from £14 (Rs. 140) in 1871-72 to £347 (Rs. 3470) in 1872-73. Since 1874 they have varied from £34 (Rs. 340) in 1875-76 to £322 (Rs. 3220) in 1877-78. The charges have varied from £306 (Rs. 3060) in 1879-80 to £1459 (Rs. 14,590) in 1872-73. The details are:

Lákh Canal Receipts and Charges, 1868-1882.

Year.	Watered Land.	Assessment.			Realizations.			Charges.
		Water Rates.	Other Receipts.	Total.	Water Rates.	Other Receipts.	Total.	
	Acres.	£.	£.	£.	£.	£.	£.	£.
1868-69 ...	124	53	...	53	...	...	...	...
1869-70 ...	42	18	...	18	53	9	62	762
1870-71 ...	21	14	...	14	18	...	18	979
1871-72 ...	736	340	...	340	14	...	14	433
1872-73 ...	153	78	4	82	339	8	347	1459
1873-74 ...	117	50	18	68	79	17	96	592
1874-75 ...	70	30	3	33	53	3	56	666
1875-76 ...	93	51	2	53	32	2	34	544
1876-77 ...	1203	291	3	294	59	3	62	534
1877-78 ...	1541	289	10	299	312	10	322	525
1878-79 ...	122	31	8	39	208	8	216	320
1879-80 ...	71	21	5	26	74	6	80	306
1880-81 ...	342	76	33	109	20	33	53	998
1881-82 ...	316	74	16	90	61	16	77	420
Total ...	4951	1416	102	1518	1322	115	1437	8538

The rain returns for the nine years ending 1881-82 to some extent explain the variations in the watered area, 1876 and 1877, the years when the canal water was most used, having been years of unusually short rainfall. The details during the nine years ending 1881-82 are:

Lákh Canal Irrigation and Rainfall, 1873-1882.

Year.	Watered Area.			Rainfall.					
	Early.	Late.	Total.	Early.		Late.		Total.	
	Acres.	Acres.	Acres.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.
1873-74 ...	66	51	117	20	26	0	72	20	98
1874-75 ...	14	56	70	25	57	1	20	26	77
1875-76 ...	12	81	93	35	47	3	43	38	90
1876-77 ...	55	1148	1203	10	56	3	64	14	20
1877-78 ...	541	1000	1541	11	31	3	48	14	79
1878-79 ...	27	95	122	25	23	1	54	26	77
1879-80 ...	26	45	71	16	62	3	62	20	24
1880-81 ...	190	152	342	18	74	4	27	23	1
1881-82 ...	134	182	316	13	37	4	50	17	87

Of the two remaining Pravara river water-works, the Ojhar right bank canal and the Máládevi storage lake, plans and estimates have been submitted to Government. The Ojhar right bank canal is intended to increase the area under command by the left bank canal and to water an extremely dry tract in Sangamner and Ráhuri. The head-works already constructed for the left bank canal will supply the new canal, which is designed to be thirty-two miles long and to command an area of 60,000 acres in fifty-two villages of Sangamner and Ráhuri. The area available for irrigation is estimated at 48,000 acres. The proposed carrying capacity at the head is 327 cubic feet a second. The entire cost is estimated at £66,800 (Rs. 6,68,000). The Máládevi storage reservoir, as already mentioned, is intended to aid the small and uncertain Pravara

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IRRIGATION. Government Water Works.

discharge during the hot weather and thus increase the supply both of the Ojhar and of the Lákh canals. The site of Máláḍevi lake is in Akola on the Pravara river, nineteen miles east of the Sahyádris and twenty-four miles above Ojhar. The average south-west rainfall on the hill at the head of the catchment area is about 100 inches. The lake is estimated to store 3724 millions of cubic feet of water. As at present proposed an earthen dam 4340 feet long and 107 feet in greatest height will include an area of 3509 acres, and a total capacity of 3724 millions of cubic feet. Flood water will escape by a waste weir on the south bank 1000 feet long, the crest being nineteen feet below the top of the dam. The estimated cost is £105,149 (Rs. 10,51,490). The whole tract commanded by the two Ojhar and the Lákh canals will include 101 villages of the Sangamner, Ráhuri, and Nevása sub-divisions, a tract of exceptionally small and capricious rainfall and wanting only water to make it highly productive.

WEEDING.

When two or three inches high the crop requires weeding. There are two modes of weeding, one by a sickle, the other by a bullock-hoe with two or three shares drawn by two muzzled bullocks. As the hoe moves the shares weed the space between two rows of crop which pass untouched between them. The early or rainy season crops are weeded two or three times; the cold weather crops seldom want weeding as the ground is dry.

WATCHING.

From the time the grain forms the crop is watched from a wooden stage called *mála* by a man who drives off birds with shouts and stones. The protection of the crops from birds entails an immense amount of labour, men women and children all taking part in it.

REAPING.

The ripe crop is reaped either with the sickle or *vila*, or it is pulled out by the roots. It is bound in sheaves and for some days left to dry in the field, and carried to the thrashing-floor, where it is stacked for several months, the best-looking ears being set apart in a separate bundle or in a stack for next year's seed.

THRASHING.

The thrashing floor is made in the hardest part of the field or sometimes near the village. The floor is wetted and beaten till it is hard and flat, and is then smeared with cowdung. An upright post or *tivda*, is planted in the centre and a sheaf of the crop is tied to its top. The heads of *bájri* and *jvári* are broken off by women and thrown into the centre round the post. Six to ten oxen are tied to the pole, half on one side and half on the other, facing opposite ways. They are muzzled, except in the case of wheat, and driven round and round treading the grain. Wheat is trodden straw and all; the pods of *tur* and *alshi* or *javas* are beaten against a log so as to fall on the floor; and of *math*, *mug*, and some other crops sometimes the whole plant and sometimes only the upper stalk is trodden out.

WINNOWING.

The grain is winnowed by the wind. The chaff and grain are filled into baskets, which are handed one by one to a man standing on a high three-legged stool called *vávdi* and emptied by him slowly with a shaking motion. The heavy grain falls straight and

the chaff is carried away by the wind. A man sits at the foot of the stool with a small broom or *katni*, sweeping the chaff from the edge of the grain.

STORING.

In the hilly parts, grain is stored in large cylindrical baskets called *kanings* or *kangis*. In the plain country, besides in large baskets, grain is stored in under-ground chambers. The under-ground chambers are of three kinds, the *balad*, a narrow room of solid masonry with a small door built under a staircase; the *talghar*, twenty feet long by twelve feet broad, built of solid masonry under ground, generally within the house and entered by a single trap door; and the *pev*, a conical pit outside a dwelling house, about ten feet deep and narrowing from twelve feet across at the bottom to three feet at the top. The house store-rooms, the *balad* and the *talghar*, can be opened at any time. The *pev* or outdoor store-pit is opened only after the south-west rains to see if the grain has suffered from damp. Grain can be stored for only about two years. After this it begins to go bad and is soon unfit for use. The cylindrical grain baskets are plaited with *nirgundi* twigs or *tur* stalks and are smeared inside and out with cowdung. The surface of the grain is also thick plastered with cowdung, and the basket is covered with a little conical thatch roof. These baskets or *kanings* stand in the house veranda or in case of fire, at some distance in front of the house, with a few loose stones under them to keep off white ants.

SEED GRAIN.

The husbandmen take great care to secure good seed. If his own crop is fine, he picks the largest and best heads and keeps them separate as seed for the next year. The grain of an unusually fine crop is often kept and sold as seed grain at half as much again as the price of ordinary grain. Vánis also always keep seed grain in stock. Their practice of exacting fifty or a hundred per cent more in kind is due not only to the fact that grain is dearer at sowing time than after harvest, but because they run the risk of receiving inferior grain instead of the picked grain.

The greater part of the cultivation is done by the husbandman himself and by his regular farm labourers. But even the poorer husbandman has to employ hired hands for hand-weeding, reaping, binding, and thrashing.

FALLOWS.

The soil is freshened both by fallows and by changes of crops. The land is not allowed to lie fallow for any particular crop, but as a rule it is allowed to rest every fourth year. Except in Nagar where the poor soils are rarely allowed a fallow, the practice of allowing fallows prevails in poor soils among the inferior class of husbandmen who have not the means of proper tillage.

CROP CHANGES.

In heavy black soil the usual crop changes are *jvári*, wheat, and gram each the sole crop of its year. No fallows are allowed and no manure is used. With all the crops of this rotation *kardai* or safflower is mixed at the rate of about half a pound to a pound the acre, or in the proportion of three pounds (one *sher*) of *kardai* to 192 pounds (one *man*) of wheat or gram, or to twelve pounds (one *páyli*) of *jvári*. The mixing of seeds seems to cause no harm.

Chapter IV. Agriculture. CROP CHANGES.

When the leading crop is poor, the *kardai* more than suffices to meet the assessment on the land. It at any rate yields the oil which the cultivator requires for his home use, and the cake or *pend* which remains after the oil is expressed, is given to his best cattle. This rotation of crops in wheat lands does not allow of any ploughing and has little effect in keeping down such noxious and troublesome weeds and grasses as *kunda* Cynodon dactylon and *hariáli* Ischæmum pilosum. Some exceptional black soils which are free from such weeds are not ploughed once in twenty years and yet show no signs of exhaustion. As a rule the land needs ploughing and cleaning at least once after every two complete rotations. To enable this to be done the rotation is temporarily disturbed, and a crop of *tur* Cajanus indicus, is taken as an early or *kharif* crop. This is sown at the end of June or early in July in rows about two feet apart.

At about Diváli time in mid-October when the *tur* has grown well and the ground is still soft, the plough is driven up one side and down the other between the rows. The ploughing opens the land and at the same time earths up and improves the *tur*. The *tur* is an eight-month crop. The October ploughing brings up the weeds and grass but strengthens rather than weakens them and so in the next hot weather after the *tur* has been reaped the land is cross-ploughed. This ploughing is called the *dunani*. After the monsoon has begun to bring up weeds the land is harrowed with the *moghad* or two-tined seed-drill deprived of its seed tube. Hand-weeders follow to pick out the *hariáli* roots, and the regular rotation is resumed. *Jvári* is the best crop to begin a fresh rotation and gram the next best. Wheat is always poor after *tur*.[1] Occasionally safflower is sown separately with the *moghad* parallel to the rows of *jvári*. Many cultivators sow three or six rows of linseed round the headlands to keep cattle from the wheat. But the belief is general that linseed gives wheat the mist and in many places the people either sow linseed separately or do not sow it at all.

In *khalga* or clay loamy land two rotations are observed, (1) *bájri*, cotton, and *jvári* or wheat; (2) *bájri* and wheat. *Bájri* is sown in July after a hot weather harrowing with the two-bullock *aut* and

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1 A good farmer, Mr. Balvant Deshpánde of Nevása, has improved on the ordinary plan which does not effectually rid the land of *hariáli* and *kunda* grass. He acts on the right principle that a thorough cleaning however expensive is cheaper in the end than a number of half cleanings, especially as the ploughings and cultivation tend to increase the root-growth of the grasses. He plants *tur* as above and gives the ploughing and the cross-ploughing. After rain has fallen he follows the cross-ploughing with two harrowings and cross-harrowings with the *moghad* accompanied by hand-weeders. The roots taken out are carefully burned. He takes *jvári* next and follows with gram. Before sowing the gram he gives the land a good ploughing and a harrowing and cross-harrowing with the *moghad*. The ground is levelled with the *aut* and sown. Next year, at the earliest opportunity after the rains have begun, he sends men with hand-hoes or *kudals* to the field in pouring rain to dig out and take off every trace of grass. As these men have to be careful to break the roots as little as possible and to dig deep to take them out clean, the work is very costly, but Mr. Balvant is convinced that it pays in the end. Mr. E. C. Ozanne, C.S,

CROP CHANGES.

the cross-harrowing in the early monsoon. It is always sown with *tur* and a variety of leguminous and other crops having the general name *irad* or *virad* that is extras and comprising *ambádi* Hibiscus cannabinus, *math* Phaseolus aconitifolius, *mug* P. mungo, black *til* Sesamum indicum, and occasionally rows of *rála* Panicum italicum. The proportion is two pounds, or three pounds for late sowings, of *bájri* to one pound of *irad* in which *ambádi, math,* and *mug* taken equally form thirteen ounces and *til* about three ounces.[1] *Rála* is sown at the rate of half a pound an acre; after sixty rows of *bájri* and *tur* have been put in come three rows of *rála.* These crops are all reaped at different times in the following order: *rála, bájri, mug, math, ambádi,* and *tur.* By Diváli time in mid-October all are gone but the *tur,* and then the land is ploughed between the rows of *tur.* This loosening of the soil enables the husbandman to cross-plough in the hot weather and thus prepare the land for cotton as in the first rotation or for wheat as in the second. When the early rains are not favourable, the rain crops *bájri, tur,* and *irad,* are not taken, but in the cold weather *jvári* is sown. In the following season, wheat and cotton cannot generally be sown as the land has missed its ploughing and so *bájri* comes in again. When cotton cannot follow, *bájri* is taken a second year. Cotton requires a more favourable early rainfall than *bájri.* When neither cotton nor *bájri* is feasible, the hardy *jvári* which is the crop which can best adapt itself to all soils and rainfalls is resorted to. In light land called *chopan* or sandy loam, *bájri* is grown continuously with yearly ploughing and cross-ploughing. It is mixed with pulse generally *tur* and *rála.* In very favourable seasons wheat is occasionally sown, and *jvári* when *bájri* cannot be got in. In garden land the change of crops chiefly depends on the area of ground attached to the well for dry-cropping. After sugarcane, either *bájri,* wheat, *jvári,* or gram is generally sown. The change of crop also varies with the means of the landholder and the nature of the soil.

MIXED SOWINGS.

On the lighter soils as many as six different crops are grown together year after year. In the early season, *bájri, tur, ambádi, til, rála, mug,* and *shálu* may all be seen growing in the same field; in the late or cold season safflower and linseed are always mixed with the staple crop whether it is *shálu* or cold-weather millet, wheat, or gram.

DALHI CULTIVATION.

In the hilly tracts in the west the style of cropping known as *dalhi* or *kumri* is practised. This *dalhi* or *kumri* is confined to small plots on hill-sides which are often extremely steep. Work is begun in the cold weather by felling the brushwood and lopping the branches of large trees. By the end of the hot weather the fallen branches are dry. They are set on fire, and thus the ground is at once cleared and manured. After rain has fallen, the surface

[1] All these seeds are very small. The devices by which the small seeds are deposited at a small depth and the larger *tur* at a greater depth are worthy of remark and so is the mixture of pulses with cereals.

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Dalhi Cultivation.

is loosened with the hoe or *kudal* and the seed is sown in the ashes and the crop allowed to grow without transplanting. The grains grown are *nágli, vari,* and *sáva.* The ground will sometimes bear a second crop the following year, and then, to be cultivated again, must have a rest of six to ten years to allow the brushwood to grow. If it is not intended to repeat the process cultivation may be continued in the burnt plot under the *ráb* system.[1] In 1849 when the original survey was introduced the *dalhi* system was prevalent in forty to fifty villages in west Akola. It is still carried on by some people in their private holdings, but as it causes great damage to forests, of late it has been limited in forest lands to eight villages and in these it was reduced to a system three years ago, a portion of forest being marked off and divided into ten compartments and the villagers invited to *dalhi* in one of these each year. This the people have declined to do and it may be hoped that if other means of subsistence can be found for the people the system may die out. Almost the only classes who practise this hill-clearing tillage are Kolis, Thákurs, and other wild tribes.

Crop Details.

The Ahmadnagar crops differ little from the Poona crops either in the kinds grown or in the seasons or modes of growing them. Most of the details of the different crops given in the Poona Statistical Account therefore apply to Ahmadnagar. The following is a summary of the local information available regarding the chief crops of the district.

Indian Millet.

Indian Millet, *jvári* or *jondhla,* Sorghum vulgare, with in 1881-82 a tillage area of 679,879 acres, is the staple grain of the open country, and is largely exported. Except two early varieties, *kondya* or *hundya* and *kálbondi,* Indian millet forms the chief cold-weather crop, and without either water or manure yields plentifully especially in black soils. It requires little outlay and is grown by all the poorer landholders. The most esteemed variety is *shálu.* It is grown in black soils and is seldom watered or manured. The grain is white and the stalk thin three to five feet high and with sweet juice. Other varieties are *dudhmogra* which is sown with *shálu* either mixed or in separate furrows. The grain is full and milky and is much valued when parched and made into *láhi.* The stalk is inferior to *shálu* as fodder, being straight and hard. The head is so thin and feathery that birds cannot rest on it or harm it. The stem of a dark-husked variety of *dudhmogra* is sometimes used as a hand-rod by weavers. *Támbdi* or red *jvári* is sown earlier and in lighter soils than *shálu* and ripens more rapidly. The stem is three or four feet high and makes poor fodder. Of the two early varieties, *kondya* or *hundya* is grown and cut for fodder before the head appears, and *kálbondi,* so called from its dark husk, gives the husbandman food in bad years before the regular crop ripens. The stem is six or eight feet high and the head is large. In black soils in March after the

1 See above under Manure.

wheat is harvested the land is as hard as brick, except two or three inches of the surface soil. But by April, the cracks and seams become two or three inches wide and often two feet deep and the surface soil becomes pulverised. The cultivator then harrows it with the two-bullock harrow or *aut*. The pulverised soil is driven into the cracks and a new layer is brought up to the immediate weathering influences of the hot sun. The value of this change of soil is fully appreciated. The soil weathers till the rains in June. As soon after this as it is workable it is harrowed with a four-bullock *aut* in a direction opposite to that of the former harrowing. By this means the sprouting of annual weeds is hastened, and the surface soil is loosened. In the next break in the monsoon the two-bullock *aut* is again brought on the land. It works in the same direction as the hot-weather harrowing. It cuts down and kills the annual weeds, and levels the land. The seed bed is now ready, though seed is not sown till the *Uttara Nakshatra* that is from the 22nd of September to the 6th of October. Meantime the more harrowings and cross-harrowings the land receives the better. The seed is sown with the three-tined seed-drill or *tiphan* which is followed by the *rákhia* or beam-harrow. Except that late sowings require five or six pounds, the seed is put in at the rate of about four pounds the acre. *Kardai* or safflower is mixed with the seed at the rate of about half a pound to a pound the acre. The mixing does no harm. Generally when the *jvári* crop is poor, the safflower more than suffices to meet the assessment on the land. The two early varieties of Indian millet are sown thick and broadcast in June and July taking twice as much seed as by the drill. In clayey loam or *khalga* land, when the early rains are not favourable, *jvári* is sown as in black soil in the cold weather. When the *jvári* is about a foot high it must be weeded with the bullock-hoe. Two hoes or *kulpás* are placed side by side each in charge of a man but drawn by only one pair of bullocks. With the bullock-hoeing, hand-weeding along the rows by women is necessary. Till the crop has grown so as to shade the land and prevent weeds from coming up, one or two hand-weedings by women are usual. This work has to be done quickly, both because the breaks in the rain do not last and because the weeds grow apace. It is usual to put at least ten women on a field, though as many as twenty and twenty-five are set to work by good cultivators, as supervision is not then so costly. Watching is a heavy item in the cost of growing *jvári*. One man to about ten acres of land where there are no trees, and double the number if there are trees, are required. These sit on raised platforms in the field armed with slings. Watching begins when the crop begins to ear and lasts 1½ to two months. When ripe the crop is pulled up and tied into sheaves. Five sheaves form a *páchunda*. The sheaves are laid in *páchundás* to dry. The size of the sheaves varies with the length of the stalk which is used as a binder. Occasionally when the husbandman finds it inconvenient to carry the produce home at once, he builds it into stacks or *kátrás*. On the thrashing floor women are employed to break off the ears and throw them on the floor. When this is done, muzzled bullocks tread out the corn which is then

Chapter IV. Agriculture. Crop Details. Indian Millet.

winnowed by three men. One stands on a raised platform and another hands up baskets of the grain mixed with the outer coverings of the grain and the small stalks. When there is wind enough the man on the platform slowly empties the basket. A third man below keeps the pile of good grain separate from the chaff. Two practices materially affect the outturn, if it is judged by the yield on the thrashing floor. First, that of eating parched unripe ears while the crop is standing. Not only are the watchmen allowed to eat as much as they like, but the owner and his family and his invited friends mainly live on the unripe ears or *hurda* in a good season for six or eight weeks. Secondly, that of pulling up the standing crop for fodder. This is more usual in a poor season when many of the stalks are earless or so behind in growth that they are not likely to be ready for reaping with the rest of the crop, and when other fodder is scarce.[1] The acre yield varies from 150 to 1000 and averages 500 pounds. *Jvári* is chiefly in use as a bread grain, but is also eaten parched as *láhi*. The parched unripe heads called *hurda* are a leading article of food with the labouring classes a short time before and after the harvest season. Indian millet is the only cereal whose straw is used as fodder in its natural state. The fodder though not abundant is superior. In parts of the west it is stacked and thatched; in the east where the rainfall is lighter it is stowed in long grave-like ridges covered with clods of black soil.

Millet.

Millet, *bájri*, Penicillaria spicata, with in 1881-82 a tillage area of 783,150 acres, is the chief early crop in light soil tracts. It prospers also in shallow black soil but in rich black soil it is little grown. Millet is seldom watered. The tillage of millet differs little from the tillage of Indian millet except that as it is an early crop it is sown in June and July. *Bájri* is generally sown with the three-tined seed-drill or *tiphan*. The middle seed tube is blocked, but behind the *tiphan* following in the drill made by the middle coulter comes a single seed tube or *mogha*, held by a woman and fastened to the *tiphan* by a rope. By this tube the *tur* is sown. The *irad* or extra seed is mixed with the *bájri* before sowing. The proportion is two pounds of *bájri*, or three pounds for late sowings, to one pound of *irad* in which *ambádi*, *math*, and *mug* taken equally form about 13 ounces with 3 ounces of *til*. All these seeds are very small. The devices whereby the small seeds are deposited at a small depth and the *tur*, a larger seed, at a greater depth are well worthy of remark. *Rála* is sown at the rate of about half a pound an acre; after

[1] The following are Mr. Ozanne's estimates of the cost of *jvári* cultivation. In harrowing the work done may be estimated at 1¼ acres a day for the two-bullock and one acre for the four-bullock harrow. Monthly hands are paid Rs. 4 or 2 *as.* a day. With the bullocks at 6 *as.* a pair a day, the cost will be for a four-bullock harrow 14 *as.* an acre and for a two-bullock harrow 7 *as.* an acre. Four to six pounds of *jvári* are used to sow an acre. Sowing costs 6 to 7 *as.* an acre, covering 6 *as.*, hoeing 10 to 12 *as.*, each hand-weeding 12 *as.*, watching for each man 12 pounds of grain an acre, and harvesting at six per cent of the standing crop. The claims of village servants amount to about 96 pounds the acre (6 *mans* to 12 acres). The replacing of oxen represents a yearly acre incidence of 10 *as.*

sixty rows of *bájri* and *tur* have been put in, come three rows of *rála*. These crops are all reaped at different times, in the following order: *rála, bájri, math, ambádi*. The acre yield of *bájri* varies from 50 to 500 and averages 300 pounds. Three kinds of millet *gari, hali,* and *sajgure,* are grown in Ahmadnagar. They are so like that it is not easy to distinguish them. *Gari* is an inferior variety which ripens in three and a half months, *hali* is longer and takes more time to mature, and *sajgure* ripens quickly, has a small grain, and is seldom grown without water. *Bájri* is the chief food of the middle classes. It is pleasanter to the taste and is more nourishing than *jvári* and is used chiefly as a bread grain though it is sometimes parched into *láhi*. The stalks called *sarmad* are given to cattle, but unless trodden into chaff are inferior to almost all other fodder. The green ears are parched and eaten under the name *limbur*.

Wheat.

Wheat, *gahu,* Triticum æstivum, in 1881-82, had a tillage area of 151,026 acres. The uncertain rainfall is a great obstacle to the growth of wheat in Ahmadnagar. Five varieties two of them watered or garden *bakshi* and *khaple* or *jod,* and three dry-crop or field varieties, *pivle, káte,* and *pothe,* are grown. *Bakshi,* which is also called *banshi* wheat, is yellow and large, and in ripening turns purple-bearded. It is the most esteemed variety, but it is not hardy enough to be much grown. It is occasionally grown in dry-crop land. *Khaple,* also called *jod,* is very hardy but requires pounding to separate the husk. The differences in the dry-crop varieties are, in Mr. Ozanne's opinion, the result of climate and soil. In some soils and climates the field wheat or *shetgahu* keeps the characteristics of a hard light-yellow semi-transparent grain, in shape long and arched. It is then styled *pivla*. It is also called *dáudkháni* and ranks next to *bakshi* which it resembles. In most parts of Ahmadnagar, even where the purest *pivla* is sown, in a year or two a mixture of hard red or dull brown grains appears. Where the inferior grains do not exceed fifty per cent, the appropriate name is *kátegahu*. In some seasons, notably when a heavy monsoon is followed by October rain and also by a little rain after the wheat is sown, a number of the yellow and red grains develop a non-transparent white ricey look. When these appear the wheat is said to have become *potha*. The merchants keep the names *bakshi* and *pivla,* but call the *kátegahu* and *pothegahu* by the common name of *laskari*. In the present season (1884) *pothegahu* or white-marked grains have appeared where they were scarcely ever known before. The market price is highest for *bakshi* and *pivla,* and considerably lower for *kátegahu* or dull brown. The more *potha* or white-marked grains in the dull-brown the smaller the value of the wheat. In many parts of Ahmadnagar *pivla* wheat in two or three years will always become mixed with *kátegahu* or dull-brown and frequently with *pothegahu* or white-spotted. On the other hand there is little doubt that even in the best seasons *pothegahu* or white-spotted will not produce good *pivla*.[1] The general opinion

[1] The following are Mr. Ozanne's estimates of the cost of growing wheat: Harrowing is thrice repeated, a hot season harrowing 14 *as.* an acre, a first rain harrowing 14 *as.*,

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is that the quality of the wheat is better in the lighter soils, but the outturn is generally so much larger that black soil is preferred.[1]

The hot weather harrowing for wheat is with a two or sometimes a four-bullock harrow. It is sown as gram with the two-tined seed-drill or *moghad*. Wheat is sometimes grown by itself, sometimes mixed with safflower. It is sown during October and November and reaped during February and March. If the previous *jvári* and gram have been well weeded, neither bullock-hoeing nor hand-weeding is wanted. The thick sowing in part explains the fact that weeding is not as necessary as for *jvári* which is also sown earlier and takes a long time before it begins to grow rapidly. The *kolpa* tends also to loosen the upper soil, but wheat likes a firm seed bed. In England it is rolled before and after sowing. The rapid consolidation of the wheat lands here make rolling unnecessary. Moreover, there is no danger of the crop being thrown out as in England by frost. Except in watered land, where one man in a field suffices, no watching is usual. The crop is pulled up or sickled when dead ripe. It is tied into sheaves and spread in *páchundás* to dry like *jvári*. If temporarily stacked in the field, the stack is styled a *mandali*. To erect a *mandali* one sheaf is placed upright as a centre and the others are carefully ranged round it, heads down. If the field is large, a second or third storey to the stack is made, the centre sheaf being placed upright as before. Regularity of stacking is carefully attended to, so that the theft of one or two sheaves may be readily detected. The first operation on the thrashing floor is to beat out the earth clinging to the roots of the plants. When this is done, the sheaves are loosened and spread over the floor, and trodden with unmuzzled bullocks till the stalks are broken into fine pieces and the grain is freed. The grain is then winnowed. The bye-product or chaff is used as cattle food. It is poor stuff, but in wheat districts is given with gram chaff which is more nourishing. It helps to make up the necessary bulk. When *jvári* is poor and stunted the cattle have to live on the wheat and gram chaff. In winnowing wheat, the man who watches the fall of the chaff and grain is careful that small grains, such as result from frost-bite, are separated from the best. The average acre yield is estimated at about 1000 pounds

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and a cross harrowing 7 *as.*, that is a total harrowing cost for wheat of Rs. $2\frac{7}{8}$; sowing 10 *as.* an acre; covering 8 *as.*; hand-weeding 8 *as.* an acre; harvesting eight per cent of the crop; thrashing and winnowing $4\frac{3}{4}$ per cent; replacing of oxen 10 *as.* an acre; craftsmen's claims about 96 pounds the acre (6 *mans* to 12 acres).

[1] Mr. Ozanne is of opinion that not much improvement in wheat cultivation will result from the use of imported seed. The wheats of each district show what variety is best suited to them. After the famine, Jabalpur *pisi* wheat, a soft white, was sown in the Athni subdivision of Belgaum. It rapidly degenerated to a hard red. Kánhur-pathár dry-crop *bakshi*, a celebrated variety from an elevated portion of the Párner subdivision of Ahmadnagar, was sown by two good farmers in Nevása in dry-crop land. In two years it became so like the ordinary *shetgahu* that it could not be distinguished from it. In certain Párner villages especially Bráhmangaon the *pivla* wheat keeps its colour and other characteristics. This, sown in Nevása, in two years degenerated into *kátegahu*. Mr. Ozanne thinks that in dry-crop land every encouragement should be given to the sowing of good *pivla*. If it falls off fresh seed should be brought from villages where it grows well. The people are alive to their own benefit and would adopt such suggestions. But their interest in improving wheat is of recent date. Till wheat came into foreign demand, it was

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Wheat.

in watered land and at about 500 pounds in dry land. Wheat is subject to a disease called *támbera* or rust which is generally brought on by excess of rain when the wheat is in ear. The grain slightly rots and becomes covered with a reddish powder. *Ghira* or *khira* is like rust except that it attacks the crops in circle, and causes only partial damage. Wheat is used as a bread grain and is seldom eaten by the poor except on feast days. The flour is used largely in pastry and sweetmeats. Wheat keeps good for several years in *pevs* or grain-pits; in the open air it soon turns bad. The flour cannot be kept so long as the flour of American wheat. Parched green wheat ears called *ombya* are eaten and the straw mixed with chaff is used as a fodder. By itself wheat straw is held to be unwholesome for cattle. Small quantities of wheat come from the Nizám's country and large quantities are sent to Sholápur, Poona, and Bombay.

Rice.

Rice, *bhát*, Oryza sativa, with in 1881-82 a tillage area of 7078 acres, is grown in the west near the Sahyádris and as a change crop in garden lands in the east. It is sown in June and reaped sometimes in September but generally in October and November. Most rice is sown in seed-beds and planted in small bunches when six or eight inches high. The straw is valued as fodder, especially for cattle. Rice is part of the daily food of the middle and upper classes, and is eaten by the poor on feast days. It is either simply boiled or parched or scalded in the forms known as *láhi*, *pohe*, and *murmure*.[1] Rice flour is used in many preparations.

Náchni.

Náchni, Eleusine corocana, with in 1881-82 a tillage area of 22,820 acres, is grown in wet lands sometimes by planting out and sometimes by sowing with the drill. It is also often grown in high-lying lands. It is sown in June and ripens in October or November. It does not require a deep or rich soil, but wants moisture. The straw mixed with chaff is used as fodder. *Náchni* is used as a bread-grain only by the poorer classes near the Sahyádris. The green heads are parched and eaten. Like green *jvári* heads they are called *hurdás*.

Barley.

Barley, *sátu*, Hordeum hexastichon, had in 1881-82 a tillage area of 104 acres. It is sown in black soils in November, is always watered and manured, and is reaped in February. The flour is used as ready cooked food. The grain is parched and ground and mixed with a little gram and wheat flour and flavoured with seeds. It is usually eaten in little dough balls mixed with water. It is also used in Hindu *shráddh* or anniversary and *Shrávni* or yearly purifying ceremonies.

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grown less extensively and stored in pits to be used in years of scarcity. Naturally little care was taken to improve it. Much more intelligence and care are shown in the choice of *jvári* and *bájri* seed, which proves that the people understand the principle of picked seed, but that it has not hitherto paid them to apply it to wheat.

[1] For *pohe* rice is soaked in water, scalded, and left to drain in a basket, parched, and pounded. For *murmure*, rice is partially dried in the sun after a three days' soaking and subsequent scalding. It is slightly parched, and the husk is separated by rubbing lime. Salt water is thrown over it, and the grain is again parched in hot sand. Both *pohe* and *murmure* are sometimes used as ready-cooked food for a journey.

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Maize, *makka*, Zea mays, with in 1881-82 a tillage area of 1086 acres, when unwatered is sown in June in black soils and ripens in August. With water it can be grown at any season. The heads or *butás* are usually eaten green, and the ripe grain, parched into *láhi* and ground to flour, is used for various purposes. The stalk is a very coarse fodder.

Cajan Pea.

Cajan Pea, *tur*, Cajanus indicus, with in 1881-82 a tillage area of 33,122 acres, is eaten as a pulse by almost every class. It is sown with *bájri* in June and ripens in January or February. One of the four tubes of the drill is stopped and a separate tube is fastened to the drill by a rope. This tube is held by a man who walks behind and drops the seed through it into the furrows made by the coulter attached to the previously stopped tube. It is sown in this way because it is a large spreading plant which requires much room. During the eight months it is on the ground *tur* is said to flower and seed eight times, all the pods remaining on the bush till harvest. It yields a superior yellow split pulse or *dál*, only a little less valuable than gram. The green pods are also eaten as a vegetable. The leaves and pod-shells are an excellent fodder. The stalks are generally used for wattling house walls and roofs and for making baskets and brooms and as fuel by the poor. *Tur* charcoal is much valued in making gunpowder.

Gram.

Gram, *harbhara*, Cicer arietinum, had in 1881-82 a tillage area of 61,470 acres. It requires good black soil and is not largely grown as a dry-crop except in the Gangthadi or Godávari valley. Gram follows Indian millet or *jvári*, the best time for sowing it being the *Hast Nakshatra* that is from the 7th to the 14th October or a little later than wheat. Gram is sown with the two-tine or *moghad* seed drill. The land is prepared in the same way as for *jvári*, but, owing to the spreading growth of the plant, bullock-hoeing is not possible. As gram also keeps down weeds hand-weeding is not necessary except to slovenly cultivators. Watching is not usual except against thieves. The crop is pulled up by the hand protected by a cloth or cut by the sickle, and piled in the field in small heaps each about a head-load called *peta* or bundle. When convenient the crop is stacked in the field in *hudís* or *tápás*. When brought to the thrashing floor the stalks are spread and the pods beaten out by sticks. The stalks are picked out by hand and thrown on the manure heap for watered land or else burnt. The rest, containing the pods mixed with leaves and small twigs, are winnowed, and the pods are thrown over the floor to be trodden out by bullocks. The chaff or *bhusa* is carefully preserved as cattle food, measured by the *mot* or large double blanket. When the grain is thrashed or trodden out by cattle the pod shells are separated by winnowing, and used as manure or burnt. They are too sharp for cattle and injure their mouths. The oxalic acid which falls from its leaves kills the weeds. The pea is eaten green as a vegetable, either boiled or parched when it is called *hola*. When ripe like other pulses it is split into *dál* and eaten in a variety of

ways. The ripe grain is also given to horses and the dry stalks are good fodder.[1]

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Green Gram.

Green Gram, *mug*, Phaseolus mungo, had in 1881-82 a tillage area of 5455 acres. It is sown in June in shallow black or light stony soils without water or manure and is harvested in September. The green pods are eaten as a vegetable, and the ripe dark-green pea is eaten boiled either whole or split into *dál*. It is parched, ground to flour, and made into spice balls. It is also made into porridge. The leaves and stalks are good fodder. *Mugi*, a variety of *mug* is sown with *bájri* in June and reaped in November. The pea is small and blackish.

Black Gram.

Black Gram, *udid*, Phaseolus mungo, had in 1881-82 a tillage area of 1922 acres. It is sown with *bájri* in June and harvested in September. Its split pea or *dál* is highly esteemed and is the chief element in the thin wafer-biscuits called *pápad*. The grain is considered the most fattening food for horned cattle and bears about the same market value as gram. *Udadi* is a smaller variety sown with *bájri* in June and cut in November. Its pea like the *udid* pea is black.

Horse Gram.

Horse-Gram, *kulthi* or *hulga*, Dolichos uniflorus or biflorus, in 1881-82 had a tillage area of 38,153 acres. It is sown with *bájri* in June and ripens in November. It is eaten boiled whole or split as *dál* and in soup and porridge, and is also given to horses. The leaves and stalk are good fodder.

Lentils.

Lentils, *masur*, Ervum lens, in 1881-82 had a tillage area of 267 acres. It is sown in black soils in November or December and harvested in February or March. The green pods are sometimes eaten as a vegetable, and the ripe pulse is eaten boiled either whole or split.

Pea.

The Pea, *vátána*, Pisum sativum, in 1881-82 had a tillage area of 1455 acres. It is sown in October or November and matures in four and a half months. It flourishes only in moist soil. The seed is eaten green as a vegetable and when ripe in various ways. It is not made into split pulse or *dál*. The leaves and stalks are good fodder.

Sesame.

Sesame, *til*, Sesamum indicum, in 1881-82 had a tillage area of 10,794 acres. It is of two kinds white *gora* or *havra* and black *kála*. Except in colour there seems to be no difference between these two sesames, but from its pleasanter colour in sweetmeats the white commands a higher price. It is sown in June usually with *bájri* either mixed or in separate furrows, and sometimes by itself on land that has long lain fallow; it is cut in November. It yields an oil which is preferred in cookery to all other oils. The cake or *pend* from which the oil has been pressed is eaten by Kunbis with salt and given to cattle. The plant is not used as a fodder.

[1] The following are Mr. Ozanne's estimates of the cost of gram cultivation: Harrowing is thrice repeated a hot-weather harrowing costing 7 *as.* an acre, a first rain-harrowing costing 14 *as.* and a second costing 7 *as.* that is a total harrowing cost for gram of Rs. 1¾; sowing 10 *as.*; seed-covering 8 *as.*; hand-weeding 8 *as.*; harvesting 5 per cent, and thrashing and winnowing 4¾ pounds, and craftsmen's claims about 96 pounds.

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Safflower.

Safflower, *kardai*, Carthamus tinctorius, is grown mostly in Shevgaon. It is sown in black soils in October or November along with wheat or late *jvári* mixed or in separate furrows, and is cut in February or March. It is the chief oil plant of the district and is highly esteemed for fattening sheep. The young leaves are boiled as a vegetable and the oil is much valued in cookery. The flowers yield a red dye.

Linseed.

Linseed, *alshi*, Linum usitatissimum, in 1881-82 had a tillage area of 4930 acres. It is sown in rich black soils often with gram or wheat in separate furrows or by itself as a separate crop, and, without water or manure is harvested in February. The seed is eaten in relishes or *chatnis*, and the oil which is produced in the proportion of one pound of oil to four pounds of seed is used in cookery. The fibre of the plant is not used.

Castor Seed.

Castor-seed, *erandi*, Ricinus communis, is sown either in June or November in black soil, sometimes round other crops and oftener in patches by itself. It grows without water or manure, and is harvested in November or February. The stem and flowers are red. It is not much grown and the oil is more used as a lamp oil than as a medicine. The oil is extracted by husbandmen for home use by boiling the bruised bean and skimming the oil that rises to the surface. By this process four *shers* of seed yield one *sher* of oil. The leaf is used as an application for guineaworm and the dried root as a fever-scarer. A larger variety with green stem and flowers but otherwise the same as the smaller variety is grown in gardens round other crops. Both varieties are perennial and grow to a considerable size. They are never allowed to remain on the ground for a second year.

Cotton.

Cotton, *kápus*, Gossypium herbaceum, in 1881-82 had a tillage area of 32,231 acres. The quantity grown is small compared with that in other Deccan districts. It is sown in June in black or red soil and without water or manure, is fit for picking in November and December and sometimes as late as February or March. It is gathered in three or four pickings. The seed called *sarki* is much prized as food for milch-cattle. The stems are used in inferior basket-work and cattle graze on the leaves and shoots after the picking is over.

In 1822, according to the Collector, Captain Pottinger, of about 25,000 *bighás* under cultivation not five were sown with cotton. Cotton was brought from Berar in small quantities; none left the district. There was no trade in cotton; the sale even of one *khandi* had never been known. It sold at seven pounds (3½ *shers*) the rupee or at £7 (Rs. 70) a *khandi* of 500 pounds. Cotton was sown in *A'shád* or June-July with the early crops and was picked in *Paush* and *Mágh* that is January-February. The tillage was far from careful. The fields were cleared, the seed was rolled in clay, and passed through the two-tined seed-drill or *moghad*. When the plants were six or seven inches high, some landholders earthed them up; others did no more than weed them at intervals till the crop was ripe. Ahmadnagar was not a cotton district because cotton would

grow in none of its soil except in the best black and also because the rainfall was generally too scanty and occasionally was untimely. According to a local proverb, if rain fell in the *svâti* fortnight in October-November there would not be enough cotton to make lamp wicks.[1]

In 1830 an enterprising Hindu merchant of Ahmadnagar named Basvantsing, offered to grow and supply Government with clean cotton, provided he received an advance of money free of interest. The Collector was authorised to advance him £5000 (Rs. 50,000) on substantial security. Basvantsing the first season delivered in Bombay about fifty bales of cotton at the rate of Rs. 115 per *khandi*. London brokers described this cotton as of good staple and clean for Indian cotton except that it was mixed with brown. It was valued at *5d.* to *5½d.* the pound.[2] The example of Basvantsing was followed by others to whom advances were made on similar terms.[3] Some rather good though small parcels of cotton were delivered to Government and consigned by them to China, but no material or lasting improvement resulted. Some American cotton-seed sent by Government to Basvantsing did not thrive, apparently because it was too late of being sown. The Collector sowed some of the seed in his garden. The first year it yielded a poor crop, but the plants were left in the ground and in the next season were in great strength and covered with blossoms.[4] In 1836, as an encouragement to cotton cultivation in the Deccan, Government declared all lands on which cotton should be grown free from the land tax for five years or till the 30th of April 1842. This measure was not approved by the Court of Directors and was cancelled on the 20th of January 1838. The cancelling of the concession put a stop to cotton-growing. Cotton did not prosper; the landholders thought grain a much more paying crop. Foreign cotton had nowhere been adopted or grown with success. In 1840 Dr. Gibson was satisfied that, except New Orleans the foreign cotton he had tried was unsuited to the Ahmadnagar soil and climate. He thought further experiments with Pernambuco and Egyptian cotton would end in useless expenditure. In 1844, as in 1822, the Collector's opinion was that cotton would flourish only in a small tract in the south near the Bhima and that there it would suffer much from want of rain.[5] All the men who took the Government advances lost by their venture. In 1848, Mr. Spooner, the Collector, reported that the persons to whom money had been advanced were ruined. In 1848 only 2638 acres were under local and none were under foreign cotton. The local produce was bought by local Mhárs whose women made it into thread which was used in weaving coarse cloth. In 1851 the dryness of the air was thought to be the reason why Ahmadnagar

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[1] East India Papers, IV. 763-5.
[2] Between 1830 and 1832, besides a loan of £5000 (Rs. 50,000) without interest made to Basvantsing, a loan of £2500 (Rs. 25,000) was made to one Pándurang Sakhárám, of £400 (Rs. 4000) to one Vithal Bálkrishna Divekar, and of £25 (Rs. 250) each to the headmen of Ráhuri-Khurd and Sursh. Rev. Rec. 625 of 1835, 243.
[3] Cassell's Cotton in the Bombay Presidency, 20.
[4] Rev. Rec. 406 of 1832, 251-52.
[5] Rev. Rec. 1564 of 1844, 54, 55.

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was so poor a cotton-growing district. The sub-division where most cotton was grown was Jámkhed and in Jámkhed the whole area was only 1000 acres. Up to 1860-61 a small import from Paithan and Bársi served to meet the demands of the local weavers. The price was a trifle over 1½*d.* (1 *a.*) a pound. In 1859-60 the area under cotton had risen to 4655 acres.

The following table shows for the nineteen years ending 1860-61 the total tillage area, the area under cotton, and the area capable of yielding cotton:

Ahmadnagar Cotton, 1841-1861.

Year.	Tillage.	Cotton Area.		Year.	Tillage.	Cotton Area.	
		Tilled.	Capable of Tillage.			Tilled.	Capable of Tillage.
	Acres.	Acres.	Acres.		Acres.	Acres.	Acres.
1841-42...	1,622,826	...		1851-52...	1,798,262	3180	
1842-43...	1,603,016	...		1852-53...	1,992,349	3354	
1843-44...	1,520,847	...		1853-54...	2,214,856	4232	
1844-45...	1,529,524	2106		1854-55...	2,316,667	3845	
1845-46...	1,593,011	2866	98,509	1855-56...	2,562,127	1946	98,509
1846-47...	1,809,693	2711		1856-57...	2,720,868	3828	
1847-48...	1,872,259	2581		1857-58...	2,819,005	2220	
1848-49...	1,809,127	1955		1858-59...	2,875,125	6334	
1849-50...	1,628,240	2251		1859-60...	3,018,493	4655	
1850-51...	1,644,106	2410		1860-61...	2,932,794	6909	

Though little cotton was either grown or used in Ahmadnagar, in 1862 a considerable through traffic went from Berar and the Nizám's country through the Imámpur pass forty-six miles from the town of Ahmadnagar. It entered the Ahmadnagar district at Navgaon on the Godávari about eight miles below Paithan and went through the villages of Kuspuri, Miri, Manka, Shevgaon, Chapergaon, and Hadgaon.

The demand for cotton which followed the American War in 1862 greatly increased this trade. The country round was searched for every available pound. This found its way chiefly to Ahmadnagar as it was a convenient market, and carts and bullocks would probably be able to secure a return load of salt or groceries from the coast. As the cotton was usually carried by pack-bullocks the name *boja* or bullock-load was commonly applied to two bales or *dokdás*. On reaching Ahmadnagar the cotton was left at Bandubhái's *adda* or station, an open space within cantonment limits in front of the distillery. Bandubhái was a headman or *mukádam* who let carts on hire and was allowed to use the land as a convenient standing ground for his carts. There was no shelter and there were no godowns. The only convenience was a well from which water could be drawn for men and beasts and a wide space on which loads could be piled and left under the doubtful charge of *jágliás* or watchmen who as often as not pilfered the property entrusted to their care. In the rains whatever cotton was left at Ahmadnagar was stored in empty houses, chiefly at the Fara Bág, which, as a cotton store, yielded Government about £20 (Rs. 200) a year. In 1878 through the exertions of Mr. T. Stewart, C.S., the Acting Collector, a new Ahmadnagar cotton market was built. Fees were levied of ¾*d.* (½ *a.*) for storing the cotton in open ground, and 3*d.*

(2 *as.*) in the godown. During the five years ending 1881-82 the quantity of cotton stored at the Ahmadnagar market has gradually increased from 18,496 in 1878-79 to 83,972 *dokdás* or bales in 1881-82.[1] In 1882-83 there was a further marked increase. It was estimated that a 100,000 *dokdás* or bales would be brought to market. As in former times most of the cotton continues to be grown in the country to the east of the district.

Ambádi.

Brown Hemp, *ambádi,* Hibiscus cannabinus, with in 1881-82 a tillage area of 344 acres, is sown along with *bájri* in June. It requires about a month longer than *bájri* to ripen and is left in the field when the *bájri* is cut. Most field ropes are made of hemp.

Sugarcane.

Sugarcane, *us,* Saccharum officinarum, with in 1881-82 a tillage area of 2801 acres, is one of the most important of watered crops. If the crop is good, in spite of the outlay on manure and water, the profit is very large. Four chief kinds of sugarcane are grown, *kála* or black, *pundyábás* or pale yellow, *bahmani* white and purple, and *kadi* or white. *Kála* or black, also called *támbda* or red is of a dark mulberry colour and grows six to ten feet high and one and a half to two and a half inches thick. It is very juicy and yields dark brown raw sugar or *gul. Pundyábás,* also called *pándhra* or white, is pale yellow in colour and is thicker but shorter than the black and yields a lighter coloured and higher priced raw sugar. *Bahmani,* a variegated white and purple cane, is soft in the bark and is chiefly sold for eating raw. *Kadi* also called *balkya* or *bet* is white, and is slender, shorter, and less juicy than the others. It is sown along the edges of fields of the other varieties as it requires little water, manure, or care. In damp lands the *kadi* or *bet* yields a second growth from the original stock. In growing sugarcane the ground is several times ploughed in different directions and harrowed. Forty to seventy cartloads of manure to the acre are spread over the field. The furrows are eighteen inches apart lengthways and four and a half to seven and a half feet apart crossways. The cane is propagated by means of layers which are cut in lengths of about a foot or a foot and a half. The planter takes a number of these pieces of cane in his hand, and, after a stream of water has been turned into the furrow, he walks along it dropping the pieces of cane one after the other lengthwise into the trench and treading them into the soft yielding earth. This cane requires watering every fourth, fifth, or sixth day; shallow soils requiring water oftener than deep. During the hot season while the shoots are tender, to shade the young canes, in the spaces between the rows it is common to set some creeping plants, generally the *ghevdi,* which is cut as soon as the young canes have gained a certain height. As soon as the canes are planted the garden is surrounded with a thorn fence to keep out cattle. Growing sugarcane wants constant watching, the jackal being its chief enemy from its fondness for biting the young stalks and sucking the juice. After about twelve months, the cane ripens and is cut down and carried in

[1] The details are: 1878-79, 18,496 *bojás*; 1879-80, 45,600; 1880-81, 46,266; 1881-82, 83,972.

Sugarcane.

bundles to the sugar-mill. In the Akola *dángs* or hill lands a purple sugarcane is grown without watering. As soon as the rice is off the ground in good level red soil in valley bottoms, the ground is ploughed and manured, and in January the cane joints are planted. They soon sprout, and next January the crop is fit for cutting without being watered in the hot season. This cane is said to take little out of the soil, and is followed by rice in the following rains. The mill or *charak*, which is used in pressing the juice, is very rude and cumbrous. It is made entirely of wood and is worked by two pairs of oxen. Two upright solid cylinders, eighteen to twenty inches across and called husband and wife or *navra navri*, whose upper parts work into each other with oblique cogs, are made to revolve by means of a level beam whose centre is fixed to the husband screw and whose ends are yoked to oxen. The cane is stripped of its leaves, cut into lengths of two or three feet and thrice passed by hand between the cylinders. The juice is caught in a vessel below which from time to time is emptied into a shallow circular boiling pan called *kadhai*. When the pan is full the fire beneath it is lighted and fed chiefly with the pressed canes. After eight to twelve hours' boiling and skimming the juice is partially cooled in earthen pots and finally poured into round holes dug in the earth and lined with cloth. In these holes it forms solid lumps called *dhep* or *dhekul* and in this state is fit for market. The whole sugar-making goes on in the open air or in a light temporary shed, and stops neither night nor day till the crop is finished. The mill usually belongs to one or more landholders, and costs £1 14*s.* to £2 4*s.* (Rs. 17 - 22). The wood for the press is often supplied by the Kunbi who pays the carpenter 10*s.* to 16*s.* (Rs. 5 - 8) for his labour. The pan is generally hired jointly by one or two landholders at £1 (Rs. 10) or at 6*d.* to 7½*d.* (4 - 5 *as.*) a day.

Tobacco.

Tobacco, *tambákhu*, Nicotiana tabacum, in 1881-82 had a tillage area of 6428 acres. Sandy friable soil and river borders enriched with flood-loam are specially suited to the growth of tobacco. It is sown in June in a nursery, and, when large enough, the seedlings are planted out. Only one or two weedings are required. At the second weeding the lower shoots are picked off, and, when the plants are full grown, the tops and blossoms are also picked that the strength of the plant may go to make the leaves thick and large. When the leaves begin to wither, the stalks are cut near the root and are spread to dry. When the leaves are dry water in which *surad* grass, probably the spikenard grass, has been soaked is sprinkled over them for two or three days. The leaves and sometimes the stalks are tied in small bundles and packed in a pit at the bottom of which grass or *jvári* stalks have been laid. They are covered with grass and earth and are kept in the pit about seven days. When taken out of the pit the leaves are again dried and are then ready for sale.

Vines.

Vines, *dráksh*, Vitis vinifera, are grown in the best garden lands near Ahmadnagar and to a limited extent in Párner, Shevgaon, Shrigonda, and Jámkhed. The vine is grown from cuttings. In August or September the vine-grower gets cuttings each with three

or four eyes and puts them into a bed near the well, each cutting being buried till the lower eye is level with the ground and the top of the cutting is sealed with clay and cowdung to keep in the sap. These cuttings are watered daily and in about ten days begin to shoot. The ground in which the vines are to be planted is ploughed several times till it is free from clods and weeds. At intervals of nine to twelve feet, pits are dug a foot and a half square and as deep and filled half with good soil and manure mixed in equal quantities. The sprouting cuttings are planted in pans in these pits, firmly set into their place with plain earth, and watered every six days. As the shoots grow four small stakes are placed round each cutting, and the shoots are trained from one to the other, tying them in their places but keeping each vine separate. In five months they grow to the height of a man when thick stakes of the coral tree *pángára* Erythrina indica, are planted near them as permanent supports, and the top shoots of the vines are nipped off and they are trained on the coral trees. The coral tree is often a growing stump about five feet high and pollarded. For twelve months other garden produce, the egg-plant, onion, and pumpkin are raised in the vineyard, care being taken to water the vines once a week unless the rainfall is heavy. In the following October all the branches are pruned to three eyes from the stem, the prunings being available as cuttings, and the flower soon appears. After the fruit has begun to form water is not allowed to remain in the bunches, and every morning for the first two months the husbandman walks round and gently shakes each vine, holding a basket lid underneath into which dead or diseased leaves, fruit, and insects fall and are carried away and burnt.[1] A vineyard is calculated to yield a quarter crop at the end of the first year, a half crop at the end of the second year, and a full crop at the end of the third year, and, with a moderate amount of care, lasts for about fifty years giving a full crop each year. The vine is also trained on a strong open trellis which is set over the vineyard about six feet from the ground. The pollarded plant is said to give the best yield, but the rich prefer the trellis training both for its look and its shade; it is also said to keep the vine in strength to a greater age. The vines yield a crop of sweet grapes in January February and March, and a crop of sour grapes in August. The sour crop is large but the husbandmen do not encourage it as it is of little value; the sweet crop receives the greatest care but is not easily brought to perfection. After each crop the vines are pruned, and after the sour crop they are manured with salt, sheep's dung, and salt-fish which is particularly valued as it is supposed to keep off white ants. Once every five or six days the earth is loosened round the roots and the vines are flooded. When the buds appear the vine is often attacked by a blight. To remove the blight the branches are shaken over a cloth into which the blight falls. It is then carried to a distance and destroyed. The diseased branches have to be shaken three times a day till the buds are an inch long. To grow vines requires an outlay much beyond

[1] Major G. Coussmaker, former Superintendent Photozincographic Office, Poona.

Chapter IV. Agriculture

CROP DETAILS.

Vines.

the means of most market-gardeners. There is no profit for the first two or three years. Men from Bombay, Ahmadnagar, and Sirur buy the growing crop, the gardener agreeing to continue to water them and the buyers paying for the watchmen who are kept day and night and in some cases for hoeing and manuring. The buyers, who pay only half the sum agreed, count the bunches and estimate their value at about 2*d.* the pound (6 *shers* the rupee). A vineyard, estimated to contain about thirty-five bullock loads of 120 pounds each, yields a crop worth about £35 (Rs.350). No attempt is made to separate the ripe fruit from the unripe, the diseased from the sound. The bunches are wrapped more or less securely in grass, put into large baskets, and carried on bullocks to the nearest railway station, which sometimes takes two days to reach. From the railway station the owner consigns them to a broker at the Bombay Crawford Market who puts them to auction, and, deducting his fee, remits the proceeds to the purchaser who pays the husbandman the remainder of the sum agreed. The grapes are sold at the Crawford Market at about 4*d.* the pound (8½ *shers* the rupee).

Betel Leaf.

Betel Leaf, *pán*, Piper betel, is much grown in Karjat, Nagar, Párner, Samgamner, Shevgaon, Shrigonda, and Jámkhed. It is raised from layers. The ground is carefully ploughed and cleaned and is given as much as seventy-five cartloads of manure the acre. Layers of the betel-leaf vine are laid in rows about 2½ feet apart and the field is surrounded by a thorn fence. In the month of August *shevri* Sesbania ægyptica plants are sown six to nine inches apart in a row, and when the plants are three feet high betel-vine layers are put in. After the first year some of the *shevri* plants are cut so that the remaining plants may be one foot nine inches apart. On each of these a betel-vine climbs. After five or six years the *shevri* plants die and *pángára* Erythrina indica branches, about eight feet long and three to four inches round, are put in which generally take root and grow into trees. In a few cases *shevga* Guilandina morinda plants being more durable are used. The trees are allowed to grow eight to nine feet and then pollarded so that there may not be much shade and coolness. The betel-vines have to be watered at least once in ten days and do not yield leaves fit for use until the third year. They are then plucked every eight or ten days. Once a year the plants are cut to the ground, manure is given, and the young shoots are allowed to spring. The leaves have a pungent aromatic taste.

Vegetables.

Carrots, radishes, and onions are grown in garden lands. When the crop is ready, the husbandman cuts off a thick slice from the crown end of the roots of the carrots and radishes and from the root end of those of the onions. These he puts two fingers deep below the soil in any place where there is a liberal supply of water. After a few weeks the roots shoot into vigorous flower stems, the seed of which is gathered four or five months after they have been planted. There are thus two crops in the year, one the root produced from the seed, the other the seed produced from the root.[1]

[1] Major G. Coussmaker, former Superintendent Photozincographic Office, Poona.

Gourds, melons, and other vegetables are frequently grown in dry river beds during the hot weather. The stream is confined within narrow limits by banks of sand, and the beds are generally well supplied with water and the outturn is large. The risk that the labour of weeks may be lost by an untimely fall of rain is considerable.

Silk.

[1] In 1824-25 Captain Pottinger, the Collector, planted in his garden about eighty-five yards of mulberry hedge and reared worms, which produced about 13 ounces (33 *tolás*) of superior silk. In 1830, to encourage the growth of the mulberry tree, Tukárám Dhondi Pánsare and Ánandráv Keshav Ekbote were each granted a loan of £50 (Rs. 500) without interest and each presented with twenty *bighás* of rent-free land whose yearly assessment was £6 14*s.* (Rs. 67). A third loan of £100 (Rs. 1000) also without interest was made to one Vithal Bálkrishna. All of these attempts ended in failure. [2]At the same time more systematic and more costly experiments were made by the Civil Surgeon Dr. Graham in the Fara garden about two miles south-east of Ahmadnagar. In July 1830 about 263 acres (351 *bighás*) of the Fara garden assessed at a yearly rent of £60 4*s.* (Rs. 602) were leased for twenty-five years rent-free to Dr. Graham the Civil Surgeon. A sum of £300 (Rs. 3000) was also advanced to him. Some Chinese and Bengali convicts who were skilled silk-workers were also placed at his disposal. Up to the 31st of December 1831 Dr. Graham was chiefly busied in planting a small mulberry, which was probably the Morus indica. The tree, which grew six to ten feet high, had a small berry and in favourable soils threw out a fair-sized leaf which was sometimes indented and sometimes not. It was planted in close hedgerows, as in Bengal, and when it was four or five feet high every alternate row was taken up and the bushes planted in other parts of the garden in holes twelve feet apart. The gain of having so much space round each plant was that the soil round them could be worked by bullock instead of by hand. In this way 12,000 to 15,000 bushes were planted. It was afterwards found that the waste of water in watering these trees was so great as to overbalance the saving in labour. The empty spaces were accordingly filled, and hedgerows formed twelve feet apart. The intermediate space was well ploughed, and, except two or three feet on each side of each row, was sown with gram and other low grains which did not rise high enough to harm the trees. This was partly to make the ground pay. At the same time, it was on the whole the most economical plan for watering the trees and keeping the ground clean. The small mulberry was grown because its leaf was sweeter, more resinous, and less fibrous than the large coarse leaf of the Morus rubra, and the worms fed on it yielded finer silk. The small mulberry did not thrive. Its roots were not strong enough to pierce the hard black Ahmadnagar soil. Towards the end of 1831

[1] Bom. Rev. Rec. 406 of 1832, 251-252.
[2] Silk in India by Mr. Geoghegan, Under Secretary to the Government of India (1872).

Chapter IV. Agriculture. Crop Details. Silk.

Dr. Graham turned his attention to growing a mulberry intermediate in size between the large and the small mulberry which his Chinese gardener had pointed to him as the best mulberry in the country. It grew into a pretty large tree. In the latter half of December 1831, about 800 trees of this middle mulberry were planted out. To give them every chance large holes were dug and filled with white earth and manure so that the roots might grow strong enough to pass into the heavier and closer black soil. One field was laid out in hedgerows of this middle mulberry twelve feet apart. Sixty buds of the middle mulberry and ten of the large mulberry were grafted on to the small variety. Some cuttings of the Morus alba were brought from the village of Jámgaon, where, in black soil, were four large vigorous trees. A plant of the white mulberry and a kind of Morus indica belonging to St. Helena, and a plant of the Italian Doppia foglia had been sent by Dr. Lush from Dápuri in Poona and were flourishing. About forty-five acres (60 *bighás*) were under mulberries, but as most of them were of the small kind for which the soil was unsuited the outturn of leaf was not large.

Dr. Graham found the soil of the Fara garden unsuited for mulberry-growing. It had a very great proportion of alumina without any silicious earth to keep it open. It consequently sucked in and held much water. As it parted with this water in the fair weather it shrank and split into fissures which laid bare the roots. Again the strength of the soil had been weakened by constant watering and cropping without manure. A third difficulty was the *haryáli* and *runda* grasses. These gave incessant trouble. Their roots ran underground on all sides to a depth of four feet or more. They were about the size of a writing quill, and had joints from which fresh roots struck out. They often formed a complete basket-work round the mulberry roots and stunted their growth. Scarcely was one plot of ground cleaned when another was found to be overrun, and the store of grass in the first was soon renewed from the underground roots. The palace of the Fara garden was repaired at considerable expense. A passage was made across the pond and feeding rooms were fitted up on the plan recommended by Count Dandola. The size and coolness of the building made it excellently suited for a feeding place. Two Chinamen, at a monthly cost of £6 8*s*. (Rs. 64), were placed at Dr. Graham's disposal. These two Chinamen, one of whom was paid £4 16*s*. (Rs. 48) and the other £1 12*s*. (Rs. 16) a month, reeled the silk. They had a most simple winding machine which they had brought secretly from China. The most approved English winder and the favourite Italian winder had been sent to Dr. Graham. Neither of these machines was so well suited to make reeling a house process as the simple China winder. It required only one person to manage it and might be used by Hindu or Musalmán women in any corner of their house. It was so light that the reeler could carry it about and work where he pleased. The silk throwsters brought their women and sons and learnt under the Chinamen and did not receive any wages from Dr. Graham until they were expert enough to be regularly employed. The quantity of pure silk which

Dr. Graham's Bengal worm cocoons yielded was one-eleventh of their weight. This was the proportion yielded in Italy and was much higher than the Bengal yield. The China *táti* or screen on which the worm spun was two feet broad and about four feet long, and was formed of bamboos twisted into loops. The worms were thickly placed among these loops and exposed freely to the open air which hardened the cocoon and dried the fluid of which when spinning the worm throws out such large quantities. In November 1831 the first crop of worms yielded four pounds of silk. By miscalculation the supply of leaves was too small. The worms were badly fed and the cocoons were soft and small. The Ahmadnagar silk-dealers offered Dr. Graham the same price as for the China silk that is £1 8*s.* to £1 16*s.* (Rs. 14-18) the two-pound *sher*. Of the quality of the Ahmadnagar silk, Dr. Lush wrote that valuations of samples showed that it was precisely suited to the wants of the weavers. If it had been finer, it would not have fetched a higher price, and it would have had to be sent to Bombay for export. The samples were classed in Bombay with the China silk called *taysam* which sold at 12*s.* to 13*s.* a pound (Rs. 12-13 a 2-lb. *sher*).

The silk in damaged, deformed, abortive, or moth-eaten cocoons was spun into a coarse thread after being soaked for a night with some lentil seed. This spun-silk fetched 6*s.* a pound (Rs. 6 a *sher*); when made a little finer it was expected to sell at 8*s.* a pound (Rs. 8 a *sher*).

In 1832-33 the mulberry trees suffered from want of water. As the black mulberry was found to be the kind that suffered least from the drought several hundred cuttings were made. The Ahmadnagar silk merchants said that this year's silk crop was second rate.[1] Dr. Graham continued planting standards till he had some 1500 trees of the Madras mulberry when he fell ill and was forced to go to England. In his absence Dr. Straker conducted the silk experiments for about three years, but without much success, the worms being badly reared and yielding small cocoons and little silk. On Dr. Graham's return the advance made by Government was paid back and the establishment was made over to a Lieutenant Shortrede, who took a Major Byne, a retired officer, into partnership. Major Byne preferred the St. Helena mulberry to any of those grown by Dr. Graham and devoted most of his attention to its cultivation. In 1837, Signor Mutti was appointed superintendent of silk culture in the Deccan. He was to establish nurseries among other places at Ahmadnagar and Yeola in Násik, to turn grass lands or *kurans* into mulberry gardens, and by the offer of premiums, to encourage husbandmen and others to plant the mulberry tree, to teach them how the tree was reared, and at the outset to superintend all mulberry plantations. In 1838 Dr. Graham's lease was extended for nineteen years. The garden passed from Major Byne to a Captain or Mr. Fenwick who in 1842 had about 15,000 trees, mostly two and a half to five years old, and an establishment of good pruners worm-rearers and silk-winders. In 1842, as the trees were much neglected

[1] Rev. Rec. 625 of 1835, 238-246.

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and required very mild treatment, only fifty-two pounds of silk were made. With such results it was not likely that the growth of the mulberry would be popular. Not even the promise of a five years' remission of rent induced the people to plant the mulberry.[1] By July 1845, from want of knowledge and mismanagement, aided by some defect in the soil, the whole experiment was admitted to be a failure. Signor Mutti's undertaking was abandoned in 1848. In 1880, Major Coussmaker, who between 1875 and 1882 carried on tasar silk experiments at Poona, was working in Ahmadnagar.[2] In March and April he found many cocoons hanging from *bor* tree branches. By paying boys ⅛*d.* ($\frac{1}{12}$ *a.*) a cocoon in one village he got over a thousand cocoons. At first the cocoons were found almost entirely on the *bor* Zizyphus jujuba tree, but in 1881 they were found on the *ain* or *sádada* Terminalia tomentosa, and on the *karvand* Carissa carandas. Akola, where every year large numbers of trees were pollarded to make wood-ash, was a favourite place for silk-worms. The constant lopping troubled the worms' great foes the squirrels, birds, lizards, and wasps, and the fresh shoots of the pollarded trees yielded the best possible food for worms. The Akola cocoons were more perfect than any Major Coussmaker had collected. No attempt to rear worms was made at Ahmadnagar. In 1883 on Major Coussmaker's advice the collecting of cocoons ceased and the experiments in tasar silk came to an end.

Field Plagues. Rats.

In most years the first rainfall in June by swelling the black soil fills the holes and fissures in which the different kinds of field rats live and destroys large numbers. In seasons when the early south-west rains fail the number of rats is always excessively large. Since the district passed under British management, three years, 1826 1835 and 1879, are marked as Rat Years. In 1826, a failure of the early south-west rain was followed by a plague of the rats called *mettádes* Gollunda mettada. They ate much of the seed and when the grain began to ripen they climbed up the *jvári* stalks and nibbled off the ears. So completely were many fields wasted that no rents could be recovered. The landholders paid Vadars and thousands of rats were killed but without perceptibly lessening their number. In September 1835 a quite incalculable army of rats infested many of the subdivisions for a considerable time. They seldom failed to completely destroy the crops of such fields as they attacked.[3] Between January and March 1879, when the country was covered with *jvári* and wheat crops, hosts of rats and mice chiefly *harans* Gerbillus indicus, *mettádes* Gollunda mettada, and *koks* Nesokea indica appeared in Párner, Shrigonda, and Karjat. They attacked the fields before the grain was ripe enough to cut. They ruined some fields slowly, every night cutting cartloads of *jvári* and either eating the grain or dragging the heads into their burrows. An army of rats suddenly entered other fields during the night, and, in a few hours, had eaten the grain like a flight of locusts. Government offered 2*s.* (Re. 1) and

[1] Rev. Rec. 1564 of 1844, 57-59. [2] See Poona Gazetteer, Part II. 67-71.
[3] Bom. Rev. Rec. 691 of 1836, 195.

Rats.

some time after 1s. (8 *as.*) for every hundred dead rats. Vadars Bhils and Mhárs killed large numbers, some by poison and most by trapping. A serviceable trap was a thin board of wood eighteen to twenty inches long with a hinge near its middle fastened to the edge of a *ránjan* or a barrel half full of water and baited near the end with some tempting food. The rat went for the bait, the hinge yielded, shot the rat into the water, and recovered its place ready for the next comer. The process of digging the rats out though tedious was found the most efficacious, but only a small part of the land which was riddled with their burrows was explored. It is doubtful whether their numbers were appreciably reduced by artificial means. About 1,768,000 rats were killed and the rewards amounted to about £1687 (Rs. 16,870). Dead rats were taken before the mámlatdárs who paid the sanctioned reward and had the tails cut off and the rats buried. Rewards were begun on the 22nd of July and the plague ended in the first fortnight of December 1879. Under the Collector's direction experiments were made in the Burmese method of catching rats and also with suffocating fumes, but in neither case with success. The people thinking them spirits were disappointed of the attempt to rid the country of the rats. When the suffocating plan was first tried the Collector got the loan of nets from some fishermen. On applying to them a second time they declined as they had been put out of caste for the help they had given. Many believed that the rats were the spirits of those who died in the 1876-77 famine. Others thought they were a plague sent by the gods to punish sin. Goats, fowls, and cocoanuts were offered to the village gods, Bráhmans were fed, and *saptáhás* or seven days' prayers were held in village temples. It is believed that the rain destroyed the greater number of the rats either directly by drowning them or indirectly by causing the soil to swell and close their burrows. It is also said that the frosts in November and December killed great numbers in Kopargaon. The story about the frost may be true as the commonest variety was a delicate creature.

Locusts.

In October 1879, when the millet was in ear, a swarm of locusts came from the north, swept over a belt of country about fifteen miles wide, and passed south. As they flew, they looked bright-red and had a red under-wing. The people called them *tol.* Some fields where they alighted were cleared of their grain in an hour and a half. Dr. Fairbank believed they were the true migratory locusts of Márwár and Sind. Locusts did not again appear till June 1882.[1] The 1882 locust was the same species of locust that had passed through the district in 1879 and the people again called it *tol.* Several Márwáris recognised them as locusts. The rest of the people did not know them and had never heard of their troubling the country. Early in June from a Tuesday to a Saturday, every morning between eight and eleven, great swarms flew past. They were not close together, perhaps one every two yards, but the flight was in depth about an eighth of a mile and in breadth about sixty miles from Paithan in the east to Ráhuri in the west. Some of

[1] Bom. Gov. Res. 3881 and 8140 in the Revenue Department, dated 21st May and 5th November 1883.

Chapter IV. Agriculture. FIELD PLAGUES. Locusts.

those who came first rose and joined the swarm as it passed. Their flight was from the south-east to the north-west. Many, apparently weak ones, stayed and laid eggs about the end of June. The people said the eggs were like lumps of clean rice, and that the eggs laid by each locust seemed stuck together in a small heap. Though this was not known at the time the male locust died soon after pairing and the female soon after laying her eggs. Towards the end of July or the beginning of August minute green things, hopping like crickets, swarmed in the fields doing no harm and causing no alarm. In September there came heavy showers separated by gleams of sunny weather and the insects sprang into new life. They shed their green skins, became of an olive hue shaded with green and brown, and grew rapidly. Their growth was accompanied by a ravenous hunger; they greedily devoured every green thing and caused most serious damage. Under the orders of Government the district officers, European and native, revenue and police, used every effort to destroy the locusts. Their energy and labour were of little avail. The number of the locusts was so enormous, millions in every small field, that all endeavours to destroy or even perceptibly to thin them were useless. The people were hopeless of success and gave no willing aid. A considerable sum was spent on rewards. But as the few thousands which were being killed had no practical effect in reducing the swarms rewards were stopped. The damage to the early crops continued unchecked till the beginning of October. A few of the locusts got their wings at the beginning of October, and, by the middle of the month, most of them were fully fledged. For five nights during the October full moon swarms of locusts were seen at Ahmadnagar passing in front of the moon, travelling south-west. By the beginning of November not a trace of locusts was left. These locusts though full grown differed from the ruddy under-winged hot weather locusts in having no red markings. Dr. Fairbank at the time correctly supposed that the ruddy tint would come with age. The flight of the locusts was the saving of great part of Ahmadnagar as they left before it was too late to sow the late crops. In more than 500 villages the early crops had suffered. In fifty-nine villages in Kopargaon the early crops were entirely destroyed and in all the other Kopargaon villages they suffered severely. Serious damage was also done in 128 villages of Sangamner, fifty-seven of Nevása, 153 of Akola, ninety-two of Ráhuri, and seventeen of Nagar. The loss caused in Nagar was estimated at about a quarter crop (4 *as.*), in other subdivisions it ranged from three-eighths to a half (6-8 *as.*). Akola suffered most as there were no late crops to make good the loss of the early crops. As parts of the district had suffered from several previous bad harvests Government remitted or postponed the collection of about £16,000 (Rs. 1,60,000) of land revenue, chiefly in the parts of the district where no late crops could be grown. Though little distress was anticipated, grants of £700 (Rs. 7000) and £500 (Rs. 5000) were sanctioned for expenditure on two roads. In November, after leaving the cultivated parts of Ahmadnagar, the locusts rested for a time on the Sahyádris and then passed south into the Konkan where they caused great damage, in places stripping bare miles of cocoa-palms. As there seemed little

season to doubt that with the beginning of the southerly winds in May the flights would be again borne north and breed in the Deccan during the rains, efforts were made to spread a knowledge of the habits of the locusts and of the means which in other countries had been found successful in destroying them. The experience of the past year showed that the only hope of destroying the next swarm of locusts lay in attacking them in time. The locusts it seemed might be successfully attacked at two stages of their growth. First by collecting and destroying the eggs and secondly by destroying the young locusts before they reached the hungry stage. Towards the end of the hot weather, with the setting in of southerly winds, great swarms of locust passed north through the North Konkan to Ahmadnagar. In June they paired, laid eggs, and died. Great efforts were made to destroy the eggs. The district was divided into circles and each circle was placed under an officer and all villagers were called on to help. The efforts to destroy the eggs were not successful. In laying the eggs the female locust buried them an inch or two below the surface. No trace was left and no large quantity of eggs was destroyed, though a reward was offered of 2¼*d.* a pound (3 *as.* the *sher*). Efforts were redoubled in July when the young locusts began to appear. All available officers of every branch of Government service were employed as circle inspectors and in supervision, and the bulk of the people, stimulated by their losses in the year before and pleased with the success of the new devices, showed much willingness and activity in the work of destruction. The Sind trench system and the Cyprus screen and pit system were tried. But as the locusts were chiefly in the crops and in the grass lands at the edges of fields it was impossible to drive them and both of these methods failed or were only partly successful. More successful measures were laying long cloths on the ground and driving the locusts on to them and then closing and crushing the cloths; Khándesh traps of poles with a frame covered with sticky paper moved across the field; and Thána bag-nets drawn through the crops. The most successful method was skimming places which were full of locusts with a waistcloth or *dhotar* held slightly aslant. The young locusts jumped on to the *dhotars* and remained till the *dhotars* were full when they were crushed to death. By these different devices enormous numbers of locusts were killed. The efforts made to destroy the locusts were aided by heavy rain under which numbers of the young locusts perished. The insects were also less healthy and vigorous than in the year before and seemed to suffer from worms and other parasites. By the end of November 1883 the locusts had disappeared. The damage done to the early crops was small. Almost the whole work of destruction was completed without the grant of rewards. In August 1½*d.* (1 *a.*) was offered for every pound of full-grown locusts, but, probably because by that time most of the old locusts had perished, only £3 4*s.* (Rs. 32) were spent in rewards. At the end of the season £50 (Rs. 500) were spent in buying turbans to present to the heads of the villages who had exerted themselves most in destroying the swarms. Some difference of opinion existed as to the variety of locust to which the

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FIELD PLAGUES. Locusts.

swarms belonged. When small and green the insect looked like a cricket. As it grew it shed its skin, its colour turned to olive brown with dark shadings, and two wings were developed one over the other. The under-wing was at first reddish and the upper wing gray, but the red fringe soon disappeared. The body of the full-grown insect was about two and a half inches long and the folded wings stretched nearly an inch further. When mature the wings again grew ruddy. The flights that passed north through Thána in May reddened whole hill-sides when they alighted.[1] A Bombay naturalist identified some specimens with Pachyfilus indicus, a locust peculiar to India, but Dr. Kirby of the British Museum thought the specimens shown to him belonged to a variety of the Acrydium perigrinum.[2]

Besides from rats and locusts the crops occasionally suffer from grasshoppers or *khapuras*, ants or *mavas*, and worms or *hignes*. Of blights the chief are frost or *hiv*. Not unfrequently, perhaps once in ten years, in January and February the cold weather gram wheat and millet are frost-bitten. The heads turn black and rot. The severest frost of which record has been traced was one in January 1835 which is described as more intense than any remembered by the oldest inhabitant. On many lands the crops were wholly destroyed.[3] Next cold weather, on the 26th of December, a severe frost did incredible damage. In the south at the close of 1836 and the beginning of 1837 the crops were again ruined by frost.[4] Grain crops, especially wheat in ear, suffer from rust or *támbera*. *Bábar* is a blight which prevents grain flowering. A vapour, called *dav* or dew, sometimes settles on fields of grain and destroys them in one or two nights.

FAMINES. *1396-1408.*

During the last five hundred years there is either traditional or historic mention of twelve famines. The first is the awful calamity known as the Destroyer or Durga Devi which wasted Southern India at the close of the fourteenth century. The twelve years ending 1408 are said to have passed without rain, and grain is said to have sold at two pounds (one *sher*) the rupee. Whole districts were emptied of their people and for thirty years after the famine the country between the Godávari and the Krishna yielded little revenue. The hill forts and strong places, previously conquered by the Muhammadans, fell into the hands of local chiefs and robbers and the country was so unsafe that the people who returned were driven from their villages. Dádu Narsu and a Turkish eunuch of the Bedar court were appointed to arrange the country and bring back the people. As the former village boundaries were forgotten Dádu Narsu greatly extended the new limits and threw two or three villages into one. Lands were given to all who would till them. For the first year no rent was asked and for the second the rent was limited to a horse-bag of grain.[5]

1460.

In 1460 a failure of grain is said to have been followed by famine over the whole of Southern India. This is known as Dámájipant's Famine. Dámáji was the keeper of a large government grain store

[1] Mr. Ramsay, C. S. Collector of Násik. [2] Mr. J. Davidson, C. S.
[3] Rev. Rec. 691 of 1836, 195 and 692 of 1836, 37.
[4] Rev. Rec. 769 of 1837, 143. [5] Grant Duff's Maráthás, 27.

at Mangalvedha, twelve miles south of Pandharpur in Sholápur. He used much of the grain in feeding Bráhmans, but was saved from punishment by the god Vithoba whom he worshipped. To save his worshipper Vithoba, in the form of a Mhár, went to the court at Bedar and paid the value of the missing grain.[1]

1520. In 1520, the Deccan was so unsettled that no crops were grown and there was a famine.

1629-30. In 1629-30 a failure of rain was followed by famine and pestilence.[2]

1790-1794. The five years ending 1794 was a time of much suffering. The great famine of 1790, though it is doubtful how far this was caused by a local failure of crops, raised the rupee price of millet to six pounds (3 *shers*). The disorders of the four following years kept the rupee price of millet as high as twelve pounds (6 *shers*) and caused great misery in Akola, Jámkhed, Párner, and Sangamner. In 1794 large numbers died from want and from cholera.

1802. Eight years later the district passed through a time of greater misery than, as far as information is available, it had suffered since 1408. The rainfall (June-October) of 1802 was plentiful, and, though the crops failed, in parts prospects were on the whole good; and water and grass were abundant. Yashvantráv Holkar was at war with Sindia and the Peshwa and during the last months of 1802 the country was covered with swarms of troops. Two of his officers Fatesing Máne and Muhammad Khán Pathán destroyed all the villages on both sides of the Godávari. Bands of Pendháris were spread all over the country plundering and wasting. The ripening crops were cut as fodder and what was not used as fodder was destroyed. The late or cold weather crops either could not be sown or were destroyed. The grain stores were plundered and the husbandmen were stripped even of their seed grain. This ruin was not confined to Ahmadnagar; it spread from the Narbada to the Krishna. No grain was left in the country. Even at two pounds (1 *sher*) the rupee, no grain was to be had. Wild vegetables were eaten boiled with a pinch of rotten wheat flour. Young tamarind leaves were mixed with white earth and made into a jelly. Hindus ate the cow, Musalmáns the pig, and in some cases parents ate their children. The streets of the large towns were strewn with dead. In Ahmadnagar alone the deaths were estimated at 5000 to 6000; in many of the villages every soul perished. All who could leave fled to Gujarát.[3] After three months of extreme misery, when the treaty of Bassein (31st December 1802) introduced order into the Deccan, Vanjáris began to bring grain from Gujarát. On the top of this distress came an entire failure of the late (September-October) rains of 1803. *1803.* On the 14th of October General Wellesley wrote that there was every reason to fear a great scarcity of grain in the next season if not a famine. The troops at Ahmadnagar could be supplied only from Bombay[4] and so great was the scarcity in Bombay that the Governor Mr. Duncan for a time stopped all exports of grain. In the Deccan the crops everywhere[5]

[1] Lieut.-Colonel Etheridge's Report (1868) on Famines in the Bombay Presidency.
[2] Grant Duff's Maráthás, 45.
[3] Lieut.-Colonel Etheridge's Report.
[4] Wellington's Despatches, I. 441.
[5] Wellington's Despatches, I. 442.

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failed. General Wellesley had a fair store of food for the fighting men in Ahmadnagar.[1] On the 29th of March 1804, General Wellesley in directing Major Graham the Collector, regarding the mode of providing relief for the destitute and famine-stricken, stated his opinion that the free issue of grain would do more harm than good: it would draw numbers to Ahmadnagar and increase the distress. The best course was to undertake some useful work such as the completion of the glacis or covering slope of the fort, to perfect it, to knock down the bad work in front of the gateway, and in its stead to make a good modern fleche. All workmen should be paid in grain.[2] On the 11th of April 1804 General Wellesley wrote: The sufferers from famine belong to two classes, those who can and those who cannot work. The class who cannot work includes old persons, children, and sick women; those whose former situation in life has unfitted them for labour; and those whom want of food has made too weak to work. All who can work, both men and women, ought to be employed. Those who cannot work ought to be taken into an hospital and fed, and receive medical aid and medicine at the expense of the public. A building should be provided in the town of Ahmadnagar to receive those who cannot work.[3] About 5000 people were fed daily at Ahmadnagar, and in spite of this provision about fifty persons died every day.[4] Many came from the neighbouring country and the numbers both on the works and in the relief-houses considerably increased.[5] On the 9th of May General Wellesley suggested that the destitute should be employed in clearing the conduits leading to the fort and to the town.[6] In the beginning of June the famine was still raging. Some rain had fallen, but General Wellesley was satisfied that the distress must increase till the next harvest.[7] General Wellesley was long remembered as the saviour of the poor in Ahmadnagar.

1803.

1824.

In 1824 the early rains failed and there was much distress for about four months, probably from May to August. The rupee price of millet rose to sixteen pounds (8 *shers*). In September Captain Pottinger sanctioned an expenditure of £20 (Rs. 200) on ceremonies for rain, to soothe the people all of whom were in the greatest alarm. Numbers took their cattle and went to the Nizám's country where the rains were favourable. Many cattle perished. Good rain fell about the end of August, but many had taken land in the Nizám's country and could not come back. The fields remained waste and large remissions had to be granted.[8]

1832-33.

In 1832-33 a partial and in some places an almost complete failure of rain caused much distress. The want of grass and fodder drove away the shepherds and stopped the carrying tra de.

1845-46.

In 1845-46 a failure of rain raised the rupee price of millet to twenty pounds (10 *shers*). Distress lasted for six months.

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[1] Wellington's Despatches, I. 447.
[2] Wellington's Despatches, III. 500.
[3] Wellington's Despatches, II. 224.
[4] Wellington's Despatches, II. 22, 224, 284.
[5] Wellington's Despatches, III. 522.
[6] Wellington's Despatches, III. 287.
[7] Wellington's Despatches, III. 525.
[8] Rev. Rec. 156 of 1827, 2.
[9] Rev. Rec. 625 of 1835, 228, 229.

1862.

In 1862 the failure of the early rains was followed by great scarcity. Numerous public works were sanctioned to employ the destitute. Among them were the making of a road from Ahmadnagar to Karmála, the improving of the road from Ahmadnagar to Sirur, the improving of the Chandnápur pass road, the making of a road from Ahmadnagar to the Bálághat, the improving of the Kolhár-Nándur road, of the road from Paithan to the foot of the Imámpur pass, and the road from Jeur to Karmála in the Sholápur district. To relieve the distress among the lower grades of Government servants grain compensation according to a fixed scale was granted to all Government servants whose pay was less than £20 (Rs. 200) a month.

In 1868 relief works connected with the Pravara water scheme were begun.

1876-77.

In 1876, an ill-timed rainfall of only 10·65 inches caused a failure of crops and distress amounting to famine over about two-thirds of the district.[1] The east and south-east suffered most. On the 12th of September, when no hope of a change for the better remained, in Akola the early crops seemed good; in Shevgaon they were fair; in Jámkhed, Kopargaon, Nagar, Nevása, Párner, and Sangamner, they were bad; and in Karjat, Ráhuri, and Shrigonda, they were very bad. In addition to the failure of the early harvest September and October passed with only a few showers. Except in watered lands no cold-weather crops were sown. With high grain prices, millet at twenty-one instead of sixty-six pounds,[2] and no demand for field-work, either in harvesting the early crops or in preparing the land for the late crops, large numbers of the less careful of the labouring classes fell into distress. The need for Government help began about the middle of September; it grew keener and wider-spread in December and January when private grain-dealers held back their stores; the pressure was lighter in February as large supplies of grain poured in and irrigation was more general than was expected; the hot months brought a return of distress with a further rise in prices, and afterwards the failure of the early rains caused much anxiety and suffering, which were gradually removed by a timely and plentiful rainfall in September and October. At the close of November, the demand for special Government help had ceased.

1876.

September.

The following details show month by month the progress of the distress and the means which were taken to meet it. In September 1876, as rain held off and the people were unable to prepare their fields for the cold-weather crops, the loss caused by the very scanty early rains began to deepen into distress. On the 19th a fall of four inches of rain in Shevgaon in the east greatly benefited the scanty early harvest; elsewhere the fall was lighter. Except in the west where it promised well the early harvest failed and the late crops could not be sown. Cattle were dying from want of fodder and the price of grain was rapidly rising. To meet pressing wants £100 (Rs. 1000)

[1] The estimate was in area 5650 square miles of a total of 6666, and in population 677,376 out of 773,938.

[2] Sixty-six pounds for millet or *bájri*, and seventy-six pounds for Indian millet or *jvári* were the ordinary prices in the previous season.

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were placed at the disposal of the mámlatdárs of Karjat, Sangamner, and Shrigonda. October passed with very little rain. The early harvest fell short even of its small promise, and such of the late crops as had been sown, withered.[1] The failure of the harvest was beginning to force people to leave their homes. Some went to find work; others drove their cattle to the western hills in search of fodder. Others wandered to the Godávari, Berár, Jálna, and other parts of the Nizám's country. Many settled in their new homes and many died there. Already the Godávari was shrunk to its usual hot weather volume and in some places the water supply was failing. Grain prices were rising rapidly and cattle were dying from want of fodder. The poorest field-workers were showing such signs of distress that local funds works had to be opened over most of the district. In November little rain fell and there was no improvement in the crops. People continued to leave the district going in search of work to Igatpuri in Násik, to the Nizám's country, and to Bombay. The rupee price of Indian millet rose from twenty-seven to twenty-three pounds. Not only were prices high, but the local traders held back their stocks. So great difficulty did the relief-labourers find in getting food that the Collector made use of a sum of £2500 (Rs. 25,000), advanced without interest by two wealthy ladies, to import grain from Nágpur and sell it at cost price in part payment of relief wages.[2] Soon after this, large quantities of grain began to find their way into the district and the need for any special provision for the supply of grain ceased. As distress spread, the regular district staff was strengthened by dividing the assistant collectors' revenue charges, and placing a special relief officer and a special relief mámlatdár over each sub-division. Relief works carried on by civil agency, chiefly road-making and prickly-pear clearings, were started, the average daily number of workers rising from 20,439 in the beginning of the month to 35,770 at the close. Of 29,555, the average daily number for the month, 16,236 were able-bodied, expected to do a full day's work and superintended by ordinary public works officers, and 13,319 were aged or feeble, expected to do two-thirds of a day's work and superintended by the assistant collector or other famine officer. For charitable relief a sum of £2500 (Rs. 25,000) was placed at the Collector's disposal. December passed without rain and with no change in harvest prospects. People and cattle continued to move to the western hills. The Bhils and Mhárs were beginning to clamour for work, and, under the pressure of want, one gang gave trouble in Párner. The failure of village wells began to cause anxiety, but Government repaired dams and dug and cleared wells, and added greatly to the available water supply. During the month large stores of grain, brought chiefly by rail from Nágpur to

October.

November.

December.

[1] In Akola in the west and in Nevása in the north, the early harvest was estimated at a one-half (8 *as.*), and at Jámkhed in the south-east at a ⅞ths (6 *as.*) crop; elsewhere it was withering or had perished. In the few places where they had been sown the late crops were withering. Collector to Revenue Commissioner, 10th October 1876.

[2] Rambhábái, widow of Bhagvándás Pitale Shet, Rs. 15,000; Rakhmábái, wife of Lachmandásji Manoti of Ahmadnagar, Rs. 10,000. Government Resolution 6054 of 24th October 1876.

Manmád and Dhond, and from Manmád by cart to Kopargaon and Ahmadnagar, and from Dhond to Shrigonda, lowered the rupee price of *jvári* from twenty-six to thirty pounds, and forced local holders to offer their supplies for sale. Fodder was extremely dear and cart-rates rose from 1*s.* 6*d.* to 2*s.* 6*d.* (Rs. ¾-1¼) a day. The numbers of the destitute considerably increased, rising on public works from 16,236 to 24,227, against a small fall on civil works from 13,319 to 12,058. The distress was still almost confined to the labouring classes. *1876. December.*

About the middle of January 1877, 1·70 inches of rain followed by a very severe storm of hail, thunder, and wind, did much damage in Shevgaon in the east, where prospects had hitherto been fair. Towards the close of the month the centre of the district, Jámkhed Kopargaon Nagar and Ráhuri, was visited by another hailstorm severe enough to injure garden crops, strip trees of their leaves and in places lay the ground two inches deep in hailstones. During this month the people kept moving about in considerable numbers, and some, though fewer than in the months before, continued to leave the district. Others were coming back, having failed to find work for themselves or fodder for their cattle, and in the north-east a number of destitute wanderers passed through Nevása on their way from the eastern Deccan to the Nizám's country. The fall of rain towards the close of the month greatly lessened the risk of a failure of water. Grain continued to be so freely imported that during the month the rupee price of *jvári* only rose from thirty to twenty-nine pounds. In the beginning of the month cart-rates became dearer, even sugarcane was used as fodder, and cattle, failing to find pasture, were coming back from the hills. The hail and rain storms later in the month, though they damaged some stores of fodder, were in places followed by a slight growth of grass. The numbers seeking relief fell on public works from 19,371 in the beginning to 18,383 in the middle of the month, and on civil agency works from 8537 to 7972. On the 19th of January, as the civil works seemed too popular, the pay of non-able-bodied workers was reduced. The new rates were, for a man the price of one pound of grain and ¾*d.* (½ *a.*) instead of 1½*d.* (1 *a.*); for a woman the price of one pound of grain and ⅜*d.* (¼ *a.*) instead of ¾*d.* (½ *a.*); and for a boy or girl, instead of one pound of grain, either the price of three-quarters of a pound or the price of half a pound and ⅜*d.* (¼ *a.*). The result of this change was a fall in the number of civil agency workers from 8537 in the beginning of the month to 6064 at its close. At the same time by enforcing distance and task tests the numbers on public works fell from 19,371 to 15,758. Some of the people who left relief works moved into the Nizám's territory, and to 944 gratuitous relief was granted. A special class who called for charitable support were wanderers from the very distressed tracts in eastern Poona and Sátára. On the 27th of February a sharp shower fell in Nevása in the north-east and watered wheat and millet looked well. The condition of the people was fair. In Párner in the west there was little distress, as the stock of food was supplemented by the fruit of the wild fig. In Shevgaon in the east there was no distress, *1877. January.* *February.*

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and in the north-east the state of the people was fair. The lowering of weakly workers' wages had caused large numbers in different parts of the district to leave the works and go to their homes.[1] In some parts before the close of the month the people were beginning to come back. In Nagar small-pox was prevalent, and in Shrigonda there were a few cases of cholera, but public health was on the whole good. The rupee price of *jvári* remained almost constant, rising from twenty-six pounds in the beginning to 25½ pounds at the close of the month. Cattle were fed partly on imported fodder, partly on the produce of garden land. There was much demand for carts, and the rates were rising. The grain trade was very active, lines of carts kept coming and going, and grain though dear was not scarce. The numbers on relief works continued to fall, on public works from 15,332 in the beginning to 9837 at the end of the month; on civil works from

February.

March.

9907 to 997; and on charitable relief from 944 to 889. In March some heavy showers swept away the river-bed crop of melons and damaged the wheat. Large numbers of the people continued unsettled, some leaving the district, others pressing for work on the lately started Dhond-Manmád railway. In the south many villages were almost deserted, but the people who remained showed no signs of suffering. The supply of grain was abundant, the rupee price of *jvári* remaining unchanged at 25½ pounds. The number of workers rose considerably: on public works from 10,861 to 21,493, on civil works from 912 to 984, and on charitable relief from 889 to

April.

1118. Towards the close of April, some heavy showers proved a useful help to the water supply. In most parts of the district the people were in fair condition, and the famine was not severe. In Shevgaon distress was only beginning. In the west the hill Thákurs and Kolis though badly off, were accustomed to live on roots and wild fruit. There was little movement among the people. During the month the rupee price of *jvári* remained unchanged at 25½ pounds. The cattle were in great measure living on tree leaves, and in Shrigonda many died.[2] Grain kept pouring in. The numbers on public works rose from 21,493 to 24,580, on civil works from 984 to 1770, and on charitable relief from 1118 to 1711. By this time the famine organization was complete. Most of the able-bodied in need of relief were sent to the railway and other works were closed. The infirm and sick were gathered in large relief camps or fed at their homes. Circle inspectors were told off to groups of villages. On each high road were inspectors moving about on the look-out for fainting wayfarers, and at places relief shops were opened where travellers could

May.

find bread and water. In May a good deal of rain fell in different parts of the district. The distress among the hill tribes had greatly increased. In the north, people were moving to Násik in search of work; others were coming back bringing with them small stores of grain. The rupee price of *jvári* rose from 25½ to twenty-three pounds. In the east there was much want of fodder, and numbers of cattle were dying. Large grain imports continued. During the month the numbers on public works rose from 24,528 to

[1] In Párner the works were for a time almost abandoned.

[2] *Limb* Azadirachta indica, *vad* Ficus indica, and *pimpri* Ficus tsiela were the chief leaves.

25,851, on civil works from 1826 to 2949, and on charitable relief from 1711 to 3512. In June an average of 4·7 inches of rain fell, and the sowing of the early crops was general. Over the whole district people were coming back and setting to field work. In some parts the refusal of the moneylenders to make advances caused much distress. The rupee price of *jvári* rose from 23¼ to 22½ pounds. Fodder was very scarce and many cattle were dying, though there seemed to be no want of plough bullocks. The rain had made the roads impassable in places and the grain trade was at a stand. The numbers on public works fell from 27,921 to 26,356, on civil works from 2874 to 2273, and on charitable relief from 3512 to 5539. July passed with an average fall of only 3·17 inches. In most places field work was stopped, and the crops were withering. Towards the close of the month, in Jámkhed in the south-east some showers improved the crops, but on the whole prospects were gloomy. The people were disheartened, most had returned, but some had again left in despair of a good season. In Párner in the west many of the people were living on wild vegetables. Considerable quantities of grain were sent to Sholápur and the rupee price of *jvári* rose from 22½ to fifteen pounds. In many places fodder was very scarce. The numbers on public works fell from 29,366 to 22,590, on civil works from 738 to 104, and on charitable relief from 5539 to 3218. August was a month of much anxiety. The rainfall was very slight, an average of fifty-six cents, and the crops over almost the whole district continued to suffer. General rain at the close of the month did much good. At this time the famine pressed hard on the people, and they were unsettled, leaving the district in search of work. The rupee price of *jvári*, with a few changes in the middle of the month, remained at fifteen pounds.[1] The supply of grain continued sufficient, but fodder was scarce and cattle were dying. The numbers on public works rose from 23,387 to 33,685, and on civil works from 104 to 187. On charitable relief they fell from 3218 to 2967. During September, an average of 4·15 inches of rain fell, and, though in Akola in the west and Kopargaon in the north, the early crops partly failed, by the end of the month over almost all the district the prospects of the early harvest were good and the sowing of the late crops had begun. The first part of the month was a time of difficulty, but before its close emigrants had begun to come back, and the state of the people was somewhat improved. The rupee price of *jvári* which during the month had risen to 13½ pounds fell to fifteen pounds before the end of the month. Early in the month fodder was scarce, but before its close grazing was plentiful. The numbers on public works rose from 25,932 to 27,956, on civil works from 1166 to 2369, and on charitable relief from 2967 to 3429. Early in October rain fell in places so heavily as to harm the ripening crops, but on the whole the fall was seasonable, giving for the month an average of 4·07 inches. In the north the early millet failed, but in parts it yielded a fair harvest. The people were returning from other districts, leaving the relief works and finding employment in the fields. There was still much distress. But as the new crop

June.

July.

August.

September.

October.

[1] The Ahmadnagar Municipality opened a grain-shop for the retail sale of grain to the poor. Gov. Res. 323-P. of 13th August 1877.

Chapter IV. Agriculture.

FAMINES. *1877.*

began to find its way into the market the rupee price of *jvári* fell from eighteen to twenty-four pounds. Fodder was sufficient, and the condition of the cattle was improving. In the first days of the month on public works the numbers fell from 27,956 to 1202, but many continued to be employed though not as famine labourers; on civil works the number fell from 483 to 420; and on charitable relief it rose from 3429 to 4546. In November the weather continued favourable. On an average 2·27 inches of rain fell. Except in a few places the early harvest was reaped, and the cultivation of the cold-weather crops was pushed on. The state of the people steadily improved. In spite of a slight rise in the rupee price of *jvári* from twenty-seven to twenty-six pounds, the numbers on public works fell from 1545 to 393, on civil works from 392 to 209, and on charitable relief from 4546 to 727. At the end of the month relief works were closed. In December, though Government continued to offer charitable relief, the numbers wanting help fell from 727 in the beginning to seven on the 22nd of the month.

November.

The following statement of average monthly millet prices and numbers receiving relief, shows that during the first half of 1877 Indian millet kept pretty steady at about twenty-four pounds the rupee, or more than thrice the ordinary rates; that its price rose rapidly in June July and August, till it reached thirteen and a half pounds in September; and that it then fell quickly to twenty-seven pounds. As early as December 1876 the numbers on relief works reached 36,285. By lowering wages and enforcing task and distance tests, in February the total was reduced to 13,661. From this it steadily advanced, till in June it reached 31,762, when it again fell. The decrease went on slowly during July August and September, and more rapidly in October and November, when the works were closed. The numbers on charitable relief rose steadily from 944 in January 1877 to 5539 in June. They fell to 2967 in August, and, after rising to 4546 in October, when almost all the relief works were closed, fell in November to 727 and in December to seven:

Ahmadnagar Famine, 1876-77.

Month.	Average Daily Numbers.				Pounds the Rupee.		Rain.
	On Relief Works.			On Gratuitous Relief.			
	Civil.	Public.	Total.				
1876.					*Bájri.*	*Jvári.*	
November ...	13,319	16,236	29,555	...	21	23	.....
December ...	12,058	24,227	36,285	...	26	26½	.....
1877.							
January ...	8276	18,279	26,555	944	26½	29½	Heavy Rain.
February ...	2735	10,926	13,661	889	24	26	.....
March ...	651	17,101	17,752	1118	24	25½	Little Rain.
April ...	1374	24,414	25,788	1711	24	25½	1·15
May ...	2492	26,849	29,341	3512	24½	22½	Good Rain.
June ...	2300	28,962	31,762	5539	22¾	21¼	4·7
July ...	351	28,296	28,647	3218	19½	18½	3·17
August ...	52	28,391	28,442	2967	14	14½	5·6
September ...	1077	26,812	27,889	3429	13½	13½	4·15
October ...	494	1625	2119	4546	20½	18¼	4·07
November ...	275	886	1161	727	25¾	27	2·27
December ...	...	...	...	7	26¾	27	0·44
Total ...	45,954	253,004	298,958	28,607	.....		19·36
Average ...	3535·	19,462	22,997	2384			
Total Cost.	...	...Rs.	810,973	48,395			
			8,59,368				

FAMINES.
1877.

Famine Census.

A special census taken on the 19th of May 1877, when famine pressure was general and severe, showed that of 34,211 workers 31,512 on public and 2699 on civil works, 16,046 belonged to the sub-divisions where the works were carried on, 16,204 belonged to different sub-divisions of the district, 1823 were from other districts, and 138 from neighbouring states. As regards their occupation, 570 were craftsmen, 10,360 were holders or underholders of land, and 23,281 were labourers. The total cost of the famine was estimated at £85,936 (Rs. 8,59,360), of which £81,097 (Rs. 8,10,970) were spent on public and civil works, and £4839 (Rs. 48,390) on charitable relief. Compared with the former year the criminal returns showed a total increase of 1242 offences.[1] In the Commissioner's opinion almost the whole of this increase was due to the pressure of want on the lower classes. The special mortality was estimated at 30,000, but compared with 1872 the 1881 census shows a fall of 27,109. The addition of the normal yearly increase of one per cent during the remaining seven years gives 81,590 as the loss of population caused by death and migration in 1876 and 1877. The loss of cattle was very great. In the east a large area passed out of tillage for want of plough cattle, but the loss was soon recovered as, in 1878, the tillage area was short of that in 1876 only by 6071 acres. Between 1876 and 1880 about £15,000 (Rs. 1,50,000) of rental were remitted. The chief famine works were the earth-work of part of the Dhond-Manmád railway, the making of roads, and the digging of ten miles of the Ojhar canal.

Cost.

Famine Effects.

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[1] The details are, an increase under murders of 6; under attempt to murder, one; under culpable homicide, 3; under dacoity, 24; under robbery, 12; under serious mischief and cognate offences, 9; under lurking house trespass or house breaking, 55; under mischief, 30; under cattle theft, 220; under ordinary theft, 807; under criminal breach of trust, 6; under receiving stolen property, 63; and under breaking closed receptacles, 6. Police Reports, 1877.

CHAPTER V.

CAPITAL.

CAPITALISTS.

IN 1872, according to the census, besides well-to-do husbandmen and professional men, 10,075 persons held positions implying the possession of capital. Of these 886 were bankers, moneychangers, and shopkeepers; 7578 were merchants and traders; and 1611 drew their incomes from rents of houses and shops, from funded property, shares, annuities, and the like. Under the head of Capitalists and Traders, the 1880-81 license tax assessment papers showed 1820 persons assessed on yearly incomes of more than £50 (Rs. 500). Of these 705 had £50 to £75 (Rs. 500 - 750); 315 £75 to £100 (Rs. 750 - 1000); 264 £100 to £125 (Rs. 1000 - 1250); 107 £125 to £150 (Rs. 1250 - 1500); 163 £150 to £200 (Rs. 1500 - 2000); 144 £200 to £300 (Rs. 2000 - 3000); fifty-nine £300 to £400 (Rs. 3000 - 4000); twenty - three £400 to £500 (Rs. 4000 - 5000); twenty-four £500 to £750 (Rs. 5000 - 7500); nine £750 to £1000 (Rs. 7500 - 10,000); and seven over £1000 (Rs. 10,000). Besides these the 1879 papers showed 16,652 persons assessed on yearly incomes of £10 to £50 (Rs. 100-500). Of these 9436 had £10 to £15 (Rs. 100-150); 3960 £15 to £25 (Rs. 150-250); 2263 £25 to £35 (Rs. 250-350); and 1023 £35 to £50 (Rs. 350-500).[1]

The men of capital are chiefly Gujarát, Márwár, Lingáyat, and Lád Vánis, and local Bráhmans. A few Chámbhárs, Kunbis, Mális, Maráthás, Mhárs, Musalmáns, Pardeshis, Sonárs, and Telis with small capital are scattered over the district, and in the city and cantonment of Ahmadnagar are a few Pársi capitalists.

Gujarát Vánis are said to have come to the Deccan about 250 years ago when Surat was the chief centre of trade in Western India (1608-1658). They appeared as travelling dealers in foreign spices and groceries, visiting the Deccan in the fair season. After a time they settled as grocers in different parts of the district, and taking to moneylending soon grew rich. They are still considered foreigners, and except in dress keep all Gujarát customs and manners, and visit their native country every three or four years to perform marriage and other ceremonies. They have increased under the British, though of late years their number has been stationary. Except a few rich traders and bankers in the city of Ahmadnagar, most Gujarát Vánis are petty shopkeepers, traders,

[1] The 1879 figures are given because incomes under £50 (Rs. 500) have since been freed from the license tax.

CAPITALISTS.

and moneylenders. The Márwár Vánis came later than the Gujarátis, but were settled in the district in large numbers before the beginning of British rule. They were looked on with disfavour by Maráthás as aliens who took hoards of money to their native country, and as Jain heretics their temples were often turned to the use of Bráhmanic or local gods. Many have settled in the district within the last forty years. Their head-quarters are in the town of Vámburi in the Ráhuri sub-division, about fifteen miles north of Ahmadnagar. It is the seat of a large Márwári community and is the centre of their exchange and banking business.[1] They usually begin business as clerks and servants of established shopkeepers and lenders. While working as clerks, generally by buying old gold lace and embroidered clothing or broken glass bangles and by saving, they put together a little capital. When the clerk has gathered enough capital, he severs his connection with his master and starts as a shopkeeper and moneylender. In this way new shops are being continually opened. Rich and long established Márwári firms are careful to do nothing to injure their good name. On the other hand, as a class, the small Márwáris are unscrupulous as to the means they use for making money. Still though harsh and unscrupulous to his debtors, even the petty and pushing lender and shopkeeper, as a rule, deals straightly with his own people and with other traders. The Márwári lender's chief characteristics are love of gain and carelessness of local opinion. He has much self-reliance and great industry. He has usually education enough to understand the law and procedure of the courts to which he often resorts. He is an excellent accountant and is generally quickwitted in all that concerns his business. Knowing that the people look on him as a stranger and a hardhearted usurer, he holds aloof from them and has no sympathies with them. Though a few of them still go to their native country to perform marriage and other ceremonies, many have obtained by mortgage or sale landed estates and for the most part marry in the Deccan. Besides as a moneylender and general broker he is employed as a retail and wholesale dealer in groceries, grain, and cloth. Lingáyat or Karnátak Vánis are chiefly ironmongers and grocers and are seldom moneylenders. The Lád or local Vánis are grocers. The Bráhman capitalists who belong to the district are mostly Konkanasth Bráhmans in towns and Deshasth Bráhmans in villages. The town Bráhmans who engage in trade are bankers and moneylenders, and the village Bráhmans who engage in moneylending belong to the village accountants' or *kulkarnis'* families. Kunbis and other smaller capitalists, besides engaging in moneylending, work in the fields and at their crafts. Musalmán capitalists are landlords and traders. Pársi capitalists are contractors and traders.

SAVING CLASSES.

Of townspeople, merchants, traders, shopkeepers, brokers, contractors, and highly paid Government servants, and of country people, landlords, petty shopkeepers, and moneylenders, and a few rich cultivators save money. These are chiefly Márwár, Gujarát,

[1] The Deccan Riots Commissioners' Report, 23.

Chapter V. Capital.

SAVING CLASSES.

Lingáyat, and Lád Vánis with a sprinkling of Bráhmans, Musalmáns, Pársis, and Kunbi headmen or *pátils*.

Traders spend much of their savings in adding to their business and in house property. Márwár and Gujarát Vánis whose capital is generally more than they require for their business hoard their savings and sometimes employ them in building large houses. With all classes of natives, except Márwár and Gujarát Vánis, the first investment is ornaments and jewelry. Next to ornaments come land and house property and lending money on mortgage. Cultivating classes especially village headmen, spend their savings in buying cattle, sinking wells, and adding to their holdings or building houses. Much money is also spent in marriage and other festivities. Government savings banks and Government securities are resorted to by the higher classes of townspeople who cannot make a better use of their money and by others as a safeguard against loss and because they can take out the money whenever they want it. Formerly considerable sums were invested in private native banks, chiefly by friendless widows and others, who got six per cent interest. But savings banks and Government securities, though they pay only 3¾, 4, and 4½ per cent, have greatly reduced this form of investment. Mill or joint stock company shares are unknown.

The thirteen years ending 1882-83 show a considerable though not a constant increase in the advantage taken of one at least of the two forms of investment provided by Government, savings banks and Government securities. In 1870-71, the deposits in the savings banks at Ahmadnagar and other sub-divisional towns amounted to £1993 (Rs. 19,930) against £7182 (Rs. 71,820) in 1882-83. Partly perhaps chiefly from changes in the savings banks rules, the amounts invested in savings banks during these thirteen years have varied greatly. They rose from £1993 (Rs. 19,930) in 1870-71 to £4703 (Rs. 47,030) in 1873-74; fell to £2524 (Rs. 25,240) in 1874-75, rose to £5378 (Rs. 53,780) in 1877-78, fell to £4355 (Rs. 43,550) in 1878-79, rose to £12,576 (Rs. 1,25,760) in 1880-81, and fell to £7182 (Rs. 71,820) in 1882-83. The great increase in 1880-81 was owing to an order raising the highest amount of a single deposit from £150 to £500 (Rs. 1500 - 5000), which was again lowered to £150 (Rs. 1500) in 1881-82. New savings banks have also been recently opened in connection with post offices. The depositors are chiefly Hindus, Government and railway servants, and a few well-to-do private persons. During the same period (1870-1883), the interest paid on Goverment securities has fallen from £1057 to £547 (Rs. 10,570 - 5470).[1] In 1871-72, the interest fell from £1057 to £361 (Rs. 10,570 - 3610), rose to £1474 (Rs. 14,740) in 1872-73, and in the next ten years, except in 1873-74, 1874-75, and 1876-77, when it stood at £318 (Rs. 3180), £867 (Rs. 8670), and £1536 (Rs. 15,360), it varied between £436 (Rs. 4360) in 1875-76 and £627 (Rs. 6270) in 1879-80 and averaged £650 (Rs. 6500). The details are:

[1] Up to 1876-77, a banker of Aurangabad in the Nizám's territory drew the amount of the interest on his notes from the Ahmadnagar treasury.

Ahmadnagar Government Investments, 1870-1883.

YEAR.	Savings Banks Deposits.	Securities' Interest.	YEAR.	Savings Banks Deposits	Securities' Interest.
	£.	£.		£.	£.
1870-71 ...	1993	1057	1877-78 ...	5378	545
1871-72 ...	2413	361	1878-79 ...	4355	492
1872-73 ...	4592	1474	1879-80 ...	6011	627
1873-74 ...	4703	318	1880-81 ...	12,576	586
1874-75 ...	2524	867	1881-82 ...	8268	546
1875-76 ...	3409	436	1882-83 ...	7182	547
1876-77 ...	3441	1536			

Nine or ten banking establishments at Ahmadnagar, Kharda, Sangamner, Sonai, and Vámburi, deal with Bombay, Poona, Sholápur, Násik, Dhulia, and the chief towns of the Nizám's dominions. The bankers most of whom are Márwár Vánis cash bills of £1 to £500 (Rs. 10-5000).

BANKERS.

No firms confine themselves to banking; all are also moneylenders and traders. The rates of commission for a *hundi* range from a quarter to one per cent, being high during the busy season, October to May. Interest is charged according to the number of days the bill has to run. The highest discount allowed is one-half per cent. Discount is allowed during the cotton season when the brokers are in want of cash. At such times *rokad* or cash is specially ordered from Poona, Bombay, and other places. Before the introduction of currency notes and the money order system the rate of commission varied from 1½ to two per cent and bankers made large profits.

Bills.

The two most usual forms of exchange bills or *hundis* are bills payable at sight called *darshani* and bills payable after an interval generally of nine to fifteen days called *mudati*. Cotton bills are drawn at sight. Bills are of three kinds, personal or *dhanijog* when the grantee is the person to whom or to whose order the payment is to be made; on trust or *sháhájog* when payment is made to a nominee of the grantee known to the payer; and descriptive or *nishájog* where a description of the payee is embodied in the bill. It is not usual to draw bills in sets. A letter of advice to the agent or banker, stating the amount drawn, the number of the bill, and the name of the person to whom or in whose favour the bill has been granted, is considered enough. Bills before they reach the correspondent of the drawer are in some cases several times sold, and the purchasers endorse them each time with their signatures or *bechans*. When the amount of the bill is remitted in cash, by another bill, or in any other form, the bill is signed by the payee, returned to the grantor, and filed as a voucher or *khoka*. Unless the bill is *binájábti*, that is unless it requires no letter of advice, it is usual for the correspondent of the grantor to send a letter of advice, intimating the payment of the money to the payee. No days of grace are allowed. The bill, if demanded, must be cashed on the specified day. If the payer delays, monthly interest is charged varying from one-half per cent if the drawer is a banker to three-quarters per cent if the

Chapter V. Capital. BANKERS. Bills,

drawer is a merchant. If payment is asked before the bill falls due, discount at a similar rate is charged. If the bill is dishonoured and sent back uncashed, the grantor must pay interest at double the rate of current interest from the date when the bill was bought. He must also pay a non-acceptance penalty or *nakrái*, which varies in different places. Carriage was also formerly charged according to the distance the bill had travelled.

If the bill is lost or stolen a duplicate or *peth* letter stating the amount of the bill and asking for payment is usually granted. If the duplicate letter is lost, a triplicate or *parpeth* mentioning both the bill and the duplicate is issued; and, if the triplicate is not forthcoming, an advice or *jáb* mentioning the bill, the duplicate, and the triplicate, is sent to the same effect. The payer must satisfy himself as to the identity of the bearer of the bill and in doubtful cases should demand security before payment is made. If he pays the wrong man he has to bear the loss, and pay a second time to the holder of the duplicate and the triplicate. The payee in the case of an advice letter or *jáb* passes a separate receipt, while the bill, the duplicate, and the triplicate are simply endorsed. After payment the banker debits the drawer with the amount paid. If a drawer overdraws his account, and the bill is lost or dishonoured, he alone is responsible. It is usual after endorsing them to sell bills to bill-brokers or *daláls*, who are paid brokerage at the rate of $\frac{3}{4}d.$ ($\frac{1}{2}$ *a.*) on every £10 (Rs. 100) bill. As treasure is seldom sent, bills are generally adjusted by debits and credits and exchange bills or *badli hundis* whose rates vary according to the conditions of the transaction. The drawer pays commission or *hoksháí* to the correspondent who disburses the cash to the payee, and both drawer and purchaser pay a brokerage or *daláli* for the sale of *badli hundis*. The interchange of bills has been greatly simplified by the introduction of an uniform coinage. Formerly the different rupees and the different rates of exchange made the system most complicated and was the source of no small profit to local bankers.

Where there is an agent or *munim*, the clerk or *gumásta* acts under the agent. As a rule there is no agent, and the clerk, who is generally a Bráhman, is subordinate to his master alone and is treated by outsiders with much respect. He keeps the accounts, makes and recovers advances to husbandmen, superintends his master's establishment, looks after his lands and servants, and goes abroad to buy and sell goods according to his master's orders. Exclusive of food and other charges and travelling allowance, the clerk's yearly pay varies from £5 to £30 (Rs. 50-300). At Diváli in October-November he is given a turban or some other article of clothing and small presents on weddings.

Bankers as well as traders and well-to-do moneylenders keep three books, a rough and a fair journal or *rojmel* and a ledger or *khátevahi*. Some traders keep only one journal. Where two journals are kept the transactions of the day are entered in the rough journal as they take place. At the end of the day they are corrected, balanced, and entered at leisure in the fair journal. A general summary of each man's dealings is posted in the ledger

under its proper head and the pages of the journal which refer to the details are noted. Many village lenders trust to the evidence of bonds and keep no books.

BANKERS.

Currency.

At the beginning of British rule the chief Marátha silver coins were *Ankushi* rupees, *Belápuri* rupees, *Chámbhárgondi* rupees, *Chándvadi* rupees coined at Chándor in Násik, *Jaripatka* rupees coined at Násik, and *Váphgávi* rupees.[1] The coining of these old rupees was discontinued soon after the British conquest. They were taken at a discount till 1835, and have now almost disappeared from use. At present, besides notes which are used only in the town and cantonment of Ahmadnagar, the currency is partly silver partly copper. The silver coins are the Imperial rupee, half-rupee *adheli*, quarter-rupee *pávli*, and one-eighth rupee *chavli*. The ordinary copper coins are a half-*anna* piece *dhabu*, a quarter-*anna* piece *paisa*, and a one-twelth-*anna* piece *pai*. *Kavdis* or cowrie shells are largely used in Ahmadnagar and other market towns in buying vegetables and other cheap articles. Their ordinary value is eighty *kavdis* to a quarter anna.

INSURANCE.

The insurance of goods against loss by robbery was formerly common. The insurance agents, with whom the work of insurance formed part of the business of banking, undertook to send goods from one place to another, on receipt of transit cost and insurance fees varying from one to two per cent. The orderly state of the country and the introduction of railways have made the expenditure unnecessary and the practice has ceased. Property is seldom insured against loss by fire or by accident. The Ahmadnagar agent of the Oriental Life Assurance Company does some business in the town and cantonment of Ahmadnagar.

MONEYLENDERS.

Most of the moneylending is in the hands of Márwár and Gujarát Vánis. A considerable number of local Bráhmans and a few Chámbhárs, Kásárs, Koshtis, Kunbis, Lád and Lingáyat Vánis, Musalmáns, Sonárs, and Telis, and others having capital also engage in moneylending. Fifty to seventy-five per cent of the moneylenders are Márwáris, ten per cent Bráhmans, and the rest are local Vánis and others. Moneylending is not the lender's sole pursuit. About sixty per cent are traders including grocers and clothsellers, and forty per cent are husbandmen and others. Márwári and other Váni lenders are rich traders or shopkeepers. Bráhman lenders are landholders and sometimes Government pensioners, and Musalmán lenders are landholders and sometimes shopkeepers.[2]

Of all lenders the Márwári has the worst name. He is a byeword for greed and for the shameless and pitiless treatment of his debtor. Some say Bráhmans are as hard as Márwáris, others say they are less hard. Almost all agree that, compared with Márwári and

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[1] In 1820, according to Government orders for every 100 *Kore* or new *Ankushi* rupees were demanded 101 *Sulákhi* or tested *Ankushi*, *Nirmal Chándvadi*, and *Kore Váphgávi*, 101⅛ *Nirmal Jaripatka*, 102 *Sulákhi Chándavdi*, and *Sulákhi Váphgávi*, 102⅛ *Sulákhi Jaripatka*, 105 *Nirmal Bárik Belápuri* and *Kore Chámbhárgondi*, and 106⅛ *Sulákhi mothe Belápuri*, *Chopi*, and *Chámbhárgondi*. Captain Pottinger to Mr. Chaplin, Commissioner, 25th December 1820.

[2] Mr. Elphinston, C. S.

Chapter V. Capital.

MONEYLENDERS.

Bráhman creditors, Maráthás, Kunbis, and Gujarát Vánis are mild and kindly. A Márwári will press a debtor when pressure means ruin. The saying runs that he will attach and sell his debtor's cooking and drinking vessels even when the family are in the midst of a meal. Bráhmans, whose position in society tends to make them popular, are shrewd and cautious in their dealings, and as a class avoid extreme measures for the recovery of their debts. A Gujarát Váni, a Marátha, or a Kunbi creditor will seldom ruin his debtor. It is not easy to make moneylending pay. Want of experience often leads to loss of capital. Except when their immediate interests clash moneylenders as a class are friendly to each other, avoid competition, and deal honestly among themselves.

Rates of Interest.

[1]The rates of interest prevailing in 1839-40 are given under three heads, *vyáj* that is interest in cash, *manuti* that is interest in grain, and *vyáj-manuti* that is interest in cash and grain. Twelve per cent and cent per cent formed the two extremes of interest in cash, and some few instances of both were found. The current rates of cash interest varied from thirty-three to eighty-three per cent. When a loan of £10 (Rs. 100) was given a bond for £11 (Rs. 110) was made out, and the highest monthly interest charged was half an anna and the lowest a quarter anna on the rupee, that is 83⅓ and 46⅔ per cent a year. *Manuti* or interest in grain was charged at eight pounds (1 *páyli*) of inferior grain, and four to six pounds (2 - 3 *shers*) of superior grain the rupee a month or seventy-five to 150 per cent a year. The *manuti* or grain interest transactions lasted for only a few months when they were either settled or commuted into cash transaction. *Vyáj-manuti* or part-cash part-grain transactions were charged a quarter or half an anna and six to eight pounds of grain the rupee a month, and amounted to 120 to 192 per cent a year. These transactions rarely lasted beyond the year. When they did they were turned into money transactions if the price of grain was high and if it suited the lender's convenience. *Manuti* or grain payments in both its forms originated in and lasted during the season when revenue instalments and agricultural wants pressed heavily on the husbandmen and when the demand for money was great, and the rate of interest was high. The smallness of the sums generally drawn on such occasions formed further grounds for exorbitant usury. Interest on grain advances consisted of half as much or as much as the quantity advanced, and was equal to fifty or a hundred per cent for six or eight months. When grain was scarce, this rate of interest was proportionally high. This system known as *vádhi* or increasing originated in the deficiency of grain left in the possession of the husbandman for food and seed, from the sowing to the harvest time (June-December).

In 1848, from two to four per cent a month appeared to be the usual rate of interest. If articles were pawned or fields mortgaged as little as one per cent a month interest was charged.[2] In 186[illegible]

[1] Bom. Rev. Rec. 236 of 1862-1864, 289-295.

[2] Lieutenant Burgess, assistant survey superintendent; Deccan Riots C[illegible] sioners' Report, Ap. A. 14.

MONEYLENDERS.

Rates of Interest.

in transactions between Márwáris and bankers the prevailing rates of interest varied from a quarter to one per cent a month. In transactions between Márwáris and husbandmen Government servants and others, the prevailing rates varied from a half to two per cent a month. When the lender and borrower were poor and the sums at issue trifling a quarter or half anna interest was charged a rupee a month, or $3\frac{1}{3}$ to $6\frac{1}{4}$ per cent a month. This applied mainly to very needy persons, not more than ten per cent of the people who borrowed a rupee or so to be repaid within the month or earlier. Some bankers took a fee called *manuti* on the amount lent in addition to the interest. This varied from two to five rupees on every Rs. 100 lent. In what were called *khisti* or instalment loans, the loan was repaid by fixed instalments, and no separate interest was charged. Thus a loan of £10 (Rs. 100) was returned by twenty-five instalments of 10*s.* (Rs. 5) a month, equal to a monthly interest of about $1\frac{1}{2}$ per cent. Interest on mortgaged property varied from $\frac{1}{4}$ to $\frac{3}{8}$ per cent a month in the case of gold, and one to two per cent a month in the case of other metals or of perishable articles. When gold was mortgaged its full value was given in loan; in other cases only one-fourth to one-half of the value of the article pledged was advanced. The practice of *manuti* or grain payments was said to be no more known, but *vádhi* still existed. A quarter, a half, and in emergent cases and in days of scarcity three quarters of the quantity of grain advanced was returned in addition in the case of wheat, gram, and millet. *Vádhi* or loans were confined to the poorest classes or about fifteen per cent of the people.

At present 1884 the current rates of interest are: In small transactions when an article is given in pawn interest is charged at twelve to twenty-four per cent a year; in petty agricultural advances on personal security at fifteen to twenty-four per cent; with a lien upon crops from $18\frac{3}{4}$ to seventy-five per cent or quarter to one anna a rupee; in large transactions, with a mortgage on movable property fifteen to twenty-four per cent; and with a mortgage on houses and land with possession ten per cent and about thirty-three per cent without possession. In the case of land mortgages without possession, the interest soon amounts to the original sum lent, when the time comes for a renewal of the bond under the law of limitation. Moneylenders also charge a heavy discount when making over the amount of the loan to the borrower. They also claim the whole produce of the mortgaged land and make no allowance to the debtor for the crop thus passing into their hands. Altogether, to the needy borrower the real interest on the loan directly and indirectly amounts to cent per cent a year.

Interest is charged for the *Shak* year, which begins on the first of *Chaitra* in March. The intercalary month is provided for by the charge of one month's additional interest every third year. The Government rupee is the standard coin in all transactions.

Grain Advances.

A common practice among landholders is to borrow grain for seed and for home use, agreeing to return it at the time of the harvest with an increase of fifty per cent. This, as is noticed above, is called the *vádhi didhi* or increase to one and a half. One great

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disadvantage of this practice is that in bad years when the borrower has no grain in store and grain prices are high, the lenders demand the equivalent in money and get a bond for the same, interest being fixed at ½ anna the rupee or about 37½ per cent.

Borrowers.

Borrowers may be divided into two classes townsmen and villagers. Under townsmen come bankers, traders, artificers, and craftsmen, and under villagers, landholders and field labourers. Bankers and first class traders dealing in gold and silver, generally borrow from men of large capital. They seldom pass a bond or receipt for what they borrow, the extent of the transactions depending on their credit. The only record of transactions of this sort are the account-books, where the name of the clerk receiving the money is entered with the remark *haste* that is immediate receiver. The accounts are closed every year at the Diváli holidays in October-November. The interest charged is not more than six per cent a year and as it is usual to allow a remission of ¾*d.* (½ *a.*) from each rupee paid for interest, the actual rate of interest is reduced to a little more than 5¾ per cent. Second class traders, those dealing in grain and piece-goods, borrow from bankers and first class traders. Borrowers of this class have to give their signature in the lender's books for the amounts they receive, the entry being called *shám dastak* or bond-passing. The yearly rate of interest varies from six to nine per cent according to the credit of the borrower. About ten per cent of the craftsmen are free from debt. The Ahmadnagar craftsmen are not intelligent and are often duped by the lenders, though in large towns lenders have not the same means for defrauding their clients which they have in villages. The ordinary monthly earnings of a man wife and two children range from 12*s.* to £1 10*s.* (Rs. 6 - 15). Many of them can buy materials worth 2*s.* to 4*s.* (Rs. 1 - 2). Others borrow money by arranging with a moneylender with whom they pledge the materials. The materials are not handed to the lender, but he can seize them at any time if the debtor does not act up to his agreement. Of craftsmen goldsmiths, carpenters, masons, tailors, dyers, ivory-banglemakers and firework-makers are the best off. They own property and being mostly free from debt sometimes manage to save money in the form of ornaments, or sometimes lend at interest to their fellow-workers. They can easily raise loans of £10 to £50 (Rs. 100 - 500) with or without security. Other classes, including handloom-weavers, as a rule are involved in debt, and find it difficult even to borrow money. They seldom can raise money at less than twenty-four to thirty-six per cent interest, and without giving securities or mortgaging property. The loans seldom exceed £20 (Rs. 200). An intelligent weaver occasionally puts by some of his earnings in the form of ornaments or lends his savings to his fellow workmen or invests them in a loom. But this is rare. As a class handloom-weavers are entirely in the hands of moneylenders. The moneylenders advance all the yarn and silk required and take possession of the article. The workmen are paid by the piece, from 2*s.* to 4*s.* (Rs. 1 - 2) for a piece of cloth fourteen to sixteen cubits long and two to 2½ cubits wide, representing six to eight days' work of the weaver and his wife.

Craftsmen.

Fifty-five years ago labourers were not so well off as they now are, With the increase of money in circulation wages have risen. More land is under tillage and the services of day labourers are more in demand. At the time of the American war (1862-1865) day labourers got higher wages and their condition was somewhat better than at present, but the conditions of that time were abnormal due to the inflation of trade and prices. During the 1876-77 famine day labourers suffered severely. Still as they had little or no credit they were not able to run into debt and the seasons of good wages and employment and cheap grain which have since passed have restored them almost if not quite to the level of comfort they had reached before the famine. Moneylenders advance to day-labourers up to £2 (Rs. 20) on the security of the borrower and two friends, or if the borrower owns gold or silver ornaments, these are taken as a security for the loan. For a loan of £1 (Rs. 10) the labourer signs a bond of £1 10*s.* (Rs. 15) payable at a certain date. A labourer's savings are generally spent in ornaments for his wife and children. When in profitable employment he spends no more than before on clothing and beyond a slight increase in the family allowance of clarified butter and sugar, his food remains the same. A labouring woman is seldom seen with a new robe, and the Ahmadagar labourers indulge neither in liquor nor in opium. Labourers, as well as craftsmen and petty vendors, have a practice of borrowing money on what they call the *savái khist*, that is repaying by instalments one quarter in excess of the amount borrowed. For every £10 (Rs. 100) borrowed a bond for £12 10*s.* (Rs. 125) is passed, and the borrower agrees to return this sum in regular monthly, weekly, or daily instalments, and if he fails to pay an instalment, to pay monthly interest on it at a quarter to a half *anna* the rupee that is twenty to thirty-eight per cent a year. In such cases when £10 (Rs. 100) are borrowed the instalments are 3*d.* to 4½*d.* (2 - 3 *as.*) a day or 8*s.* to 12*s.* (Rs. 4 - 6) a month, the whole to be paid in twelve months.

Mortgage of Labour.

Mortgage of labour is not uncommon among the lower class of husbandmen and among labourers. A husbandman, who has fallen hopelessly in debt, has lost his land, and still owes money, as his last resource, will mortgage his labour for a term of years. It also sometimes happens that a family of three or four brothers, wishing to borrow money to buy cattle, will agree among themselves to work off the loan by one of their number serving the lender. Among labourers the usual reason for mortgaging their labour is to raise a loan to meet marriage or other expenses. A stamped agreement is drawn up in which the amount of the debt is entered as the labourer's wages. Moneylenders are the only class in Ahmadnagar to whom labour is mortgaged. The services of a bondsman, or one who has mortgaged his labour, are rated at £1 16*s.* to £2 8*s.* (Rs. 18 - 24) a year, exclusive of food and clothing. An ordinary grown workman takes four or five years to work off a debt of £10 (Rs. 100). One case is recorded in which four persons, two brothers and their wives, mortgaged their joint labour for twenty-five years against an

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outstanding debt of £90 (Rs. 900). The bondsman's whole time is at his master's disposal and he can spend no portion of it in working for his own benefit. The master has no power to transfer his right over a bondsman's labour to any other person, nor can he command the services of the bondsman's wife or of his children. The bondsman is simply fed and clothed and is allowed to sleep on his master's premises. If he is a married man, he must make his own arrangements for housing his family. These engagements never become hereditary and corporal punishment cannot be inflicted on the bondsman.[1]

Husbandmen.

[2]Since before the beginning of British rule the greatest borrowers in the district have been the landholders. The ordinary Kunbi is a simple well-disposed peasant content with the scantiest clothing and the hardest fare. Though unschooled and with a narrow range of intelligence he is not without manly qualities and meets with a stubborn endurance the unkindly caprices of his climate and the hereditary burden of his debts, troubles which would drive a more imaginative race to despair or stimulate one more intelligent to new resources. The apparent recklessness with which he will incur obligations that carry the seeds of ruin has gained for the Deccan landholder a character for extravagance and improvidence. The apparent recklessness is often a necessity. His extravagance is limited to an occasional marriage festival, and his improvidence is no greater than that of all races low in the scale of intelligence who live in the present. The want of forethought, which prevents the landholder overcoming the temptation to which the uncertainty of the seasons and the varying value of his produce give rise, is caused by a want of power to realize future troubles rather than by a spirit of extravagance or waste. In 1875, in the opinion of the members of the Deccan Riots Commission, the expenditure on marriage and other festivals was less the cause of the husbandman's indebtedness than was commonly supposed. Compared with his means the expenditure was extravagant, but the occasions seldom occurred. In a course of years the total sum spent was probably not larger than a landholder was justified in spending on special and family pleasures. Though the expenditure on family pleasures formed an important item on the debit side of many accounts it was rarely the nucleus of a debt. Even at twenty-four per cent interest the £5 to £7 10*s.* (Rs. 50 - 75) spent by an average landholder on a marriage, with fairness on the lender's part and without the addition of other debts, could be rapidly paid. In the opinion of the Commissioners the bulk of the landholder's debt was due less to the large sums spent on ceremonies than to constant petty borrowings for food and other necessaries, to buy seed, to buy bullocks, and to pay the Government assessment. The Commissioners held that in a district with so uncertain a climate as Ahmadnagar, and with people whose forethought was so dull, the payment of a regular money rental, even when the rental was far below the standard of a fair season, must lead to borrowing.

[1] Major H. Daniell, Police Superintendent.
[2] Deccan Riots Commissioners' Report (1875), 22.

When the country came under British rule, the bulk of the landholders were in debt. In 1822 according to Mr. Chaplin, owing to the oppression of revenue contractors, the landholders in many villages, though frugal and provident, were much in debt to bankers and merchants. Many of these debts were of long standing. They were often made of compound interest and fresh occasional aids so mixed and massed that the accounts were exceedingly complicated. A husbandman who fell in debt could seldom free himself.

The husbandmen's debts were of two kinds, village debts and private debts.[1] The village debt usually arose from advances or loans made by bankers to the Marátha government on the security of the revenues of certain villages. The private debts were the result of the revenue farming system under which the state dues were collected through bankers or *sávkárs* who usually received in kind from the villagers what the bankers had paid to the Government in cash and drafts. The mass of the husbandmen had not interest or title enough in their land to be security for a large debt. *Mirás* or hereditary holdings were sometimes mortgaged, but their selling value was estimated at not more than two or three years' purchase, and land yielding £20 (Rs. 200) of gross produce could seldom be mortgaged for more than £10 (Rs. 100). The ordinary dealings between the moneylender and the landholder were based on the teaching of experience rather than on any power of compulsion in the hands of the creditor. The recognized mode of recovering debt was for the lender to send a dun or *mohasal* whose maintenance had to be paid daily by the debtor. Another mode was to place a servant in *dharna* or appeal at the debtor's door, or to confine the debtor to his house or otherwise subject him to restraint. Against the humbler debtors severer measures were used. The landholders' constantly recurring necessity could not be relieved unless he maintained his credit by good faith. On the other hand the Government in no way helped the lender to exact more than a fair profit which considering his risks would also be a large profit. Honesty was the borrower's best policy and caution was a necessity to the lender.[2] There was a considerable burden of debt and many landholders were living in dependence on the lender, delivering him their produce and drawing upon him for necessaries. The landholder's property did not offer security for large amounts. The debtor's cattle and the yearly produce of his land were the lender's only security. As immovable

[1] In 1822, where village debts were of a very old date exceeding twenty years, Captain Pottinger seldom gave orders to the claimants for their recovery. The same rule was applied when the lenders and borrowers were dead and the lands had fallen into the hands of a third person. Many cases had also come to Captain Pottinger's notice where the lands had been obviously obtained through collusion between the mámlatdárs and their clerks and the moneylenders. In all these instances he dismissed the suits and rendered the documents null. East India Papers, IV. 26.

[2] Deccan Riots Commissioners' Report, 26. Mr. Chaplin adds: The Collector of Ahmadnagar, notwithstanding some embarrassments is of opinion that there is an universal tone of satisfaction among the landholders resulting from the improvement of their condition, and he thinks that they are gradually extricating themselves from their difficulties. The general feature of the picture is correct; but it is perhaps charged with colours a little too brilliant. He thinks that the complaints against them from the moneylenders are decreasing, but this circumstance is partly to be ascribed to many of these debts having been declared inadmissible.

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property was not liable to sale for debt, and as the hereditary or *mirás* title was of no value to a non-agricultural landlord, the mortgage even of hereditary or *mirás* land gave the lender a hold on the produce rather than on the land. Rates of interest were very high and much of the debt consisted of accumulations of interest. The causes of indebtedness were chiefly the revenue system and sometimes expenditure on marriages or similar occasions. The amount of individual debt was usually moderate. Most moneylenders were men of substance who had a staff of duns and clerks. In recovering debts the lender had little or no help from the state. At the same time he had great license in private methods of compulsion. Under British management the lender's power of private compulsion was curtailed and courts presided over by the Collectors were opened to suitors.[1] At first the lenders did not go to the courts. This and other causes caused a contraction in the moneylender's dealings. Still the landholder's necessities compelled him to keep on terms with his creditor.

There are no records bearing on the relations between the husbandmen and their creditors in the years immediately following Mr. Chaplin's report. Later information shows that the burden of debt grew heavier rather than lighter before the introduction of the Civil Court Procedure in 1827. The first regular Civil Procedure was introduced into the Bombay Presidency by Regulations II. III. IV. and V. of 1827. Regulation IV. provided the procedure and Regulation V. the limitations for civil suits. In Regulation IV. the cattle and tools necessary for the support of the agricultural debtor were declared exempt from seizure on account of debt. Regulation V. limited the yearly rate of interest recoverable in a civil court to twelve per cent. When the new laws came into operation, except in hereditary or *mirás* land, the husbandman had no title to his holding, and on account of the fall in the value of produce the revenue demand left little margin to the landholder. Under these circumstances the lender had little security for debt. As the courts gave the lenders the means of speedily realizing their claims they were soon resorted to.

In 1832, when the extreme cheapness of grain was pressing with terrible weight on the agricultural classes, the French traveller

[1] *Sávkárs* or bankers were supposed by Captain Pottinger in 1822 to have been losers by the change of government, especially those who made their livelihood by lending money to husbandmen and estate-holders or *jágirdárs*, of whose exigencies they used to take advantage to extort the most usurious interest, besides premium, and other gain under a variety of names. These men no doubt ran considerable risk by this traffic, but if one-half their creditors paid they were secured from loss. Captain Pottinger had heard of instances where the whole crops of a district had been mortgaged to them before they were ripe, so that the husbandmen were entirely at their mercy even for food throughout the year. The British method of allowing the cultivators to remove their crops whenever they were ready and thereby enabling them to sell the produce to the highest bidder, had put a stop to the forestalling of these usurers and consequently their profits were greatly diminished. Captain Pottinger was not of opinion that this change had gone so far as to cause bankruptcy among them. The moneylenders were a set of greedy and needy adventurers who lived by the ruin of the husbandmen. Captain Pottinger hoped some of them would leave the district; it was impossible the country could go on supporting such a host of moneylenders. East India Papers, IV. 725, 726.

Jacquemont, a somewhat unfriendly critic, described the cultivators all over India as owing instead of owning. They had almost always to borrow seed from the banker and money to hire plough cattle. Every husbandman had a running account with a lender to whom during all his life he paid the interest of his debt, which swelled in bad years and when family ceremonies came round. In no part of India did indebtedness cause more misery than in the Deccan. Formerly the law or custom prevented a lender from more than tripling the original loan by compound interest; neither personal arrest nor seizure of immovable property was allowed. The English law removing all such restraints caused much horror. To carry out the law judges had to strip old families of their ancestral homes.[1]

In 1836 Captain Mackintosh described the Kolis of Rájur in north Ahmadnagar, and the description applied to the whole of the hilly country and many parts of the plain, as almost universally suffering from the high rates of interest and the unjust and unfeeling proceedings of the moneylenders. He was satisfied that the Kolis' bitter complaints were well founded. The moneylenders of Rájur were foreigners from Gujarát, visited their homes at intervals, and retired to their homes when they made a competency. There were four headmen who had agents in different villages to buy up the grain. The moneylenders had induced the district hereditary officers to take shares in their shops as when people of local rank were mixed with them the Kolis were afraid to complain against the lenders. The Kolis keenly felt the injustice of which they were the victims, and were eager to engage in any undertaking which gave them a chance of revenge. The Vánis supplied the Kolis with cloth, spices, salt, tobacco, money, and seed grain. They often kept their accounts and strongly resented any attempt of the Kolis to dispose of their grain to any one but to them. The lenders charged ten to fifteen per cent premium on a loan and made eight to eleven per cent more by advancing Belápur rupees and taking payment in Poona rupees. The debt was generally settled in four months or at any time after when the state of the grain market suited the lender. Spirited Kolis sometimes attended the courts when the lenders sued them, but they generally failed to get redress. The victim was completely ensnared in bonds and was lodged in jail chiefly to strike fear into other Koli debtors. Many surrendered cattle and property rather than go to court. Others fled. Outlaw gangs were always recruited by men whom debt had driven from their homes. The Kolis sometimes attacked the Vánis' houses and destroyed their books. They occasionally held naked swords at the Vánis' throats or slightly wounded them. To guard against fire the Vánis generally kept several copies of their accounts in different places. The Kolis were often anxious to understand their accounts and asked headmen or other intelligent villagers to look through their account but to this the Vánis objected. The bulk of the Kolis lived in the greatest distress and poverty.[2]

[1] Jacquemont's Voyages, III. 559. [2] Trans. Bom. Geog. Soc. I. 216-235.

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[1]The first detailed record of the relations between husbandmen and their creditors is the result of an inquiry made in 1843 by Mr. Inverarity the Revenue Commissioner of the Northern Division. The Collector of Ahmadnagar wrote that the measures which Government had from time to time adopted for the relief of the agricultural people had only made the moneylenders more rapacious and unrelenting. Bonds were renewed at exorbitant rates, the interest and principal being entered in the fresh bond. The Collector quoted a case in which in fourteen months a loan of £6 2*s.* (Rs. 61) was run up to £18 18*s.* (Rs. 189), and a decree for that amount was given against the debtor. In summing this and other evidence the Revenue Commissioner noticed that the moneylender was frequently part of the village community. The families had lived for generations in the same village helping the people from father to son and enabling them to meet urgent caste expenses. Government observed that opinions differed on the subject, some viewing the moneylender as the husbandman's friend, others regarding him as a keen designing person chiefly bent on securing his own advantage, even though his gain might cause his debtor's ruin. These opinions might all be true in a greater or less degree. Among the moneylenders or *baniás* as they were called, there was no doubt every possible variety of character, and it might be safely averred that with them as with most men, self-interest was the ruling principle of action.

In this correspondence the attention of the reporting officers was usually fixed on the question of usury. It appears that as yet the operation of the law had not aggravated the burden of debt to any degree of severity. This was natural. The husbandman had generally no title in his land except the title conveyed by the hereditary or *mirás* tenure and his stock and field tools were safe from seizure. Another notable point in this correspondence is that the moneylenders are spoken of as the village Bania, the village banker, and under similar terms which show that the old banker was the only lender with whom the landholders had dealings. It is also noteworthy that expenditure on marriages, caste rites, and similar occasions is generally assigned as the cause of indebtedness. One reason why social charges are noticed as the chief cause of debt may be found in the rapid spread of tillage which in different parts of the district followed the lowering of the rates of assessment in 1848 and the following years. The lowering of assessment gave the landholder a strong inducement to add to his holding and the lender was encouraged to make advances by the enhanced security and the ready machinery which was available for recovering debts. It was hoped that the permanent title and the light assessment guaranteed by the survey settlement would so increase the landholder's profits and stimulate his industry that by degrees he would free himself from debt. The increased production and the stimulus to agricultural enterprise did indeed follow, but debt instead of diminishing increased. The following records belonging to the period between 1848 and 1858 bring to notice two marked features in the relations between the lender and the

[1] From the Deccan Riots Commissioners' Report (1876).

husbandman which followed the changes in the revenue and judicial systems. These two features are the growth of small moneylenders and the operations of the laws to the disadvantage of the landholders.

Ample evidence of the indebtedness of the Ahmadnagar landholder and of the exactions of his Márwári creditor is found in the papers relating to the revision of the Ahmadnagar survey between 1848 and 1853. According to Captain G. Anderson, the survey superintendent, the great majority of the husbandmen in Nevása were deeply involved in debt. About two-thirds of the husbandmen were in the hands of the Márwáris and the average debt of each individual was not less than £10 (Rs. 100). This under any circumstances would have been a heavy burden on the landholders; and, owing to the harsh and usurious proceedings of many of the Márwáris, the system had engendered so much bad feeling and the outcry regarding it on the part of the husbandmen was so loud and general that it would have been most satisfactory if measures could have been adopted for the mitigation of its attendant evils. So far as Captain Anderson could ascertain, from conversing with intelligent natives on the subject, the general opinion appeared to be that the law required amendment and that the Márwáris committed many frauds and plundered the husbandmen, to whom the civil courts were either unable or unwilling to do justice. There were few large capitalists in the district. Most of the moneylenders were Márwári, Gujaráti, and other foreign traders who had only lately come to the country. Most of these strangers were without funds when they arrived, and many of them after making fortunes returned to their own country. When a Márwári came to the district, he generally entered the service of one of his relations or countrymen, and, when he saved a little money, set up a small shop in some village, where he thought money was to be made. At first he was very meek and forbearing in his dealings with the husbandmen and sometimes persuaded *pátils* or other influential villagers to lend him money to enable him to enlarge his business and provide for the poorer villagers' wants. By degrees he extended his operations until he had the husbandmen completely in his hands, and, by dint of usury and of any oppressive dealings in which he might be able to obtain aid from the civil courts, he gathered £300 to £400 (Rs. 3000-4000) and went to his country to marry. On his return he played the same game. Other members of his family joined him, and with his help set up separate shops. In this manner the country had not benefited by the Márwáris as it would have benefited from respectable resident men of capital. Within the past few years matters had somewhat improved and the Márwáris had begun to show an inclination to settle with their families in the district. Still the people were much preyed upon by needy adventurers, and a great deal of reckless and fraudulent trading was carried on, which appeared to Captain Anderson not only to entail much injury and oppression on the husbandmen, but also subjected the traders themselves, at least the honest traders, to loss. The doings of Márwáris far exceeded the limits of fair trading, and in many localities it did not appear to be so much their object to trade with the husbandmen as to get them

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by fair means or foul into their hands, so that they might use them as tools. A husbandman might borrow two *mans* of grain worth 4*s*. or 6*s*. (Rs. 2 or 3). This, by tricky proceedings on the part of the Márwári, was turned into a money debt of £1 4*s*. (Rs. 12), and then by writing out a new agreement the debt gradually grew to £5 (Rs. 50) or upwards. In this way the husbandman became so deeply involved that it was not in his power to free himself by any exertions of his own and he remained either in a slavish state of poverty and indebtedness, or if he showed signs of resistance to the Márwári's exactions, he was dragged into court and ruined to deter others from disobedience. Husbandmen seldom attempted to repudiate their debts unless they fancied themselves unjustly and dishonestly treated. Captain Anderson thought the Márwáris would have made more out of them if they had dealt more fairly with them. Besides being moneylenders the Márwáris were generally retail traders in cloths and other articles. Writing of the southern sub-division of Párner and part of Shrigonda then included in Karde, Captain Anderson said that the husbandmen were probably poorer than those of Nevása. The chief outcry here as elsewhere was against the Márwáris and the civil courts. The husbandmen thought the Government had no *daya* or pity for them in allowing such a system to continue. In 1841, their aggregate debts were estimated at about £42,948 (Rs. 4,29,480) or an average of £5 or £6 (Rs. 50 or 60) to each landholder. The husbandmen were generally in debt and their condition was anything but flourishing. In bad years many villages in the Bhimthadi or Bhima valley were almost deserted and the husbandmen went for work to the Gangthadi or Godávari valley where the rainfall was less uncertain. In Karjat and part of Shrigoṇda then included in the Korti sub-divisions many husbandmen, especially in bad years, left the district and sought temporary employment elsewhere. They were generally poor though in a few villages some of the headmen and leading villagers who kept sheep and cattle were well-to-do. In proportion to their means, they were probably equally involved in debt with the husbandmen of other sub-divisions, though their more limited resources might prevent moneylenders from being so liberal in their advances as in richer parts of the district. In Shevgaon 1148 of 1764 or 65 per cent of the husbandmen were in debt. The average debt of each might be something less than in Nevása. Lieutenant Burgess, the assistant superintendent, in describing the state of Nevása said (28th September 1848), that over-taxation and the exorbitant demands of the moneylender were the causes of the decline in the prosperity of the country. Much the same habits, customs, and modes of life seemed to him to prevail among the husbandmen of all the parts of the Deccan which he had visited and he did not perceive any difference in these respects between the people of Nevása and other sub-divisions. All were weighed down by the same yoke. People had more than once said to him: The Government is excellent, all evils come from the moneylenders.[1]

[1] Deccan Riots Commissioners' Report. Ap. C. Lieut. Burgess gives the following

Lieutenant Day wrote to much the same effect regarding Nevása. He said that such was the poverty of the husbandmen of this and other districts that they appeared to be all dependent upon the moneylender who exacted twenty, thirty, or even forty per cent, and when they advanced money they usually kept back one anna in each rupee. A highly respectable man near Nevása who occupied 300 *bighás* of land wanted seed to sow in June 1848. He obtained some from the Bania at 2½ *páylis* the rupee and when he repaid him four months later he gave the Bania nine *páylis* the rupee. Lieutenant Day did not believe that the moneylenders realized these enormous rates of profit. He could not think that the country could possibly support such a drain on its resources. The profits were probably nominal, as village moneylenders were generally poor and they imposed these high rates to make up for the many bad debts they incurred. He thought the moneylenders would willingly compound for half the sum they nominally demanded. In fact in his opinion the moneylenders indirectly did good. It appeared to Lieutenant Day that but for the moneylenders a famine year would have found the country without grain. Lieutenant Day had visited a few of the Nizám's villages the year before and he was told that, with all their arbitrary measures, the revenue authorities were considered more tolerable than the relentless moneylenders in the Company's territories. Mr. Gooddine said of Karde that the chief cause of the landholder's poverty was the general want of capital and the very high rate of interest. The lender ran much risk in making advances to people without capital and consequently the rate of interest might be high. Owing to want of education and the state of native society and of the landholding class, the lender's risks were much less than they seemed to be. Large capitalists, bankers, and others, might borrow money at nine and shopkeepers at twelve per cent a year, but the Kunbi was seldom or never able to raise money at less than two per cent a month or twenty-four per cent a year, and these rates, from the precautions taken by the lender, such as the taking of new bonds on principal and interest, in the end generally amounted to sixty, seventy, and even a hundred per cent a year.

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details of the rates of interest and terms on which the husbandman borrowed money. Supposing a husbandman wants money for a marriage he goes to the moneylender and asks for £10 (Rs. 100). If he is a poor man, and the lender has doubts of getting back his money, he takes off from Rs. 6 to Rs. 10 as premium or *manuti* and gives the man Rs. 90 in cash. The man writes an agreement to pay back Rs. 100 in six months at Rs. 2 per cent a month interest, which, if paid, would at the end of the six months amount to Rs. 112. As the husbandman received only Rs. 90 he is Rs. 22 out of pocket. If a smaller premium or *manuti* is taken the interest is even as much as Rs. 4 a month. If Rs. 6 is deducted as premium or *manuti* and 4 per cent a month interest is charged with the agreement that the original sum borrowed is paid back in twelve months, the borrower, having had Rs. 6 deducted at first and Rs. 48 interest to pay, will actually lose Rs. 54 on the transaction. At the end of the twelve months, should no money have been paid, the lender makes the borrower write a new agreement in which the principal has risen from Rs. 100 to Rs. 148. If the lender sees that there is great difficulty in paying up this sum, he will probably charge less interest. Two to four per cent a month seemed to be the usual interest. If articles were pawned or fields mortgaged as little as one per cent a month interest was charged. When the borrower showed no sign of paying the sum due by him, and refused to write any further agreements or make any settlement the lender took him into court.

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The Government of the day in reviewing their reports said:[1] In many parts of his report Captain Anderson has referred to the evil influence exercised by the Márwáris over the husbandmen, the usurious and unfair nature of their dealings, and the almost universal bondage into which the landholding classes have fallen from their indebtedness to these foreigners. He is evidently of opinion that the civil courts as at present constituted unduly uphold the interest of the moneylender and that legislative interference is called for to protect landholders from usury and fraud. Government were not prepared to recommend any special measures regarding money-lending. They hoped that Small Cause Courts would place some check on the usurious practices of the Márwáris, and they looked to the gradual spread of education to make the landholders less easy victims to the unfair practices of the usurers.

In 1852, Captain, the late Sir G. Wingate, then Survey Commissioner, wrote that the facilities for the recovery of debt offered by the civil courts had called into existence an inferior class of moneylenders who dealt at exorbitant rates of interest with the lower agricultural poor. As the value of the landholder's title under the survey settlements came to be recognized, his eagerness to extend his holding grew. A fresh start was given to the moneylender in his competition with the landholder for the fruits of the soil. The bulk of the people were very poor and the capital required for wider tillage could be obtained only on the credit of the land and its produce. Even under the reduced rates of assessment existing debt left the landholder little margin of profit. This margin of profit would not go far towards covering his increased needs to provide stock and seed and to meet the assessment on the additions to his holding. At the same time for the first year or two his return in produce would be nominal. Even the most cautious could not wait till their profits enabled them to take up fresh land because they feared that the more wealthy or the more reckless would be before them. In 1855 it had become well known that the Regulation restricting the rate of interest to twelve per cent was evaded by the moneylenders by deducting 'discount, or more properly interest taken in advance from the amount given to the debtor. The usury law had the effect of placing the debtor in a worse position by compelling him to co-operate in a fiction to evade the law. The bond acknowledged the receipt of an amount which had not been received. An Act was therefore passed repealing the restriction on interest. Another result of the enhanced value of agricultural investments caused by the survey settlement was the spread of the practice of raising money on mortgage of land and of private sales of land to moneylenders. Private sales of land were doubtless made in liquidation of debt and not for the purpose of raising money as no landholder would part with his land to raise money. It must therefore be presumed that in such cases the moneylender compelled the transfer by threats of imprisonment or by other terrors. Although moneylenders were adding to their

[1] No. 3722 of 5th December 1855.

land by private purchases the sale of occupancies under decree was rare. This was probably due to several causes. The people had not acquired full confidence in the title given by the survey settlement; they probably had hardly confidence in the stability of the British rule. The only land sold was hereditary or *mirás* which as it was held by a recognized title was reputed to be safe. It was seldom a creditor's interest to sell his debtor out of his holding. The landholder's stock and field tools were protected from sale and the creditor was likely to make more by leaving him in possession of his land than by lowering him to a tenant. The sale of immovable property for debt was opposed to custom and public opinion, and unless the land was directly made security the courts would be reluctant to have it sold if the claim could be satisfied by other means more consonant with native usage. The judicial returns show how much more favourable the mode of disposing of business in the courts before 1859 was to defendants than the more strict procedure which was introduced in 1859. The suits in subordinate courts adjusted without judicial action averaged a proportion of one to four to those actually heard. In 1850, 2395 suits were adjusted or withdrawn against 9048 decided. In 1859 as many as 4538 suits were adjusted or withdrawn against 15,622 decided. The rate at which the growing work was disposed of is well shown by the proportion of suits left undisposed of at the end of the year. In 1850 of 16,560 suits filed 3473 remained in the file at the end of the year, in 1858 of 25,257 suits filed 10,400 remained on the file. It is also evident that an immediate and considerable impetus was given to litigation after the introduction of the survey settlement (1848-1853). There was a temporary reaction in the expansion of agriculture in 1854, the people having taken more land than they could cultivate, and accordingly the work of the courts was reduced during this year and the next, only however to increase again until the number of suits in 1859 had reached 25,136 compared with 15,633 in 1850. At this time (1850-1859) the returns show that the imprisonment of the debtor was a favourite method of procuring the settlement of a debt. The sale of land was rare and the sale of the debtor's house was an innovation. Imprisonment would therefore be more often used. During the three years ending 1863 there was an average of 49 civil prisoners in the Ahmadnagar Jail, compared with an average of 29 in the three years ending 1863.

In June 1858, Mr. Tytler the Collector of Ahmadnagar wrote that the husbandmen could not write or read, and, provided they had their urgent wants supplied, whether for a marriage or any other object, they cared not what document they signed. The Márwáris took advantage of this state of things and they cared not what document they forged or how extravagant were the terms entered in the bond. Yet documents thus framed passed as agreements between the parties. The aid given by law to money-lenders and borrowers was all on the side of the moneylenders who required no aid being well able to take care of themselves, and the borrowers who required it all had no protection whatever. Mr. Tytler believed that nine-tenths of the disturbances in India were attributable to the evil and one-sided working of the civil courts.

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The position of the litigants was not simply debtor and creditor; it was the fraudulent Márwári backed by the civil courts against the helpless husbandman signing any bond without even a true knowledge of its contents and powerless to oppose any decree that might be passed. This matter spread a constant angry sore throughout society. The people threw the whole blame on the civil courts, but the fault was not in the courts but in the law which was at fault in assuming debtor and creditor to be equal while they were more in the position of master and slave. The question was one of vital importance both to Government and to the people. Even the passive society of the east could not bear so great a burden without from time to time struggling to shake it off. These efforts must increase in frequency and strength unless the legislature took up the matter and removed the cause of evil. Mr. Tytler quoted an instance of the working of the existing laws. A man borrowed a quantity of *jvári* worth about 12*s.* (Rs. 6). Two or three bonds followed and in sixteen months the borrower was sued for £7 4*s.* (Rs. 72) which the lender was awarded with costs. The judge considered the thing iniquitous but there was a bond and a bond covered all iniquity. Thousands of parallel cases could be collected; every division and every village teemed with them.

The Revenue Commissioner Mr. Inverarity laid the matter before the Government of the day. Lord Elphinstone, the Governor of Bombay, recorded his conviction that the labouring classes suffered enormous injustice from the want of protection against the extortionate practices of moneylenders. He believed that the civil courts had become hateful to the mass of the people because they were made the instruments of the almost incredible rapacity of usurious capitalists. In Lord Elphinstone's opinion nothing could be more calculated to give rise to widespread discontent and dissatisfaction with British rule than the practical working of the existing law.

In 1859 two enactments aggravated existing evils. These were the Civil Procedure Code and the Statute of Limitations. Whatever facilities the law afforded the creditor in 1852 were greatly enhanced by the introduction of the 1859 procedure, and by the punctual conduct of judicial duties which was now exacted from the subordinate courts. At the same time the landholder's credit was enhanced by adding his land and his stock and field tools to the security which was liable for his debts.

Shortly after this the rise in produce prices improved the landholder's condition. Notwithstanding the pressure of debt and of injurious laws, about 1860 the landholders were better off than they had been for years. The conditions of agriculture had been favourable. For more than ten years landholders had enjoyed a fixed and moderate assessment and large tracts of arable waste had been brought under tillage. Communications and means of transport were improved, a railway was within easy reach of many parts of the district, and in spite of a series of good seasons produce prices had risen. Although the lender might take him to court,

a landholder had a chance of being able to borrow from a rival lender and the court would give time. If a decree was passed against the borrower, his stock and field-tools were safe and his land was not in danger. He might be imprisoned until he signed a new bond; he was not likely to be made a pauper.

In 1862, the Collector Mr. Tytler, after sixteen years' acquaintance with the district, recorded the following remarks on its progress in wealth. Mr. Tytler believed that a comparison of the past and the current rates of interest afforded an excellent test of the progress of wealth. High interest was a sign of poverty. A poor nation and high interest and a rich nation and low interest everywhere went together. The great fall of interest indicated unmistakably a marked increase in the capital and wealth of the people. Good seasons and steadily rising prices in the past few years had made a marked difference in the indebtedness of the husbandmen. Averse as they were from admitting improvement, they freely allowed that they had to a large extent shaken off the trammels of debt, which for years had damped and depressed their energies. In 1864 the most prosperous period of the American war was reached. In 1865 the introduction of compulsory registration of deeds dealing with immovable property protected the creditor from attempts to repudiate or dispute a registered bond. In the meantime the landholder's estate had risen in value and new cultivation offered securities for new loans. His personal solvency was assured by the large demand for labour on the railway and other public works, and in 1865 his title in his land was recognized and secured by an Act which confirmed the rights vested in him by the survey settlement. Between 1862 and 1865 the American war, while on the one hand it poured money into the country to seek investment, on the other hand raised to an extravagant pitch the value of agricultural securities. To these causes tending to attract capital to the business of agricultural moneylending it may be added that in the dearth of other industries, with a population whose wants embraced little but the merest necessaries, capital, which under other conditions would find employment in trade or manufactures, naturally turned to agricultural investment. Almost the only course open to the clerk or servant who had saved a little money in a village moneylender's employment, was to set up as a moneylender.

The most unscrupulous class of petty moneylenders increased considerably during the ten years ending 1875. It became the landholder's common practice to borrow from one lender to pay another or to borrow from two or three at a time. One result of this competition of low-class lenders was that even respectable lenders were obliged to resort to the methods of swelling the debt and coercing the debtor which the petty lenders had introduced.[1]

[1] Sir G. Wingate thus described the change in the relations between the lender and the landholder: The prosperity of the landholder is no longer necessary to the prosperity of the lender. The village lender needs no longer to trust to the landholder's good faith or honesty. Mutual confidence and goodwill have given place to mutual distrust and dislike. The ever-ready expedient of a suit gives the

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In the process of swelling the account the lender was greatly helped by the Limitation Act of 1859. This Act was passed with the object of helping the borrower by making it impossible for the lender to bring forward old claims which the borrower could not disprove. The lender wrested the provisions of the Act to his own advantage by forcing the debtor, under threat of proceedings, to pass a fresh bond for a sum equal to the amount of the original bond together with interest and often a premium.[1] His inability to pay on account of the uncertainty of the seasons made this practice of passing new bonds at the end of every two or three years press specially hard on the husbandman.

Though the landholder's gains from the high prices of produce during the four years of the American war (1862-1865) were to a great extent cancelled by the badness of those seasons, still the husbandmen drew large profits from the high wages of unskilled labour, which in Bombay rose from 15*s.* 6*d.* to £1 7*s.* (Rs. 7¾-13½) a month. Besides in Bombay high wages were paid to the workers in the railway especially on the Bor pass which was not completed till 1863. Shortly after this came an increased expenditure on public works. Besides the advantage of high wages the agricultural population drew a more questionable advantage from their position as landholders. Through the immense stimulus given to the production of cotton and because of the cheapness of money field produce and land had risen

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lender complete command over the person and property of the debtor. It becomes the lender's interest to reduce the borrower to hopeless indebtedness that he may appropriate the whole fruits of his industry beyond what is indispensable to the borrower's existence. This the lender is able without difficulty to do. So long as a landholder is not deeply involved the lender readily affords him the means of indulging in any extravagance. The simple and thoughtless landholder is easily lured into the snare. He becomes aware of his folly only when the toils are fairly round him and there is no escape. From that day he is his creditor's bondsman. The creditor takes care that the debtor shall seldom do more than reduce the interest of his debt. Do what he will the landholder can never get rid of the principal. He toils that another may rest; he sows that another may reap. Hope leaves him and despair seizes him. The vices of a slave take the place of a freeman's virtues. He feels himself the victim of injustice and tries to revenge himself by cheating his oppressors. As his position cannot be made worse, he grows reckless. His great endeavour is to spoil his enemies the moneylenders by continual borrowing. When he has borrowed all that one lender will advance, it is a triumph to him, if lies and false promises can win something more from another. The two creditors may fight, and during the fray the debtor may snatch a portion of the spoil from both. Deccan Riots Commissioners' Report, 45-46.

[1] On the 17th of May 1875, Mr. W. M. P. Coghlan, C.S. the Sessions Judge of Thána, wrote: 'In bonds founded on old bonds which have nearly run the period of limitation, it is impossible to estimate what proportion of the consideration was actual cash payment. The Limitation law, a statute of peace made for the protection of borrowers, has become an engine of extortion in the hands of the lenders. When a bond is nearly three years old the creditor by threatening proceedings presses the debtor to pass a new bond for a sum equal to the principal and interest of the old bond and sometimes with an additional premium. According to the Judge of the Small Cause Court of Ahmadabad, 1st September 1875, the short term which the Limitation Act introduced caused great hardship and furnished lenders with opportunities for cheating their debtors. The debtors are harassed every two years to pay the money or to pass a new bond. Creditors always leave a margin of one year as a measure of precaution. If the law makes three years they always make it two, because they may have to go to another place or the debtor may go elsewhere. Two years is not a long enough time to give a husbandman to pay money. Perhaps it was borrowed for his son's marriage, or for planting sugarcane, or making a garden, and will take him six or even years to clear.

so high that the landholder's power as a borrower was that of a capitalist rather than of a labourer.

The increase in the value of land is illustrated by the rise in the number of suits connected with land from seventy-five in 1851 to 318 in 1861 and to 689 in 1865.[1] The civil prisoners at Ahmadnagar also averaged six during the three years ending 1866 against 29 during the three years ending 1863. At the same time the increase in the landholder's credit is shown by the fall in compulsory processes for the recovery of debt. Thus, though during this period of extremely high prices, the husbandman's land may have, on account of the badness of the seasons, brought him little actual income it brought him the fatal gift of unlimited credit.

In 1865 with the close of the American war the inflow of capital ceased. This decrease of money contributed to contract the landholder's means and materially reduced the margin available for the lender, while it is possible that the landholders did not contract in the same proportions the more costly mode of living which high wages had justified. Debts increased and the husbandmen began to mortgage their lands more deeply than before. In 1871 the failure of crops called for large remissions. This bad season was followed by a marked fall in produce prices between 1871-72 and 1873-74. The effect of this fall of prices aggravated by other circumstances, was first to reduce the landholder's power of paying, secondly to make the creditors seek by all means in their power to recover their debts or to enhance their security by turning personal debt into land mortgage, and lastly to check further advances to husbandmen. During the same period there was a notable increase in the difficulty of collecting the land revenue. The period from 1868-69 to 1873-74 was marked by an unusual amount of remissions and arrears. The business of lenders was also reduced to the last point. At the same time the area held for tillage considerably contracted.

The pressure on the landholder to pay what he owed and the unwillingness of the lender to make further advances were gradually increasing from 1869 to 1875. An order of Government in the Revenue Department,[2] framed with the object of preventing the sale of land, directed that process to recover land revenue should issue first against the movable property of the occupant, and that the land should not be sold until after the sale of the movable property. This order the moneylenders turned to their own advantage at the expense of the landholders. In February and March 1875 the lenders refused to pay the second instalment of revenue on land whose produce they had received from their debtors. Landholders who found their movable property attached, after they had handed their creditors the produce of the land on the understanding that they would pay the rents, naturally felt that they were the victims of deliberate fraud. The feeling of ill-will was strong and widespread.

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[1] The details are: 1861, 318 suits; 1862, 354; 1863, 520: 1864, 449; and 1865, 689; in 1851 there were only 75 cases under this head.

[2] Resolution 726 of 5th February 1875.

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In 1874 a band of Koli outlaws, on the western hills of Ahmadnagar and Poona, directed their robberies almost entirely against the lending class. So great was the terror that for many months a large tract of country enjoyed complete freedom from the exactions of Márwári creditors and their agents.[1] This fact and the story that an Englishman, who had been ruined by a Márwári, had petitioned the Empress and that she had sent orders that the Márwáris were to give up their bonds brought matters to a crisis. Even the more educated villagers believed that on a report from India orders had come from England that the Márwáris were to have their bonds taken from them. In some form or other this report was circulated and a belief established that acting under orders from England, the Government officers would connive at the extortion of the Márwári's bonds. During 1874 the district officers had been called upon to furnish information regarding the people of the district for the compilation of the Bombay Gazetteer. Among other subjects the business of the moneylender, the leading characteristics of his professional dealings, and his relations to the landholding classes had been inquired into. This gave room for supposing that the Government, hearing of the ill-treatment of the landholders by the lenders, had caused inquiry to be made and had now given an order which would redress their wrongs. This resulted in the Deccan Riots of 1875.[2]

Deccan Riots, 1875.

The first outbreak occurred at Supa in Poona, about twenty-five miles from the south-western boundary of Ahmadnagar on the 12th of May 1875, and similar riots took place or were threatened in several villages of Sirur, Bhimthadi, Haveli, Purandhar, and Indápur in Poona, and of Párner, Shrigonda, Nagar, and Karjat in Ahmadnagar. The people of the town of Párner were amongst the first to follow the example of Kirde, Nimuné, and other villages in Sirur whose people had placed the Márwáris in a state of social outlawry, refusing to work for them, to draw water, supply necessaries, to shave them, and at the same time subjecting them to annoyance by throwing the carcasses of dogs and other filth on their premises. Párner had about fifty moneylenders the chief of whom were Márwáris. The whole body had an evil name for greed and fraud. That there was no riot at Párner was owing to the vigilance of the police and the activity of the assistant collector in charge who scoured the country with parties of Poona Horse.[3] In the riots at Ghospuri in Párner, on the 23rd of May where the lenders were the Bráhman *kulkarni* family and one Gujaráti, the *kulkarni's* house was surrounded by the rioters, but, owing to the precautions taken by the family, the rioters only sat in *dharna* or appeal at their door.

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[1] Between April 1871 and October 1874 moneylenders suffered in two cases of murder, five of dacoity including one case of mutilation, three of riot, seven of house-breaking with theft of property and bonds, one of arson, or a total of eighteen offences in three years and six months. Deccan Riots Commissioners' Report, 9.

[2] The feeling of hostility between the landholders and their creditors which found expression in the riots had been increasing for some time, and had it not been for a transient period of prosperity, the crisis would have happened long before. Bom. Gov. Sel. CLVII. (New Series), 2.

[3] Deccan Riots Commissioners' Report Appendix C. 66.

They attacked the houses of the Gujaráti lender and after getting all the bonds from him destroyed some of them before his eyes. Some were afterwards found in their possession most of them torn and a few complete. In Ghorgaon in the Shrigonda sub-division all the moneylenders had their bonds burnt. The Police *pátil* was convicted as the leader of the rioters. Disturbances took place in six villages of Párner, eleven of Shrigonda,[1] four of Nagar, and one of Karjat. They were threatened in many other villages but were prevented by the timely arrival of the police or military. A detachment of Native Infantry was moved to Shrigonda and parties of the Poona Horse were active in patrolling the villages in the west within reach of their head-quarters at Sirur. In all 392 persons were arrested, of whom 200 were convicted and 192 discharged. Punitive police posts were established at the expense of the inhabitants among the disturbed villages.

In a few instances personal violence was used and in several places stacks of produce belonging to moneylenders were burnt; but as a rule the disturbances were marked by the absence of serious crime. In every case the object of the rioters was to obtain and destroy the bonds and decrees in the possession of their creditors. When bonds were peaceably given the mob did no further mischief beyond burning them. When the moneylender refused or shut his house violence was used to frighten him into surrender or to get possession of the papers. In most places the police interfered in the first stage of assembling and prevented violence. From many villages the Márwáris fled on the first news of the outbreak. In other villages they opened negotiations with their debtors for a general reduction of their claims, and in some cases propitiated their debtors by easy settlements. In almost every case inquired into, the riot began on hearing that in some neighbouring village bonds had been extorted and that Government approved of the proceeding. Almost the only victims were Márwáris and Gujars. In most villages where Bráhmans and other castes shared the lending business with Márwáris the Márwáris were alone molested. In Ghospuri in Párner, and in a few other exceptional cases where he was the leading or the only lender, a Bráhman suffered. The feeling of discontent among the orderly and patient landholders of Ahmadnagar and the neighbouring districts was so bitter and widespread that some changes in the existing relations between the lender and the borrower seemed necessary. The summary of the results of the Commission which was appointed in 1875 to inquire into the causes of the riots, of the changes which were made in the Civil Procedure Code in 1879, and of the provisions of the Deccan Ryots Relief Act which was passed in 1879 is given in the Poona Statistical Account and applies equally to Ahmadnagar. According to the latest information (1883) the result of these changes in Ahmadnagar is much the same as in Poona. The landholders seem to be better off than they were

Relief Act, 1879.

[1] In thirty-five villages of Shrigonda the husbandmen's debts amounted to about £60,000 (Rs. 6 *lákhs*) and in the whole sub-division to about £120,000 (Rs. 12 *lákhs*) or nearly ten times the yearly Government revenue. Mr. A. F. Woodburn, C.S.

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BORROWERS. Husbandmen.

before the Relief Act was passed. The decrease in fresh loans has led to a diminution of indebtedness: old debts are being gradually worked off, compromised, or barred by time; a good beginning has been made towards clearing off the load of debt; the people as a rule are sensible of the change, and in consequence show a growing desire to practise thrift and to combine for purposes of mutual help. Many experienced revenue and judicial officers hold that, if the present conditions remain unchanged, a few more years will see the landholders to a great extent free from debt and in ordinary years able to meet their expenses without the help of the money-lender. At the same time it is to be remembered that the last three seasons (1880-81, 1881-82, and 1882-83) have been seasons of average prosperity and that the Act has not yet stood the test of a failure of crops. Matters are still in a transition state, and during the transition period it would be unreasonable to expect the Act to endure a severe strain. Once freed from debt the landholder in ordinary years will be able to get on without borrowing. In periods of scarcity or distress he will have to look to Government for help, unless in the meantime the relations of the lending and the borrowing classes are placed on a more rational footing than that on which they rested in times past. The Relief Act has done much to restore solvency to the most important class in the district with the least possible disturbance of the relations between capital and labour.

SLAVERY.

Under Marátha rule four kinds of house slavery existed in Ahmadnagar. Family slaves were either children sold by their parents under pressure of want during a general famine; children kidnapped or enticed from distant homes and sold in the district; persons who had followed Vanjáris and other travelling merchants from foreign territory during times of scarcity, and, as the only means of preserving their lives, agreed to allow themselves to be sold when purchasers offered; and children sold by their parents to dancing girls to be brought up to their profession. Of the four classes the largest were those who had followed travelling grain-dealers and agreed to be sold to the first buyers. Slavery was never prevalent in the district. It was commoner in large towns than in the villages and in great measure was confined to the houses of Bráhmans and Musalmáns. Some village headmen had slaves, but slaves were rare in Kunbi families. The price of a slave varied from £2 10*s.* to £50 (Rs. 25-500) according to circumstances and the qualities of the slaves. Women were always dearest, and their price depended chiefly on their youth and good looks. Besides being the servants of the family, women slaves were usually the concubines of the master of the house. Where both male and female slaves were kept, they were allowed to intermarry, and the offspring were not considered slaves. In 1819, a good number of people of all ages and sexes were brought by Vanjáris from the Nizám's dominions, where there was a famine and had promised to allow themselves to be sold. On arriving in Ahmadnagar they objected to fulfil their agreement as they could support themselves by their labour, and complained to Captain Pottinger that they should not be sold as the Vanjáris had made use of their services

SLAVES.

on the road. Captain Pottinger notified that if any one bought these immigrants they did so at the risk of losing their money. No one would buy the slaves and the Vanjáris were glad to set them free to save the cost of feeding them. A great many children were also carried to Násik where under Captain Pottinger's instructions they were given to respectable householders, to be well treated, fed, clothed, and to be allowed to go when they chose to quit their protectors. After this the custom of keeping slaves rapidly fell into disuse. Some complaints reached Captain Pottinger from Náikins or dancing girls from whom the young women whom they had brought up and trained had run away with lovers. The lover in some cases was allowed to keep the girl on agreeing to pay the Náikin her original price and to declare the girl free. Such cases were left to friendly settlement, but in no case was the girl forced to return. In 1821, a few female slaves were bought by rich Bráhmans and by Náikins. In both these cases the girl might be considered fortunate, as she was sure to be well fed and treated with the utmost kindness.[1]

WAGES.

In purely agricultural parts where markets are distant as in Shevgaon and Nevása, labour has always been and is cheaper than near cities. The wages of a common labourer throughout the district range between 2*s.* and 10*s.* (Rs. 1-5) a month. In and near Ahmadnagar they are as high as 12*s.* (Rs. 6) a month. Near Ahmadnagar when land is tilled by hired labour, two men are generally able to manage a field of about thirty acres of which three may be garden or *bágáyat*. The yearly money wages of each amount to about £1 4*s.* (Rs. 12). Besides these cash wages each workman receives a monthly allowance of about fifty pounds (6 *páylis*) of grain and a present of salt and pepper.[2] The services of field labourers are in special demand at harvest time and afterwards on the thrashing floor, from October to March. At other seasons, the labourer has chance jobs in the fields, besides unskilled building-work, cart-driving, and brick-making. Reaping and thrashing are paid in kind daily, and other work in cash weekly. Men or women reapers are given five sheaves in a hundred of the number cut or uprooted and tied. Children are not employed in reaping. For thrashing two pounds (1 *sher*) of grain are allowed for every 200 pounds (100 *shers*) trodden and winnowed. The wages of field labour paid in money are not more than 1½*d.* (1 *a.*) a day. For other work a man's day's wages vary from 3*d.* to 4½*d* (2-3 *as.*), and a woman's from 2¼*d.* to 3*d.* (1½-2 *as.*), a child is usually paid 1½*d.* (1 *a.*) a day. Some villagers go to Bombay as labourers, and many landholders after

[1] East India Papers, IV. 762-3.

[2] Fifty years ago (1830) an able-bodied field labourer, in return for a year's work, used to receive four *mans* and 3½ *páylis* of *jvári* valued at Rs. 8-5-2; six *páylis* of *tur* pulse valued at Rs. 1-3-7; three *páylis* of salt valued at Re. 0-9-8; chillies valued at Re. 0-12-0; and Rs. 20 in cash; that is a total payment estimated at Rs. 30-14-5. A female labourer received three-fourths of the amount of food given to the male labourer valued at Rs. 10-2-10, and clothes instead of cash worth Rs. 17-2-10, that is a total estimated at Rs. 17-10-10. In 1848 field labourers engaged for the season were paid Rs. 4 a month; if engaged for the year they were paid Rs. 25 to Rs. 30 with two pounds (1 *sher*) of grain daily and wheat bread, and raw sugar or *gul* on the twelve leading holidays, and five articles of dress. Bom. Gov. Sel. CXXIII. 175.

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their field work is over are hired with their bullocks by traders to carry grain and other exports to the coast. The wages of skilled artisans range from 9*d.* to 1*s.* 4½*d.* (6-11 *as.*) for bricklayers, 1*s.* to 1*s.* 6*d.* (8-12 *as.*) for carpenters and masons, and 6*d.* to 1*s.* (4-8 *as.*) for tailors. Cart hire is 2*s.* ⅝*d.* (Re. $1\frac{5}{192}$) and camel hire 1*s.* 6*d.* (12 *as.*) a day.

PRICES.

The oldest prices available for the district are for the sixteen years of scarcity and dear grain included in the thirty-eight years ending 1809. These sixteen years are divided into three periods. In the three years ending 1775 rice varied from 16 to 25½ pounds the rupee, *jvári* from 59 to 72, and *bájri* from 33 to 64½ pounds; in the five years ending 1795 rice varied from 8 to 16 pounds, *jvári* from 14½ to 52½ pounds, and *bájri* from 18½ to 43 pounds; and in the five years ending 1809 rice varied from 5 to 40 pounds and *bájri* from 4½ to 50½ pounds. The details are:

Ahmadnagar Produce Prices (Pounds the Rupee), 1772-1809.

ARTICLES.	1772.	1773.	1774.	1775.	1790.	1791.	1792.	1793.	1794.	1795.	1804.	1805.	1806.	1807.	1808.	1809.
Rice ...	16	25½	16	20	12	12	8	10	14	16	5	15½	12	17½	40	40
Jvári ...	59	...	72	76	36½	44	18	14½	52½	48	...	...	46	...	...	...
Bájri ...	64½	33	64	64	40	40	18½	25	43	37	4½	25½	38	48	48	50½
Wheat ...	...	29	48	48	32	33	10	10	29½	33	6½	18½	28	48	...	48
Tur ...	48	26½	44	38	24	20	12	19	29	27	6½	7	20	24	...	...
Gram ...	28	25½	48	40	32	32	12	16	24	32	6	13	18	48	...	...

From 1810-11 to 1821-22 the average price of *jvári* was 40 pounds and of *bájri* 36 pounds in Jámkhed and 35 pounds of *jvári* and 42½ pounds of *bájri* in Korti that is Karjat and Shrigonda. By the end of 1821-22, 375,000 acres (500,000) *bighás* of waste land had been brought under the plough, and, as the next year (1822-23) was one of extraordinary production, prices fell one-third below what they were in 1820-21.[1] Nothing approaching such a fall in the value of produce had taken place in the Deccan within the memory of the oldest inhabitants. In Ahmadnagar town *jvári* sold at 176 to 192 pounds the rupee and *bájri* at 128 to 144 pounds and in the district prices were a fourth lower. In 1821 grain was so plentiful that the cultivators found it difficult to find a sale for the produce of their land.[1] Though the two next seasons (1823-24 and 1824-25) were years of great and general failure and though the crops were again greatly deficient in 1832-33, during the ten years ending 1833-34 all field produce prices fell to nearly one-half below what they were during the ten years ending 1821-22.[2] From 1834-35 to 1837-38 the average rupee price of *jvári* was 64 pounds and of *bájri* 65 pounds in Jámkhed and 88 pounds of *jvári* and 65 pounds of *bájri* in Karjat and Shrigonda. For the next six years ending 1843-44 no prices are available. In 1844-45 *jvári* was sold at 117 pounds in Sangamner and *bájri* at 93 pounds in Sangamner and at 90 pounds in Kopargaon. The next year (1845-46) was a year of scarcity and *jvári* rose to 57 pounds in Sangamner and *bájri* to 39 pounds in Sangamner and to 33 pounds in Kopargaon. The three years ending

[1] Bom. Rev. Rec. 96 of 1839, 31.
[2] East India Papers, IV. 730. Bom. Rev. Rec. 692 of 1836, 36-38.

1848-49 were years of very low prices, *jvári* selling at 120 to 270 and averaging 209 pounds and *bájri* at 72 to 220 and averaging 148 pounds.

During the twelve years ending 1860-61, though there were considerable fluctuations there was no decided or long continued rise in prices. During these twelve years, in the villages, *jvári* sold at 58 to 140 and averaged 100 pounds, and in Nagar at 48 to 79 and averaged 59 pounds. In 1861-62 *jvári* rose to 33 pounds in Ráhuri and 29½ pounds in Nagar. During the fourteen years ending 1875-76, in the villages *jvári* sold at 33 to 99 pounds and averaged 58 pounds, and in Nagar at 21 to 67 pounds and averaged 37 pounds. The four years ending 1879-80 was a time of famine and suffering. In the villages *jvári* sold at 20 to 45½ pounds and averaged 26 pounds, and in Nagar at 19 to 34½ pounds and averaged 24 pounds. The next two years, 1880-81 and 1881-82, show a gradual fall in prices, *jvári* falling in the villages from 46 to 77 pounds and in Nagar from 41 pounds to 72 pounds. In 1882-83 *jvári* was sold in the villages from 46½ to 60 pounds and in Nagar at 56 pounds. The details are :

Ahmadnagar Produce Prices (Pounds the Rupee), 1844-45 - 1882-83.

Article.	1844-45.				1845-46.				1846-47.				1847-48.				1848-49.			
	Ráhuri.	Sangamner.	Kopargaon.	Nagar.	Ráhuri.	Sangamner.	Kopargaon.	Nagar.	Ráhuri.	Sangamner.	Kopargaon.	Nagar.	Ráhuri.	Sangamner.	Kopargaon.	Nagar.	Ráhuri.	Sangamner.	Kopargaon.	Nagar.
Jvári ...	...	117	..	...	...	57	...	...	....	225	...	...	...	210	270	...	...	120	220	...
Bájri ...	...	93	90	...	...	39	33	...	...	186	72	...	...	174	137	...	...	96	220	...
Wheat ...	...	69	86	...	...	39	47	...	...	93	36	...	...	136	74	...	...	96	97	...
Gram ...	...	69	76	...	...	33	34	...	...	99	33	...	...	108	74	...	...	108	99	...

	1849-50.				1850-51.				1851-52.				1852-53.				1853-54.			
Jvári ...	122	108	80	51½	...	117	78	62½	91	132	90	78	88	93	115	79	77	123	116	48
Bájri ...	117	88	66	40½	...	105	64	44½	82	96	72	53½	70	75	98	64½	76	89	100	39
Wheat ...	67	76	69	37	...	66	66	41	67	75	72	44½	62	90	83	47½	53	90	89	36½
Gram ...	79	84	80	...	...	72	72	...	62	69	66	...	56	72	66	...	...	54	93	66

	1854-55.				1855-56.				1856-57.				1857-58.				1858-59.			
Jvári ...	88	117	78	55	...	117	81	51	88	102	102	59	100	93	102	53	140	87	108	66
Bájri ...	82	93	70	47	...	90	68	39	73	93	87	52	93	81	84	44½	106	69	90	54
Wheat ...	67	69	70	35½	...	72	64	34½	67	57	70	38½	73	50	73	40½	67	46	81	44½
Gram ...	90	60	60	...	...	63	69	...	62	45	68	...	62	39	60	...	79	34	75	...

	1859-60.				1860-61.				1861-62.				1862-63.				1863-64.			
Jvári ...	110	82	106	58	66	58	...	50½	33	46	...	29½	41	44	42	21	33	44	48	22
Bájri ...	82	68	90	43	50	50	...	38½	32	33	81	25	38	28	...	18	23	32	33	18
Wheat ...	53	48	78	36½	42	46	60	25½	31	50	52	23	36	28	33	18	20	26	33	17
Gram ...	45	39	68	...	45	38	44	...	38	40	46	...	31	27	36	...	22	24	33	...

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Ahmadnagar Produce Prices (Pounds the Rupee), 1844-45 - 1882-83—continued.

Article.	Ráhuri.	Sangamner.	Kopargaon.	Nagar.	Ráhuri.	Sangamner.	Kopargaon.	Nagar.	Ráhuri.	Sangamner.	Kopargaon.	Nagar.	Ráhuri.	Sangamner.	Kopargaon.	Nagar.	Ráhuri.	Sangamner.	Kopargaon.	Nagar.
	1864-65.				1865-66.				1866-67.				1867-68.				1868-69.			
Jvári ...	46	86	44	41	74	33	78	36	74	62	...	25½	52	69	46	45	42	42	...	25
Bájri ...	34	60	30	25½	55	28	38	28½	55	50	38	21	47	42	44	32	30	27	39	21
Wheat ...	23	22	27	15	24	28	38	16	24	34	32	17½	36	36	38	22	27	27	33	15
Gram ...	25	22	27	...	24	22	30	...	24	27	26	...	30	24	27	...	...	29	28	...

	1869-70.				1870-71.				1871-72.				1872-73.				1873-74.			
Jvári ...	45	68	60	30	48	60	60	45½	35	57	33	32	55	78	33	41	80	99	84	67
Bájri ...	43	54	38	26	46	48	48	36½	28	38	33	27½	52	62	42	31	67	72	58	55
Wheat ...	22	33	27	13	26	32	36	21	27	32	33	27	31	46	34	26½	45	48	44	40
Gram ...	20	26	21	...	30	32	34	22½	30	28	36	30½	37	39	33	29	45	44	38	35

	1874-75.				1875-76.				1876-77.				1877-78.				1878-79.			
Jvári ...	99	99	84	81½	55	66	60	66	28	30	31	34½	20	22	17	19	23	24	23	21
Bájri ...	73	75	63	61½	44	54	54	52	26	26	27	30	21	20	19	19	24	24	26	22
Wheat ...	42	45	42	41	35	39	36	35	24	26	27	29	15	16	21	17	15	18	17	15
Gram ...	47	46	41	43	48	51	47	53	28	27	28	36	16	18	24	18	16	18	17	16

Article.	1879-80.				1880-81.				1881-82.				1882-83.			
Jvári ...	22	45½	27½	23	47½	53	46	41	76½	77½	70	72	60	46½	54	56
Bájri ...	21½	39½	25	23	40	45½	37	36	58	59½	52½	56	48½	40	45	45
Wheat ...	17	30½	20	17	33⅓	34⅓	34	26⅓	36¼	37	35½	32	34	29	31½	28
Gram ...	18½	39	24	20½	42⅔	48⅓	41	36	54	58½	50½	50	40½	32½	41	43

Weights and Measures.

Metals, cotton, cotton yarn, silk, coffee, raw and refined sugar, clarified butter, oil, drugs, and spices are sold by weight. In the case of gold and precious stones, the following weights are used: Two *gahus*, one *gunj*; 1½ *gunjs*, one *rati*; 2⅖ *gunjs*, one *vál*; eight *gunjs*, one *másа*; six *másás*, one *sahámása*; and two *sahámasás* or forty *váls*, one *tola*. The *gahu* is a grain of wheat, the *gunj* is the seed of the Abrus precatorius, and the *vál* of the *chilhári* tree. The *rati* is a small piece of copper weighing nearly two grains. The *mása* is a square, and the *tola* an oblong piece of metal. Goldsmiths often use a piece of china or crockery ground to the exact weight. The *tola* weighs a little more than the Government rupee which is equal to 11½ *másás*. Silver is sold by the weight of the Government rupee. For inferior metals and other articles sold by weight the following table is used: Five *tolás* one *chhaták*, four *chhatáks* one *pávsher*, two *pávshers* one *achher*, two *achhers* one *sher*, forty *shers* one *man*, three *mans* one *palla*, and 20 *mans* one *khandi*. Except the *tola*, the *pávsher*, the *achher*, and the *sher*, which are sometimes made of copper or brass all these weights are made of iron. They are bell-shaped and flat-topped, and have a ring at the top to lift them by. Oil when bought from the pressers, small

quantities of clarified butter brought to market by villagers, and milk, are measured by cup-shaped copper or brass pots, about one and a half times as large as the weight measures. Grain, pulse, oilseed, and salt are measured[1] according to the following table: Two *shers* one *adholi*, two *adholis* one *páyli*, sixteen *páylis* or twelve *páylis* one *man*, thirty *páylis* one *palla*, and twenty *mans* one *khandi*. As the *adholi* measure is the largest in use the measuring of large quantities of grain is tedious. The contents of a *sher* measure weigh three to four pounds. The length measures used in cotton and silk goods are the *tasu*, the *gaj*, the *hát*, and the *vár*. The table is: Fourteen *tasus* or thumb joints one cubit or *hát*, $1\frac{3}{4}$ cubits one *gaj*, and two cubits one yard or *vár*. Wholesale purchases are made by the piece or *thán* of twenty to forty yards. Waistcloths or *dhotars* and women's robes or *lugdás* are sold by the pair or singly. Woollens blankets and *chavlás* made by shepherds are sold by the score or *kori* to retail and by the hundred to wholesale buyers. Stones, timber, and earthwork are measured by the square *gaj* and masonry by a *hát* of sixteen inches. Three such *háts* make one *khan*. Hewn stones are sold by the hundred. The local land measure is: $5\frac{5}{6}$ *háts* long and one *hát* broad one *káthi*, twenty *káthis* one *pánd*, twenty *pánds* one *bigha*, thirty *bighás* one *paiku*, and four *paikus* one *cháhur*. The *káthi* is either a stick or a piece of string. One and a third to two *bighás* equal an acre of 4840 square yards.

[1] It is not above two centuries since everything in this country was sold by weight. Measures were introduced under the sanction of some of the latest Muhammadan rulers. At the present time (1822) grain is sold by weight in some of the neighbouring Nizám's districts. Captain Pottinger's Letter to Mr. Chaplin.

CHAPTER VI.

TRADE AND CRAFTS.

SECTION I.—COMMUNICATIONS.

ROUTES.

IN the centuries before and after the Christian era, when Paithan on the eastern border of Ahmadnagar was one of the chief centres of trade in the Deccan, traffic must have crossed the Ahmadnagar district over the Sahyádri hill to the coast. Again traffic must have passed pretty much along the same lines as from Paithan between the twelfth and the middle of the fourteenth century (A.D. 1100-1350) when Devgiri, or as it was afterwards (1338) called Daulatabad, was the chief centre of trade in the Deccan. From the close of the fifteenth to the early part of the seventeenth century, with a great trade centre at Ahmadnagar in the heart of the district, the traffic must have greatly increased. The chief line of trade was probably by Junnar and the Nána and Bor passes to Cheul in the Konkan. During the seventeenth and eighteenth centuries when the great centre of trade was at Surat and the country was disturbed, local traffic was small and the through traffic did not cross Ahmadnagar. About the close of the eighteenth century when Bombay took the place of Surat as the leading port in Western India, trade once more set west across Ahmadnagar and along the Bor and Tal pass routes.

At the beginning of British rule there were no made roads and no lines of traffic fit for wheels. The chief lines of communication were from Ahmadnagar and Kopargaon. From Ahmadnagar the chief lines were the Ahmadnagar-Násik route, ninety-seven miles, passing through Ráhuri, Sangamner, and Sinnar; the Ahmadnagar-Kopargaon route, sixty-one miles, through Ráhuri, Kolhár, and Ashtágaon; the Ahmadnagar-Málegaon route 119 miles through Ráhuri, Puntámba, Vaijápur, and the Kásári pass, and thirty-two miles further to Dhulia; the Ahmadnagar-Aurangabad route, seventy-five miles, either through the Nimbedehera or the Jeur pass, and then through Pravara-Sangam and Velunja, a branch passing to Jálna; the Ahmadnagar-Sholápur route 129 miles or through Mándva, Mirajgaon, Pátegaon, Chápadgaon, Karmála, and Mádha; the Ahmadnagar-Sátára route 120 miles through Válki, the Sákli pass, Kothul, Kolgaon, Pátas, Supa, and Guluncha; the Ahmadnagar-Poona route, seventy-seven miles, through Akolner, Ránjangaon, and Vághote, and seventy-one miles further through Panvel to Bombay; the Ahmadnagar-Kalyán route, 130 miles through Junnar and the Málsej pass, and twenty miles further to Bombay; the Ahmadnagar-Gangákhed route 151 miles through the Dárur pass. From Kopargaon besides the Málegaon route a line passed towards Poona 119 miles. None of these routes were more than fair weather tracks.

About 1840, in great measure through the enterprise of Sir Jamsetji Jijibhái of Bombay, the export of Berár cotton was turned from its former eastern course to Mirzápur to a western route across the Deccan to Bombay. About 1850 a large traffic from Berár went to Bombay by the Imámpur or Jeur pass in Nagar, and the post line from Bombay to Calcutta also crossed Ahmadnagar and went by the Jeur pass to Aurangabad. According to Mr. Mackay the Poona-Ahmadnagar road forming part of these lines though not metalled, was bridged and fairly ditched, the surface being covered in some places with loose round stones or coarse gravel, and in others with small fragments of hardened clay. Occasionally the gravel and the clay were mixed, and in such places the road was generally at its best. During the dry season it was a fair driving road; during the rains it was indifferent throughout, and at many points bad. It was built for military purposes as Ahmadnagar was the head-quarters of the Bombay Artillery, and it had proved of great advantage to trade. Although it crossed a comparatively poor country, it was the chief feeder of the Poona-Panvel road. With its continuation through the Nizám's territory to Aurangabad it drew much of the traffic of Berár, out of what would be its natural course if an easy road had been opened down the Tal pass to the coast. To reach the line of made road, much Berár traffic was turned south at Ajanta from which it reached Bombay by the made road after traversing nearly three-quarters of the circumference of an enormous circle.[1] Of the route which ran from North Ahmadnagar through Ráhuri towards Násik, the only made portion was the eleven miles between Ahmadnagar and the foot of the Nimbedehera pass. At Kolhár a branch struck off to Yeola and Málegaon. In December 1852 troops marching from Ahmadnagar to Málegaon were brought to a stand as heavy rain had fallen and the road was impassable to carts. About the same time Captain Gaisford made a good road from the city of Ahmadnagar twelve miles to the top of the Imámpur pass. A tolerable fair weather road from Poona to Sholápur crossed the Ghod and passed through the district, and another fair weather road from Sirur passed through Ukadgaon and Chámbhárgonde or Shrigonde. Two lines from Ahmadnagar west to Junnar and the Sahyádris were scarcely passable by carts. They were chiefly used by Vanjáris who preferred them to the made road because they were shorter and better supplied with forage. Except along these western routes the Vanjári traffic was disappearing and cart traffic was growing. The badness of the roads and several small passes were serious barriers to internal traffic. In the south of the district little had been done to help traffic. The country was greatly in want of roads. There was no made road, though with a little smoothing and repairing several of the country tracks might be made into good cart roads. The cart traffic was considerable and the roads were still frequented by Vanjáris. The three leading lines were: From east to west from Bársi and Karmála in Sholápur by Alsunde and Pedgaon towards Poona; from the Bálághát and Kharda in Jámkhed by Nimbodi

[1] Mackay's Western India, 384.

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ROUTES.

and Chámbhárgonde towards the north-west and south-east and from Ahmadnagar to Karmála and Sholápur along the right bank of the Sina. East of Imámpur twelve miles north-east of Ahmadnagar no cart roads crossed the Bálághát hills. All cart traffic went by the Imámpur pass which could be reached only by a considerable round from some of the south Shevgaon villages. A much used bullock track was between Tisgaon and Ahmadnagar by the Bálivádi pass and the Sháh Dongar. Another was the Nágthali pass between the south of Shevgaon and Jámkhed. Several attempts to take carts over this pass had ended in a breakdown. In Jámkhed the ground was too rough for carts and except a very difficult line from Manur through the Nágthali pass to Ashti and Kade there was no road either to Ahmadnagar or Poona. The passes towards Jámkhed and Kharda were almost impracticable. The country tracts from Kharda and Jámkhed towards Poona and Ahmadnagar, though not good, were passable by carts. To Ahmadnagar carts generally went round by Mirajgaon, as the direct line was difficult. Little cart traffic passed between Nagar and the Jámkhed villages in the Sina valley. The small passes between the Sina and Sinphana valleys were not fit for carts. The Mohori pass, on the Sina side near Kharda, was in use but was greatly in want of repair, though it had been cleared for guns when the Nizám's army came down it before the battle of Kharda (1795). On the Sinphana side east as far as Bid no pass was fit for carts. The Dongar-Kinhi pass between Páthardi and Kharda was not easy for carts. But there was a large traffic between Kharda and Poona.[1]

ROADS.

[2] Since 1863 when the levy of a special cess for local works was introduced road-making has made rapid progress. At present (1884) besides the cantonment roads and the road up to Salábat Khán's tomb, about twenty-five miles, which are charged to Imperial revenues, the district contains 301 miles of provincial and 229 miles of local fund roads. The six provincial roads are: The Imámpur-Toka road, twenty-seven miles, leading towards Aurangabad and the Central Provinces. It was built at a cost of about £19,000 (Rs. 1,90,000) from Imperial funds, is bridged except across five streams, and is now being metalled throughout. It costs about £500 (Rs. 5000) a year for repairs and yields a yearly toll revenue of about £150 (Rs. 1500). At Toka a ferry boat plies during the rainy season. The Ahmadnagar-Paithan road of fifty-two miles was made at a cost of £8094 (Rs. 80,940) from Imperial and Provincial funds. It is unbridged, metalled for the first forty miles and then gravelled or *murummed*, costs about £1160 (Rs. 11,600) a year to repair, and yields a toll revenue of about £125 (Rs. 1250). The Imámpur toll bar which is common to both the Imámpur-Toka road and the Ahmadnagar-Paithan road also yields on an average about £1091 (Rs. 10,910) a year. The Ahmadnagar-Sirur road of thirty-one miles is a section of the Ahmadnagar-Poona road, and includes the two miles from the Ahmadnagar city to the railway station. It was made at a cost of £23,027 (Rs. 2,30,270) from Imperial and Provincial funds, is

[1] Bom. Gov. Sel. CXXIII. New Series, 140.
[2] Mr. W. S. Howard, M. Inst. C.E., Executive Engineer.

metalled drained and bridged throughout, costs about £880 (Rs. 8800) a year for repairs, the two miles to the railway station being very expensive to maintain on account of the great traffic upon them, and yields a yearly toll revenue of about £425 (Rs. 4250). The Ahmadnagar-Pimpalgaon road of sixty miles is a section of the Poona-Málegaon road. It was made at a cost of £13,452 (Rs. 1,34,520) from Imperial and Provincial funds, is unbridged in many places and simply gravelled, costs about £940 (Rs. 9400) a year for repairs, and yields a yearly toll revenue of about £230 (Rs. 2300). Of the five unbridged rivers along this route, three, the Mula, the Pravara, and the Godávari, are crossed by ferries in the rainy season. The Ahmadnagar-Dhond road of 45½ miles was built at a cost of £11,502 (Rs. 1,15,020). It is mostly metalled drained and bridged, and before 1878 when the Dhond and Manmád railway was opened for traffic, cost about £1100 (Rs. 11,000) a year for repairs, and yielded a yearly toll revenue of about £820 (Rs. 8200). At present as the road is little used, the cost of repairs has been reduced to £300 (Rs. 3000) and the toll-receipts to £68 (Rs. 680). At Dhond a ferry boat crosses the Bhima which has been handed over to the villagers who work it at their own risk. The Ámbeghadgaon-Nándurshingote road of thirty-one miles is a section of the Poona-Násik road. It was made at a cost of £2774 (Rs. 27,740) from Imperial and Provincial funds, is gravelled and partly bridged and drained, costs about £450 (Rs. 4500) a year for repairs, and yields a yearly toll revenue of about £130 (Rs. 1300). At Ámbeghadgaon a ferry boat crosses the Pravara. The seventeen local fund roads are: The Ahmadnagar-Shevgaon road of forty miles made at a cost of £3739 (Rs. 37,390), is unbridged and except on the Karanji pass is gravelled as far as Tisgaon twenty-six miles, and is then partly gravelled and partly cleared. It costs about £350 (Rs. 3500) a year for repairs and yields a yearly toll revenue of about £380 (Rs. 3800). The Ahmadnagar-Karmála road of forty-eight miles leading towards Sholápur was made at a cost of about £3195 (Rs. 31,950). It is unbridged, gravelled for thirty-two miles and then cleared, costs about £150 (Rs. 1500) a year for repairs, and yields a toll revenue of £150 (Rs. 1500). The Ahmadnagar-Anághát road of thirty-three miles leading towards Junnar is unbridged and insufficiently gravelled. It costs about £300 (Rs. 3000) a year for repairs, but has now been given up. The ten miles in the Nagar sub-division is in good order, and the rest is only a fair weather country road. The Ahmadnagar-Chichondi road of fifteen miles is unbridged and gravelled. It costs about £150 (Rs. 1500) a year for repairs and yields a toll revenue of about £170 (Rs. 1700). The Shendi-Vámburi road of eight miles was made at a cost of about £1043 (Rs. 10,430). It is gravelled and bridged in the Dongargaon pass, costs about £80 (Rs. 800) a year to repair, and yields a yearly toll revenue of about £80 (Rs. 800). The Nándur-Kolhár road of twenty-eight miles is gravelled and bridged at smaller streams. Up to Loni it cost about £65 (Rs. 650) a year for repairs, and beyond it was in bad order. The whole road has now been given up, as carts prefer the route through Sangamner since the Loni-Bári road was opened. The Loni-Bári road of fifty-eight miles passing through Sangamner

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ROADS.

Akola and Rájur, was made as a famine relief work in 1876-77 at a cost of about £5500 (Rs. 55,000) from provincial and about £7100 (Rs. 71,000) from local funds. It costs about £600 (Rs. 6000) a year for repairs and no toll has yet been levied on it. The Párner-Supa road 7½ miles and the Párner-Chincholi pass road of four miles are only gravelled, as also are the Loni-Kolhár six miles, Párner-Kánhur seven miles, Arangaon-Válki five miles, Tisgaon-Páthardi seven miles, and Thugaon-Kothul ten miles, which are under construction. The cost of yearly repairs on these roads varies from £10 to £50 (Rs. 100-500). Besides these the following railway feeder roads are being or have been made from Provincial funds, and will be maintained from Local funds: Kopargaon-Signápur or Kopargaon station road three miles, Ráháta-Chitali eleven miles, Nevása-Belápur road twenty-two miles, Loni-Belápur fifteen miles, Belápur station road four miles, Khospuri-Vámburi ten miles, Belvandi station road three miles, and Shrigonda-Pimpri four miles. Projects for the Malegaon-Vámburi road two miles, Supa-Sárola road four miles, Sirur-Belvandi road fifteen miles, and Dhond-Pimpri road two miles, have also been prepared.

RAILWAYS.

Under the British, besides by roads, the district communications have been improved by the opening of railways. Though neither branch of the Great Indian Peninsula railway enters the district, the north-east section which was opened for traffic in 1861 passes within twenty miles of the northern border, and the south-east section which was opened for traffic in 1858 within one or two miles of the southern border. The Dhond and Manmád railway forms a chord line 145½ miles long between the two sections of the Peninsula railway, connecting Manmád 162 miles from Bombay on the north-east section, with Dhond in Poona 167 miles from Bombay on the south-east section. The line crosses the district from south to north. It enters the district by a magnificent masonry bridge over the Bhima at Dhond and runs due north to Ahmadnagar tapping the trade of Shrigonda and Párner. It crosses the Mula about two miles north-east of Ráhuri and the Pravara at Lákh where are the head-works of the irrigation canal. It then takes a very winding course to Puntámba on the Godávari tapping the trade of Belápur, Kolhár, and Ráháta. From Puntámba it runs to Yeola in Násik taking Kopargaon by the way and thence to Manmád where it joins the main line to North India. Of 145½ miles, the total length of the line, one or two miles from Dhond are in Poona, about 121 miles with fourteen stations, Pimpri twelve miles from Dhond, Belvandi twenty-one miles, Visápur twenty-nine miles, Sárola thirty-nine miles, Akolner forty-three miles, Ahmadnagar fifty-one miles, Vilád sixty miles, Vámburi sixty-eight miles, Ráhuri seventy-six miles, Lákh eighty-five miles, Belápur ninety-two miles, Chitali 100 miles, Puntámba 105 miles, Samvatsar 110 miles, and Kopargaon Road 120 miles are in Ahmadnagar, and the remaining twenty-two miles with three stations, Yeola Ankai and Manmád, are in Násik. The line was first surveyed in 1868 by the Peninsula railway engineers, but no progress was made till the rains of 1876, when the Bombay Government directed Mr. Hallam, Executive Engineer, Public Works

Department, to start another survey. Mr. Hallam's lines showed an improved gradation in some places and avoided a tunnel in the Chikhli ridge, thirty miles from Dhond. The earthwork was begun in February 1877 and half of it was finished as a famine relief work, the labourers being chiefly from Ahmadnagar, Násik, and Sholápur. The gauge is 5′ 6″, the same as on the Peninsula lines, and the rails which are each thirty feet long are of the best Bessemer steel. The sleepers are pot-sleepers and are three feet apart. The ballast is clean river shingle and the banks are of gravel. The width of land taken up varies with the height of the bank and averages about forty feet.

The chief bridges are on the Bhima, the Godávari, the Pravara, and the Mula. The Bhima bridge, 535 yards long, with twenty-eight fifty feet spans, cost about £49,410 (Rs. 4,94,100); the Godávari bridge, with twenty-one fifty feet spans, cost about £41,230 (Rs. 4,12,300); the Pravara bridge, 280 yards long, with eighteen forty-feet spans, cost about £23,000 (Rs. 2,30,000); the Mula bridge, with four 147 feet girders, cost about £33,570 (Rs. 3,35,700). All these except the Mula bridge are founded on rock. Near the Mula, thirty feet of shifting sand and then ten feet of black deposit had to be dug through. Sheet piling had to be used and it required six ten horse-power engines working day and night to keep the pits dry. The stone used in all these bridges is boulder trap brought in by Vadars. The arching of the three large bridges is all of through stones two feet nine inches in depth. The lime nodules or *kankar* were of the best quality, proving on analysis to contain ninety per cent of fat lime. They were burnt with charcoal in the proportion of two to one, the average cost per hundredweight burnt and delivered being £1 16*s.* (Rs. 18). Besides these there are in all sixty-nine bridges, twenty-six of them major and the rest minor, ranging from four to sixty feet long, and built at a total cost of £93,000 (Rs. 9,30,000). In all cases the stone was boulder trap cemented with the best mortar. The line has not yet been fully fenced. In some places, especially near Ahmadnagar and Lákh, the banks have been thickly planted with *bábhul* and other trees. When finished the whole line will have cost about £1,350,000 (Rs. 1,35,00,000) or about £9380 (Rs. 93,800) a mile, of which about £13,000 (Rs. 1,30,000) were paid for land compensation and preliminary expenses, and about £105,000 (Rs. 10,50,000) for earthwork. The line was opened for traffic on the 17th of April 1878. Some large bridges which were begun in 1879 were not finished till the rains of 1880. Up to the end of 1880 the line was managed by Government; it was then handed to the Peninsula railway authorities. At the Ahmadnagar station there is a passenger platform 800 feet long and a goods platform 700 feet long. The station building cost about £3500 (Rs. 35,000). Quarters for clerks and signallers, built at a cost of £1800 (Rs. 18,000), for police at a cost of £500 (Rs. 5000), and for porters at a cost of £500 (Rs. 5000), have also been provided. There is also a goods shed. At Visápur, Sárola, Ahmadnagar, Vámburi, Lákh, and Chitali tank houses and water columns have been built at an average cost of £1060 (Rs. 10,600). The station

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yards are all planted with mango trees, a waterman and gardener being kept at each station on the line.

PASSES.

[1] The hill passes of the district belong to two systems, those that run east and west across the main range of the Sahyádris and those that run on the whole north and south across the spurs that stretch east from the main range of the Sahyádris. The Sahyádris touch the Ahmadnagar district only in the Akola sub-division in the west. The chief passes in the Ahmadnagar section of the range are the CHENDHYA and MENDHYA on the direct route from Akola and Rájur to Sháhápur and Bhiwndi in Thána. They descend by two tracts from Ghátghar on the crest of the Sahyádris, eighty to eighty-five miles north-west of Ahmadnagar, the Chendhya two and the Mendhya three miles long. In 1826 these tracks were steep, stony, and dangerous for cattle at the upper part, but passable for laden cattle and used for driving sheep and goats for sale to the Konkan markets. At present they are passable for pack animals but traffic is not large owing to the rugged country on the Ahmadnagar side, and the neighbourhood about twelve miles to the north of the Tal high road. Large quantities of myrobalans and rice from the Sahyádri villages are exported on pack bullocks. About twenty miles south of the Chendya and Mendhya passes is the SADHYÁCHEDÁRE a very steep and difficult tract of about five miles, which leads from Páchne about sixty miles north-west of Ahmadnagar to Belpáda in the Murbád sub-division of Thána. This was formerly a favourite route for gang robbers in making raids into the Konkan. Between these two are the PÁTHRIA and UMAR passes each about three miles long leading from Kanshet seven or eight miles north-west of Páchne to Khanshet in Thána. Besides these larger tracks are many very intricate Sahyádri footpaths along which people travel with much difficulty loaded with the produce of their fields to the different weekly markets. Where the rock is very steep they use a simple bamboo ladder which enables them to keep to the most direct routes. The ladder consists of a substantial bamboo stripped of its branches with a small stump left at each joint or division to be used as a step. Of the passes which cross the spurs which stretch east from the Sahyádris the chief are: In the north in the extreme west of the Kalsubái range a footpath passes from the head of the Pravara river in Akola round the western spur of Kulang fort to the village of Jámundha in Igatpuri. Four miles east between Kalsubái and the Navra-Navri hill are two footpaths used only by Thákurs and so steep as to be almost inaccessible. About seven miles east, BÁRI, the main pass in the Kalsubái range crosses under the east shoulder of Kalsubái hill. A road has lately been made through the pass from the Ahmadnagar side, and, in Násik, a road carries on the line to the Ghoti railway station. Though the Loni-Bári road was opened about 1877, the Bári pass was made rather earlier. The trade is increasing rapidly and is now ten to fifteen carts a day, but is almost nothing during the monsoon owing to the want of a ferry over the Dárna river near Ghoti. East

[1] The Ahmadnagar Hill Passes Account owes much to additions and corrections by Mr. J. C. Pottinger, Assoc.M.Inst.C.E., Executive Engineer.

of Bári the Kalsubái range for many miles is impassable except for cattle or foot traffic, and, as the paths lead from the very rugged lands of Akola, carts are never used. One of these is the Mhaisva pass leading from Ekdara near Patta fort to Adjhare Budruk in Igatpuri. It was formerly made fit for cart traffic, but having been neglected for many years the lower part has become a stream bed full of boulders. A cart-track leads from Dubere to the east of the Ád fort in the Sinnar sub-division of Násik to the large town of Thánágaon on the bank of the Mahálungi, also in Násik, and a similar though less steep track communicates with the Mahálungi valley from Dápur ten or twelve miles south-east. About thirty miles east of Bári at Nándur-Shingota is the Hanmant pass on the provincial road between Násik, Ahmadnagar, and Poona. Beyond this the Kalsubái hills fall into the plain. The second range of hills which leaves the Sahyádris at Kumshet a little to the north-west of Kotul in Akola has several fine passes, especially on the road which enters the Sangamner sub-division from the south, near the village of Bota, and passes north through the town of Sangamner. The chief of these is the Chandnápuri pass, on the Poona-Násik road eight miles south of Sangamner with an ascent of nearly a thousand feet through grand scenery. About thirty-five miles south-east of Chandnápuri in the north of the Nagar sub-division, across the same line of hills, is the Nimbedehera pass through which runs the chief cart-road of the sub-division the Ahmadnagar-Málegaon road as well as the Dhond-Manmád railway. About ten miles east of Nimbedehera is the Imámpur or Jeur pass which in 1850 was the only pass fit for carts on the Ahmadnagar-Aurangabad road, and by it went the Bombay-Calcutta post and a large cart traffic in Berár cotton. At present (1884) the Jeur pass has a very large traffic as all the cotton and seeds from Toka and Paithan come into Nagar by this route. About fourteen miles south-east on the same range is the Karanji pass on the road between Tisgaon and Ahmadnagar. It has a good deal of traffic in cotton and seeds from the Nizám's territory south of Paithan especially from Páthardi about eight miles east of Tisgaon. The Nágthali pass is between Manur and Ashti and Kade. Further south-east in Jámkhed are small passes in the hills between the Sina and the Sinphana valleys. The Moho pass six miles north of Jámkhed is gravelled and bridged. The Mungevádi pass, six miles east of Kharda, is in its natural state and fit only for pack animals. There is a very considerable trade down these passes, and it is proposed to improve the Mungevádi pass especially as the Nizám's government have done a little to their end from Pákrud. The Mohori pass on the Sina side six miles north-east of Kharda is in its natural state and passable for lightly laden carts. The passes in the south in the direction of Jámkhed and Kharda are almost impracticable for carts. Of these the chief the Dongar-Kinhi pass between Páthardi and Kharda is almost impassable to wheels. In 1854 several of the passes across the Harishchandragad range between the Mula and the Ghod valleys presented barriers to internal traffic. None of them were very difficult and it was said that they might be cleared of large stones without much expense. Along the pass between Bráhmanvádi in Akola and Ambegawhán in Poona

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timber is at present (1884) dragged from the Akola forests into Poona. It is also used by pack animals.

Ferries.

Of eleven local fund ferries which ply from June to October, two, at Pedgaon and Nimbgaon-Khalu in Shrigonda are on the Bhima; two, at Kopargaon and Toka in Nevása are on the Godávari; three, at Sangamner and Kolhár in Ráhuri and at Kalas in Akola are on the Pravara; and four at Ambeghadgaon in Sangamner, at Ráhuri and Belápur in Ráhuri, and at Kotul in Akola are on the Mula. These ferries are yearly farmed. The 1883-84 receipts amounted to £281 (Rs. 2810) against £234 (Rs. 2340) in 1882-83.

Tolls.

Of twelve toll bars, ten are on provincial and two on local fund roads. Of those on provincial roads, two are on the Ahmadnagar-Toka road, two on the Ahmadnagar Sirur road, two on the Ahmadnagar-Dhond road, three on the Ahmadnagar-Pimpalgaon road, and one on the Ambeghadgaon-Nándurshingote road. Of those on local fund roads one is on the Ahmadnagar-Shevgaon road and one on the Shendi-Vámburi road. In 1883-84 the receipts on the provincial roads amounted to £2683 (Rs. 26,830) and on the local fund roads to £944 (Rs. 9440) against £2226 (Rs. 22,260) on provincial and £885 (Rs. 8850) on local fund roads in 1882-83.

Rest Houses.

Besides three district officers' bungalows at Sangamner Dongargaon and Belápur, and nine European travellers' bungalows at Imámpur Vadála and Toka on the Ahmadnagar-Toka road, at Supa on the Ahmadnagar-Sirur road, at Ismálpur Kolhár and Raháta on the Ahmadnagar-Pimpalgaon road, at Kolgaon on the Ahmadnagar-Dhond road, and at Ahmadnagar, there are fifty-nine rest-houses or *dharmsálás* for the use of native travellers, kept by local funds and six in and about the town of Ahmadnagar kept by the Ahmadnagar municipality. The largest of the town rest-houses is the one outside the Sarjepura gate. It has a water cistern, latrines, and stables, and has room for about 300 travellers. The three district officers' bungalows are in charge of the first assistant collector of the district, whose leave must be asked before the bungalows are used. These and the European travellers' bungalows are mostly furnished with chairs, tables, and bedsteads, and a messenger or a messman is always in attendance. Each of the local fund rest-houses is divided into two or three rooms and none have furniture.

Post Offices.

Ahmadnagar forms a part of the Ahmadnagar postal division. Besides a disbursing post office at Ahmadnagar, the head-quarters of the district, it has one town sub-office, twenty-five sub-post offices, and thirty-two village post offices. The chief disbursing office at Ahmadnagar is in charge of a postmaster whose yearly salary is £120 (Rs. 1200) rising to £168 (Rs. 1680). The one town sub-office in the city of Ahmadnagar and the twenty-five sub-post offices at the Ahmadnagar railway station, Akola, Belápur, Belvandi, Jámkhed, Kada, Karjat, Kharda, Kolhár, Kopargaon, Kotul, Murshidpur, Nevása, Párner, Páthardi, Puntámba, Ráháta, Ráhuri, Rájur, Sangamner, Shevgaon, Shrigonda, Sonai, Toka, and Vámburi, are in charge of sub-postmasters whose yearly salaries vary from £12 to £48 (Rs. 120-480). The thirty-two village post offices at Akolner,

Alkuti, Ashvi, Bhánáshivra, Bodhegaon, Chichondi, Dhandarphal, Jámgaon, Jávla, Jeur, Kánhur, Karanji, Khadamb, Kolgaon, Korhála, Mirajgaon, Miri, Nighoj, Nimbgaon-Jáli, Nimon, Padhegaon, Párgaon, Pedgaon, Ránjangaon, Rásin, Sárola, Sirur, Supa, Tisgaon, Vadjhira, Válki, and Vári, are in charge of schoolmasters whose yearly allowances vary from £2 8*s.* to £7 4*s.* (Rs. 24-72). Thirty postmen who deliver letters are paid from £7 4*s.* to £12 (Rs. 72-120) a year. At some places delivery is made by runners who receive a gratuity of £1 4*s.* (Rs. 12) a year for the additional work. Seventy-seven village postmen are employed in delivering letters at villages. Of these fifty-four, with yearly salaries varying from £8 8*s.* to £12 (Rs. 84-120) are paid from Imperial funds, and the remaining twenty-three, ten of whom receive £12 (Rs. 120) and thirteen £10 16*s.* (Rs. 108) each, are paid from provincial funds. All the village post offices and the two sub-offices at Kotul and Toka, issue money orders. The remaining post offices issue money orders and act as savings banks. Mails for the Ahmadnagar district for and from Bombay are carried by the Great Indian Peninsula Railway between Bombay and Manmád and Bombay and Dhond, and from these stations by the Dhond and Manmád State Railway. The Ahmadnagar post offices are supervised by the superintendent of post offices Ahmadnagar division, whose yearly salary is £300 (Rs. 3000). He is helped by an inspector whose head-quarters are at Ahmadnagar and whose yearly salary is £96 (Rs. 960).

Post Offices.

After the opening of telegraph offices at the stations on the Dhond and Manmád railway, the Ahmadnagar telegraph office was (26th March 1878) closed. In 1875-76 the total number of messages at the old Ahmadnagar office was 672 of which 181 were Government and the rest private, against 623 in 1870-71, of which forty-seven were Government and the rest private. A telegraph branch is now (1884) added to the Ahmadnagar post office.

Telegraph.

SECTION II.—TRADE.

The earliest details of Ahmadnagar trade belong to the third century after Christ (247), when, according to the Greek author of the Periplus of the Erythræan sea, a great traffic passed between Broach in Central Gujarát and Paithan on the east border of the present Ahmadnagar district and through Paithan ten days (about 200 miles) east to Tagar, a still greater centre of trade, whose site is unknown. The chief imports from Broach to Paithan and Tagar were wine, brass, copper, tin, lead, coral, chrysolite, cloth storax, white glass, gold and silver coins, and perfumes. The exports were, from Paithan, a great quantity of onyx stones, and from Tagar ordinary cottons in abundance, many muslins, mallow-coloured cotton, and other articles of local production.[1]

Trade. *247.*

To the trade which crossed Ahmadnagar between the eleventh and fourteenth centuries when Devgiri or Daulatabad was the

[1] McCrindle's Periplus, 125, 126. The gold and silver coins were imported not from a want of the precious metals, but rather as works of art or charms. The writer states that they yielded a profit when exchanged for the local money. Ditto, 123.

Chapter VI. Trade and Crafts.

TRADE.

1514.

chief trade centre, or to the trade which centred in Ahmadnagar during the sixteenth century, no direct references have been traced. Of the chief exports from Cheul the great Ahmadnagar port mentioned by the Portuguese traveller Barbosa (1514), wheat, millet, a share of the cotton cloth, and the bulk of the muslins probably came from the Deccan; and of the imports horses, copper, quicksilver, vermilion, betelnuts, dates, drugs, palm-sugar, and spices probably found their way to Ahmadnagar. In 1830 there was a considerable carrying trade, chiefly in the hands of Lamáns or Vanjáris who

1850.

owned large herds of bullocks. [1]About 1850 Nevása in the east had little valuable trade. Grain, the chief export, found a sale in the Ahmadnagar and Poona markets. Some wool and a good many sheep were also sent to Bombay and other places. The imports were almost entirely of necessaries such as salt, rice, cotton stuffs, hardware, iron, cocoa, and betelnuts. A few cattle were also imported for farming purposes and were sold at Ghotan, Ghodegaon, and Kukáne. Though the local trade was small a large outside traffic passed through it especially the through trade in cotton from Berár to Bombay. All the year round a heavy grain trade went along the Imámpur pass road, and during the four months of March April May and June the Berár cotton swelled the traffic. The average traffic for the four busy months of 1854 was 6863 carts, 21,266 pack-bullocks, 2386 horses, 5736 asses, 443 cows and buffaloes, and 2999 sheep and goats. The details are:

Imámpur Pass Traffic, March - June 1854.

Month.	Carts.	Pack Bullocks.	Horses and Ponies.	Asses.	Cows and Buffaloes.	Sheep and Goats.
March	4686	16,397	1929	4819	283	1095
April	6567	10,587	2289	5372	565	2390
May	7830	19,985	2406	6725	411	3540
June	8370	38,094	2922	6031	512	4971
Average ...	6863	21,266	2386	5736	443	2999

Vanjáris also used a few of the cross roads, but pack bullocks were giving way to carts. [2]In Párner the leading markets were Jámgáon belonging to His Highness Sindia, Kánhur, Párner, and Alkuti. Except Jámgaon the traffic in these markets was nearly confined to supplying the wants of the neighbouring villages and chiefly an outside traffic moved along the main line through the subdivision. The roads from Ahmadnagar west to Junnar were chiefly used by Vanjáris. Grain was the leading export, being sent to Poona Junnar and the coast. Dhangars and husbandmen sold their sheep to travelling Khátiks or butchers, and a few horses reared in the Bhima villages also left the district for sale. The imports included cotton goods, salt, rice, sugar, and other articles in local demand. [3]In the Nagar sub-division, as Ahmadnagar was the head-quarters of the artillery and as a native infantry regiment was stationed there, large supplies were required for the military market. Besides

[1] Bom. Gov. Sel. New Series, CXXIII. 10. [2] Ditto, 51, 52. [3] Ditto, 82.

the cantonment, the city with a population of about 28,500 was a busy market with industries and trade. A large traffic also passed through the sub-division. The bulk of the local trade was in the hands of the Ahmadnagar moneylenders. There were upwards of 1000 traders, moneylenders, grain merchants, and shopkeepers, but few of these carried on business on a large scale and the number of wealthy firms was small. The ten chief trading houses were branches of firms whose head-quarters were in other parts of the country. The chief exports were grain, cotton goods, and hardware; the chief imports were grain and other field produce from the country round; sugar, salt, iron, and English cotton goods and yarn from Bombay; rice from Poona and Junnar; oil, turmeric, clarified butter, and betelnuts from the Nizám's country and Bálághát; clarified butter from Jámkhed and other places; cotton goods from Nágpur and other places; and silk and embroidered stuffs from Paithan and Yeola in Nasik. The Ahmadnagar market was on the whole well supplied and the place appeared to be thriving. Besides Ahmadnagar the sub-division contained six market towns none of which were of much importance except Válki which was the largest local cattle market and was frequented by husbandmen and cattle dealers from all the country round who wished either to buy or to sell cattle. [1]The exports from Karjat and Shrigonda were chiefly grain and vegetable oils which were sent to Poona and in small quantities to Ahmadnagar. A good many sheep and a few horses were also reared in the district and sold for export chiefly to wandering butchers. Landholders sometimes reared and sent horses to Málegaon in the Nizám's country and other markets. Most of the imports were necessaries wheat, gram, rice, raw sugar or *gul*, salt, cloth, and petty market supplies. The general proverty of the people did not admit of a very brisk trade. The cart traffic was considerable and Vanjáris still thronged the roads.

[2]Of ten market towns in Shevgaon the two chief were Páthardi and Bodhegaon, both belonging to His Highness Sindia and reported to contain several wealthy traders. Shevgaon and Tisgaon had fair markets. At Shevgaon there were about 120 shopkeepers, traders, and moneylenders. At Mánikdaundi and Kharvandi several moneylenders carried on a considerable business in the neighbouring Nizám's villages. The yearly fair at Madhi was attended by about 15,000 people. The chief exports of the sub-division were cloths which generally found a sale in the neighbouring sub-division, and grain, vegetables, oils, clarified butter, and safflower *kusumba* which were sent to Ahmadnagar and Poona. The imports were the same as in other sub-divisions. Paithan on the Godávari about two miles from the northern border of the sub-division had a fairly large weaving population, and would have been the centre of a thriving traffic had transit and town duties not driven much of its trade to the neighbouring British villages and to Ahmadnagar. [3]As a rule the Jámkhed villages were not well placed for the Ahmadnagar and Poona markets and all exports and imports carried through the

[1] Bom. Gov. Sel. New Series. CXXIII. 105. [2] Ditto, 124. [3] Ditto, 140.

Chapter VI. Trade and Crafts.

TRADE.

1850.

Nizám's territories were subject to transit dues. Within the limits of the Sina valley was the large market town of Kharda and the country towards Poona was open enough for carts. Kharda had about 195 merchants, shopkeepers, and moneylenders many of whom carried on a large trade in grain and other articles brought from neighbouring villages or from the Bálághát and sent to Poona and other places to the west. Kharda was also the largest grain, cattle, and money market within the subdivision and was frequented not only by the neighbouring villagers but by distant traders and others. Jámkhed and Kade were fairly large market towns with a good many traders. The northern or hilly villages were not so well placed for markets as those in the Sina valley. Though the villages were badly placed for outside markets, they were generally thriving and contained a large trading and manufacturing population. The former disturbed state of the neighbouring Nizám's territories had driven into British villages a considerable number of moneyed and industrious settlers, and most villages contained a good many trading and moneylending firms.

1858-1878.

When the two lines of the Peninsula railways were made (1858-1861), one skirting the north-east and the other the south-east of the district, most of the through traffic left the district and most of the long distance carting business ceased. On the other hand the district gained by the cheapening of imports and the increased value of some of its field produce. The railway stations used for the traffic of the district were Dhond, Diksál, and Jeur on the south-eastern and Lásalgaon and Devláli on the north-eastern lines. From Lásalgaon wheat went in large quantities from the north of the district. A large traffic also passed to and from the Nizám's territory east to Aurangabad and along the Poona-Násik highroad. At the time of the American war (1862-1865) the cotton cart traffic and the Vanjári pack-bullock traffic in salt were still of considerable importance. Field produce from the south was still carried to Poona and even as far as Bombay by bullock cart. The railway was little used, as besides the high rates of carriage the dealers were put to much

1878-1884.

inconvenience. Since the opening of the Dhond-Manmád railway in 1878, except in the south of the district, almost the whole trade passes by rail. Since the opening of the Dhond-Manmád railway the towns of Shrigonda and Párner in the south and of Belápur, Kolhár, and Ráháta in the north have increased in importance.

TRADE AGENCIES.

Centres.

At present the agencies for spreading imports and gathering exports are trade centres, weekly or half-weekly markets, fairs, village shopkeepers, and peddlers. Besides Ahmadnagar, the chief trade centres in the Nagar sub-division are Bhingár, Chichondi-Shiráli, Jeur, and Válki. The chief traders at Ahmadnagar are Márwár and Gujarát Vánis, Bhátiás, and Bohorás. They generally act as the agents or *adtyás* of cotton and grain-growing landholders. Daily and weekly markets are the chief agencies for gathering exports and spreading imports. The agents receive articles sent to them for sale in the city markets. On receipt of the goods they advance money to the producers to sixty or eighty per cent of their value and with the consent of the owners sell them when prices are favourable. The agents are generally paid two or

three per cent on the prices received and also charge interest on the money advanced generally at one-half per cent a month. The capital of the Ahmadnagar cotton merchants or agents, of whom there are about twenty-five, varies from £1000 to £8000 (Rs. 10,000-Rs. 80,000), and of the grain merchants, who are about fifteen in number, from £500 to £3000 (Rs. 5000-30,000). Bhingár is almost a suburb of Ahmadnagar, about 1½ miles to the north-east. Chichondi-Shiráli is about sixteen miles north-east of Ahmadnagar and four miles south of the Ahmadnagar-Paithan road. Jeur is ten miles north-east of Ahmadnagar on the Paithan road. At all of these towns the chief traders are Márwár and Gujarát Vánis, Musalmáns, and a few Bráhmans. Their capital varies from £200 to £10,000 (Rs. 2000-Rs. 1,00,000). About two-thirds are independent traders and the rest are *gumástás* or agents. The *gumástás* usually act for persons living in large towns such as Ahmadnagar, Poona, Bombay, and Násik. Scarcely any export or import trade passes direct from the sub-division. Nearly all the articles go through Ahmadnagar which is the great receiving and distributing centre for the whole district. Shevgaon has seven chief trade centres, Bálam-Tákli, Bodhegaon, Dhor-Jálgaon, Kámbi, Khirdi, Páthardi, and Shevgaon. Of about one hundred traders more than one-half are independent and the rest act as agents. They are chiefly Márwár and Gujarát Vánis, Musalmáns, and a few Bráhmans. Most of the trade centers in Ahmadnagar. Nevása has thirteen trade centres, Bhanas-Hivri with twelve traders, Chánde with nine, Dahigaon with five, Ghodegaon with four, Khámgaon with three, Kharvandi with four, Kukáne with eighteen, Miri with four, Nevása-Khurd with twelve, Pravara-Sangam or Toke with eight, Rastápur with three, Shahar-Tákli with seven, and Suregaon with five. The traders are Márwár Gujarát and Lingáyat Vánis, Musalmáns, and a few Bráhmans. Their capital varies from £500 to £10,000 (Rs. 5000-Rs. 1,00,000). Most of them are independent traders. Akola has three chief trade centres Akola, Kotul, and Rájur. Akola, the subdivision head-quarters, is on the left bank of the Pravara about fourteen miles west of Sangamner close to the Loni-Bári road which leads through the Rájur hill country to the Ghoti railway station in Násik. The traders are Márwáris and Shimpis owning in all about £200 (Rs. 2000) and trading on their own account. Kotul, eight miles south of Akola on the right bank of the Mula river, is the chief place of trade among eighty Dáng or hill villages. Rájur, ten miles west of Akola on the Loni-Bári road, is the chief trading town in the surrounding hill villages. Gujarát Vánis and Shimpis own about £4000 (Rs. 40,000) and trade on their own account. Sangamner has seven trade centres, Chincholigurav in the north of the subdivision with independent Márwári traders owning in all about £1500 (Rs. 15,000); Dhandarphal on the left bank of the Pravara seven miles west of Sangamner; Nándur-Khandármál near the southern boundary of the sub-division with independent Márwári traders owning about £2000 (Rs. 20,000); Nimon in the north of the sub-division with Márwári traders acting as agents and having dealings worth about £7500 (Rs. 75,000); Pánvadi in the south-east with independent Márwári traders owning in all about £1500

Chapter VI. Trade and Crafts.

TRADE AGENCIES. Centres.

Rs. 15,000); Sangamner, a municipal town, the sub-division head-quarters at the meeting of the Poona-Násik and Loni-Bári roads, has Gujarát and Márwár Váni, Bráhman, and Rangári traders owning about £15,000 (Rs. 1,50,000); and Songaon in the east of the sub-division on the right bank of the Pravara has independent Márwári traders owning about £3000 (Rs. 30,000). Kopargaon has six centres of trade: Kopargaon, the sub-division head-quarters on the left bank of the Godávari within about seven miles of the north of the sub-division with independent Márwári traders owning about £1000 (Rs. 10,000); Korhála, twelve miles west of Ráháta with Bráhman, Sonár, and Dhor traders, the Dhors dealing in hides and leather, and all trading on their own account and owning about £1600 (Rs. 16,000); Puntámba, one of the Dhond-Manmád railway stations on the right bank of the Godávari on the eastern limit of the sub-division bordering on the Nizám's territory with Márwári and Bráhman independent traders owning in all about £6000 (Rs. 60,000); Undirgaon, on the south-western limit of the sub-division near the border of the Nizám's territory with independent Márwári traders owning about £500 (Rs. 5000); and Vádi, one of the Dhond-Manmád railway stations about eight miles north-west of Puntámba near the Nizám's border, with independent Márwári traders owning in all about £200 (Rs. 2000). Ráhuri has three centres of trade Belápur, Ráhuri, and Vámburi; Belápur, about five miles south of the Belápur railway station with which it is joined by a new road, and from which a line leads to the Ahmadnagar-Násik road, has Márwári and Teli independent traders owning about £600 (Rs. 6000); Ráhuri the subdivision head-quarters on the left bank of the Mula, three miles south-west of the Ráhuri railway station along the Ahmadnagar-Násik road has independent Márwári traders owning about £15,000 (Rs. 150,000); Vámburi about nine miles south-west of Ráhuri and three miles south-east of the railway station at Khadámba has Márwári and Teli traders owning about £600 (Rs. 6000). Párner has nine centres, Párner, Mhasne, Pádli, Vadjhire, Dhavalpure, Chincholí, Nighoj, Bhálavni, and Ránjangaon; Karjat four, Karjat, Koregaon, Mirajgaon, and Rásin; Shrigonda five, Shrigonda, Káshti, Pimpalgaon, Kolgaon, and Mándavgan; and Jámkhed five, Kharda, Amalner, Sirur, Tákli, and Kade.

The leading traders of the chief trade centres deal directly with Ahmadnagar, Poona, Bombay, Pen, and Panvel in Thána, and the Nizám's territory, exporting *jvári*, wheat, gram, chillies, oil-seeds, cotton, cloth, grass, and yarn, and importing groceries, cloth, field tools, China-ware, European and Bombay cloth and yarn, and salt.

Markets.

The internal trade is carried on in permanent and weekly markets in village shops and by peddlers. The chief permanent markets are at Ahmadnagar, Belápur, Kharda, Páthardi, Ráháta, Sangamner, and Vámburi. In villages and towns weekly and half-weekly markets are held. Of the whole number twelve are in Nevása at Bhana-Shivra Bhokar, Dahigaon, Ghodegaon, Kálegaon, Kukáne, Miri, Nevása, Salábatpur, Sonai, Suregaon, and Varkhed are attended by 500 to 4000 people; eight in Párner at Alkuti, Jámgaon, Javala, Nighoj, Kánhur, Párner, and Ránjangaon are

attended by 100 to 700 people; five in Nagar at Ahmadnagar, Bhingár, Chinchodi, Jeur, and Válki are attended by about 500 to 2000 people; five in Ráhuri at Belápur, Kolhár, Páchegaon, Ráhuri, and Vámburi are attended by about 2500 people; nine in Jámkhed at Arangaon, Amalner, Bhálgaon, Dongar-Kinhi, Jámkhed, Kharda, Sirasmarga, Sirur, and Tákli are attended by 200 to 400 people; six in Sangamner, at Sangamner, Nimon, Sakur, Satral, Ashvi, and Pemgiri are attended by 300 to 1000 persons; three in Karjat, at Karjat Miraj and Rásin are attended by 200 to 400 people; ten in Shevgaon at Páthardi, Bodhegaon, Erandgaon, Kámbi, Koradgaon, Mungi, Tisgaon, Shevgaon, Kharvandi, and Vadule are attended by 200 to 5000 people; six in Kopargaon at Mamdápur, Kopargaon, Ráháta, Puntámba, Korhála, and Undirgaon are attended by about 2500 people; five in Shrigonda, at Shrigonda, Pedgaon, Kolgaon, Mándavgan, and Belvandi are attended by 250 to 1500; three in Akola at Rájur, Akola, and Kotul are attended by 700 to 1500 people.

At these markets the chief articles of trade are cattle, grain, cotton, cloth, groceries, vegetables, blankets, fruits, betel leaves, sweetmeats, drinking and cooking vessels, and shoes. Barter takes place to a limited extent among the Kunbis and other lower classes in cattle and other articles.

Some of these markets are great cattle fairs. At Ghodegaon about twenty miles to the north, and at Válki about ten miles to the south of the city of Ahmadnagar, 300 to 400 bullocks and fifty to 100 cows and buffaloes are brought for sale. At both these markets the sellers are mostly Kunbis, and the buyers butchers and cattle-dealers who come from Poona, Sholápur, Yeola, Kalyán, and Bombay along the line of the railway, bringing groceries and household and other commodities. Live stock can also be bought at Erandgaon, Sangamner, and Shrigonda. Next to Ahmadnagar the chief grain markets are Vámburi, Bodhegaon, and Sangamner. At Mamdápur the price of a pair of field bullocks ranges from £2 10*s*. to £6 (Rs. 25 - 60), of a she-buffalo from £2 to £4 10*s*. (Rs. 20-45), and of ponies and galloways from £1 to £7 10*s*. (Rs. 10 - 75). The markets of Belápur in Ráhuri and of Vihirgaon in the Nizám's territory are attended by some Kopargaon landholders while Mamdápur, Ráháta, and Korhála in Kopargaon are largely attended by the people of Sangamner. People of almost all castes, Márwáris, Gujarátis, Musalmáns, Bráhmans, Dhangars, Kunbis, Mhárs, Mángs, and Lingáyat Vánis attend these markets.

Fairs.

Fairs lasting one to twenty days with an attendance of 1500 to 36,000 and with a trade worth £15 to £4000 (Rs. 150 - 40,000) are held at thirty places, five in Nevása, six in Kopargaon, three in Ráhuri, two in Jámkhed, one in Karjat, one in Nagar, two in Shevgaon, three in Shrigonda, and seven in Párner. The articles sold are groceries, sweetmeats, vegetables, wooden wares, plantains, cloths, bangles, hides, clay figures, bamboos, lanterns, needles, and shoes; also wooden drums, rings, fruit, betelnuts and leaves, and dates. The sellers are Bágváns, Bohorás, Chámbhárs, Dhangars, Dhors, Hálváis, Kásárs, Kunbis, Lohárs, Mális, Mángs, Shimpis, Sutárs,

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TRADE AGENCIES. Fairs.

and at Madhi Ghisádis, Gujarátis, Kaikádis, Márwáris, Pardeshis, Vánis, and Vanjáris. Besides these fairs in several villages Mhárs, Mángs, and Kunbis to the number of 500 meet to barter. Of these fairs those at Bhingár and Ghátshiras are attended only for distributing purposes; while those in Shevgaon, Kopargaon, Ráhuri, and Nevása are both distributing and gathering centres. The fairs in Jámkhed are largely visited by Khándesh traders who bring blankets which are bought by the people either for use or for local sale. Barter takes place to a limited extent and chiefly among Kunbis in cattle, drinking and cooking vessels, and other every-day wares.

Shopkeepers.

Almost every town and village of not less than twenty-five houses or of a hundred people has one or more shops kept by Márwár Gujarát or Lingáyat Vánis, Bráhmans, or Kásárs. Of these the Márwáris are much the largest class. When he comes to the district a Márwári chooses a suitable village and with a capital of not more than a few rupees, his own or borrowed from a relation or castefellow, opens a shop for the sale of grain, clarified butter, raw sugar or *gul*, chillies, sweetmeats, oil, salt, pulse, tobacco, betelnuts, and in a few villages cloth. The buyers are the people of the village or of neighouring villages and occasionally travellers. The shopkeepers are generally paid in cash, but sometimes from the poor they take grain, cotton, and other exports. When a cartload or more is gathered the whole, at a time of high prices, is taken to some weekly market and sold. Most shopkeepers do business for themselves, but some of the better off have agents. They visit or send their agents to fairs. Some lay out money at interest, some import from the chief town of their subdivision, and others direct from Poona or Bombay. The Deccan Agriculturists' Relief Act has turned many money-lenders into traders and shopkeepers.

Peddlers.

Peddlers, called Hálikars, belonging to the large local towns or to Málegaon and Yeola in Násik, visit the weekly markets, bringing grain, cloth, copper, and brass vessels, groceries, spices, glass, and lac bangles, and blankets. They buy their goods in large market towns and carry them on ponies, bullocks, and sometimes on their own backs. They are mostly Márwár and Lingáyat Vánis with a few Shimpis and Bráhmans. They travel with their packs to places forty or fifty miles from their homes. The buyers are villagers who attend the markets from a distance of several miles. They sometimes bring for sale goats, sheep, fowls, eggs, date-matting, blankets, ropes, waterbags, wooden cots and cradles, and brooms. They do a little business by barter.

Carriers.

Within the last twenty years pack bullocks have become comparatively few and almost the whole trade is carried either by the railway or in carts. The cartmen are chiefly Kásárs, Kunbis, Lingáyats, Mális, Márwáris, Musalmáns, and Telis. Some of these cartmen are landholders who take to carrying when field work slackens in the beginning of the hot weather; a few are traders but either ply for hire, or are the servants of Márwáris and other traders to whom the carts as well as the goods belong. The opening of the Dhond-Manmád railway has in a great measure stopped long distance carting to Poona and Bombay. Most of their employment is

carrying cotton, salt, cooking and drinking vessels, oil-seed, vegetables, and grain to the different railway stations. A very large traffic comes every year from the Nizám's territory to Ahmadnagar and other railway stations on the Dhond-Manmád line through Nevása, Shevgaon, and Nagar, and large quantities of rice and salt go back to the Nizám's country.

Exports.

The chief exports are *bájri, jvári,* wheat, gram, gingelly seed, linseed, safflower, earthnuts, hemp, raw sugar or *gul,* clarified butter, oil, cotton, country cloth, drinking and cooking vessels, horns, hides, barks and other dyes, and small quantities of chillies of an estimated total value of about £350,000 (Rs. 35,00,000). Most of them find their way to Bombay and Poona. Besides being exported *bájri, jvári,* and gram are imported in large quantities. Wheat, the produce of the late harvest is sent chiefly from the north of the district. The grain trade, which is the chief trade of the district, is carried on by local dealers and moneylenders, chiefly Márwár and Gujarát Vánis and a few Bráhmans and Kunbis. Especially since the opening of the Dhond-Manmád railway much grain is imported from Jabalpur and Nágpur in the north, and from Belári in the south. Since these markets have become available the grain dealers have given up the old practice of storing grain in pits or *pevs.* The change in the trade is said to have greatly reduced the profits of the grain-dealers. Oil-seeds, such as gingelly seed and linseed, are largely exported to Bombay for the European market. Safflower or *kardai* oil, used for burning as well as instead of clarified butter, is sent in large quantities to Poona, Bombay, and Gujarát, and also to Europe. The oil-cake is also sent all over the district as food for cattle.

Cotton.

Cotton, though little is grown locally, forms the chief export of the district. Before 1850 there was no cultivation and scarcely any trade in cotton. In 1850 a small trader named Lakhamsi Punja started the practice of advancing cotton-seed to the husbandmen. The first yield was about 1200 pounds or five *bojás.* From this time cotton cultivation spread. Bombay merchants began to visit the district and a cotton market was started at Ahmadnagar, to which cotton came from long distances. During the American war (1862-1865) Ahmadnagar exported 50,000 bundles or *bojás* equal to about 3400 full-pressed 400-pound bales a year. After some years of depression the trade again revived, and during the three years ending 1879 the average exports rose to 60,000 bundles that is about 40,000 full-pressed bales. Of these about two-thirds or 40,000 bundles came from the Nizám's country. The cotton dealers, who are Márwár and Gujarát Vánis, advance money to the landholders and buy their crops often before they are ready for picking. They pack it in bundles or *dokdás* of about 120 pounds (60 *shers*), and send it to their agents in Ahmadnagar, of whom there are about twenty, all Márwár Vánis by caste. From these agents the cotton dealers receive advances and draw bills or *hundis* to the extent of seventy or eighty per cent of the value of the cotten. After the cotton has come, the Ahmadnagar agents sell it to Bombay merchants who generally send their clerks or *gumástás* to buy for them. The Stewart cotton-market at Ahmadnagar, which was completed in 1878, has been of much service to the cotton trade

Chapter VI. Trade and Crafts.

EXPORTS. Cotton.

by providing at a very low rental safe and clean storage for cotton close to the railway station and the cotton presses.[1] During the four years ending 1883-84 267,900 *bojás* or on an average 66,975 *bojás* or 133,950 *dokdás* of 120 pounds each were brought to the market. Of these about a third was received from the Ahmadnagar district and two-thirds from the Nizám's territory. The cotton brought by the agents of the Bombay firms is either offered for sale in Bombay or is pressed and shipped to Europe. Before the opening of the Dhond and Sholápur stations on the south-east section of the Peninsula railway, cotton went in bullock carts to Panvel, and from Panvel in cotton boats to Bombay. After the opening of the Dhond and Sholápur stations special arrangements were made with the company to carry Ahmadnagar cotton to Bombay at reduced rates and to allow a drawback on the whole quantity booked if it exceeded a certain amount. In spite of this concession the agents found it cheaper to send their cotton by Panvel. Since the opening of the Dhond-Manmád railway the whole cost of carriage has been so much reduced that carts are no longer able to compete with the railway and almost the whole of the cotton now goes by rail to Bombay. Three cotton presses were opened in Ahmadnagar in 1879 by Bombay firms. Two of them buy cotton on their own account and send it pressed to Bombay. About 784 pounds (1 *khandi*) of cotton is pressed into one bale, valued at about £14 8*s.* (Rs. 144). The cost of pressing and binding with iron hoops comes to about 6*s.* 3*d.* (Rs. $3\frac{1}{8}$) and the cost of sending by rail to Bombay from Ahmadnagar is about 6*s.* $1\frac{1}{2}$*d.* (Rs. $3\frac{1}{16}$) a bale. The difference in the railway charges between pressed and unpressed cotton is only £2 2*s.* (Rs. 21) the *khandi* of 784 pounds. This saving is not enough to cover the cost of pressing, and, as loose cotton is preferred in Bombay, about two-thirds of the cotton still leaves Ahmadnagar unpressed. The cotton season opens after the Divali holidays in October-November when the merchants begin to sell their old stock. The new cotton begins to come in about January and the season lasts till July.

The export next in importance to cotton is country cloth. The women's robes or *sádis* and *lugdás*, the men's waistcloths or *dhotars*, and the turbans woven in Ahmadnagar have a good name for strength and cheapness and go in large quantities to Bombay, Poona, and the neighbouring districts and to the Nizám's country.

IMPORTS.

The imports are grain, chiefly *bájri*, *jvári*, rice, cotton, sugar, salt, dates, cocoanuts, English and Bombay piecegoods, English and Bombay yarn, linseed, copper vessels, metal, silk, glassware, ironware, China silk, sacking, and sundry articles of European manufacture to the value of about £360,000 (Rs. 36,00,000). This estimate includes many imports which merely pass through the district as there are no means of ascertaining how much of the whole imports are for purely local use. The demand for English cloth depends on the harvest and the husbandman's profits. In a season of a scanty rainfall the

[1] The market is called after Mr. Theodore Stewart of the Bombay Civil Service by whom it was started.

IMPORTS.

demand for cloth falls below the average and in a good season largely exceeds the average. Dealers bring most of the articles direct to the market and sell them wholesale or retail so that they do not pass through more than two or three hands. China and European goods commonly come from Poona and Bombay; and rice, sugar, and salt from the Konkan. Large quantities of grain of all kinds pass through the district to the various railway stations from the Nizám's territory.

Since the opening of the Dhond-Manmád railway, in years of local scarcity considerable quantities of grain have been brought from Jabalpur, Nágpur, Málwa, Indur, and Cawnpur, and in ordinary years from Khándesh and Jabalpur. Rice is brought partly by rail from Kalyán in the Konkan and partly on pack-bullocks and in carts from Junnar and other parts of West Poona. Linseed, chiefly from the Nizám's country, is brought by Bhátia merchants and sent to Bombay for export to Europe. Kerosine oil is brought by rail from Bombay by Bohorás and Bhátiás and sold partly to city dealers and partly to village shopkeepers, most of whom are Márwáris. Salt comes from Panvel and Pen in Kolába. Márwáris, both local and from the Nizám's country, send agents to Panvel, and, all through the cold and hot weather, small quantities, a wagon-load or two at a time, are brought to Ahmadnagar. Here local dealers buy the salt and send it to the leading towns of Shevgaon, Párner, Vámburi, and Sangamner in quantities enough to last for two or three months. It is then bought by village shopkeepers and distributed among the villagers. Cloth is imported from Bombay, Sholápur, Paithan, Ahmadabad, Bágalkot, Karmála in Sholápur, Nágpur, Yeola, and a few other places. Copper brass and iron are brought in large quantites from Bombay. Copper and brass vessels are made in Ahmadnagar. There are also considerable imports of the coarser class of vessels from Poona and of the finer class from Násik and Benares. During the last twenty-five years its cheapness, fineness, and variety have greatly increased the demand for European cloth, and, within the last ten years, the cheaper kinds of European cloth have to a great extent been supplanted by the produce of the Bombay mills. Almost no import trade is carried on in ornaments, stimulants, or other articles of luxury. The famine of 1876-77 and several other recent seasons of short or damaged crops have left the husbandmen little to spend on anything but necessaries.

RAILWAY TRAFFIC.

Complete railway traffic returns for the district are available only for two years 1879 and 1880. The two years show a rise in the number of passengers from 182,540 to 276,488, and in goods from 26,894 to 42,959 tons. The chief passenger station was Ahmadnagar with an increase from 85,126 to 111,216 passengers. Other important passenger stations were Puntámba with an increase from 16,165 to 29,802 passengers, Ráhuri with an increase from 10,082 to 23,388, Lákh with an increase from 8180 to 20,108, Vámburi with an increase from 7369 to 17,606, Sárola with an increase from 14,356 to 15,731, and Pimpri with an increase from 11,788 to 13,444. In 1880 the passenger traffic at the remaining stations varied from 4399 at Vilád to 9286 at Visápur. Ahmadnagar was also the chief goods station with an increase from 20,164 to 27,964 tons. Other important goods

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RAILWAY TRAFFIC.

stations were Vámburi with an increase from 1973 to 5330 tons, Lákh with an increase from 987 to 1937 tons, Godavani with an increase from 144 to 1787 tons, and Ráhuri with an increase from 777 to 1705 tons. Puntámba showed a decrease from 1569 to 1175 tons. In 1880 the goods traffic at the remaining stations varied from two tons at Vilád to 820 tons at Sanvatsar. During the three years ending 1883 traffic returns are available only for the Ahmadnagar station, where the passenger traffic increased to 138,726 in 1881, 152,664 in 1882, and 178,463 in 1883; and the goods traffic to 25,725 tons in 1881, 38,413 tons in 1882, and 41,843 tons in 1883. The available details are given in the following table:

Ahmadnagar Dhond-Manmád Railway Traffic, 1879-1883.

STATION.	1879.		1880.		1881.		1882.		1883.	
	Passengers.	Goods.	Passengers.	Goods.	Passengers.	Goods.	Passengers.	Goods.	Passengers.	Goods.
		Tons.		Tons.		Tons.		Tons.		Tons.
Pimpri ...	11,788	298	13,444	756	...	...	...	...	...	...
Belvandi ...	7213	150	7125	240	...	...	...	...	...	...
Visápur ...	8014	55	9286	357	...	...	...	...	...	...
Sárola ...	14,356	32	15,731	125	...	...	...	...	...	...
Akolner ...	...	...	...	...	...	...	...	...	...	...
Ahmadnagar.	85,126	20,164	111,210	27,964	138,726	25,725	152,664	38,413	178,463	41,843
Vilád ...	3452	4	4399	2	...	...	...	...	...	...
Vámburi ...	7369	1973	17,606	5330	...	...	...	...	...	...
Ráhuri ...	10,082	777	23,388	1705	...	...	...	...	...	...
Lákh ...	3180	987	20,108	1937	...	...	...	...	...	...
Godavani ...	1781	144	5927	1787	...	...	...	...	...	...
Chitali ...	1377	165	5835	548	...	...	...	...	...	...
Puntámba ...	16,165	1569	29,802	1175	...	...	...	...	...	...
Sanvatsar ...	3388	339	5407	820	...	...	...	...	...	...
Koparaon Road ...	4249	237	7360	213	...	...	...	...	...	...
Total ...	182,540	26,894	276,488	42,959	...	...	...	...	...	...

Complete goods returns are available only for the Ahmadnagar station. These show, under exports, a rise in cotton from 5640 tons in 1881 to 9287 tons in 1883, in grain a rise from 4365 tons in 1881 to 4594 in 1883, and in oil-seeds a rise from 1346 tons in 1881 to 2821 tons in 1883. Under imports salt showed an increase from 3390 tons in 1881 to 3934 in 1883, firewood from 192 tons in 1881 to 2788 in 1883, and grain from 1014 in 1881 to 2227 in 1883. The details are: *Ahmadnagar Station Goods Traffic, 1881-1883.*

ARTICLE.	1881.		1882.		1883.	
	Out.	In.	Out.	In.	Out.	In.
	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.
Cotton	5640	...	12,302	6	9287	33
Fruits	182	565	185	577	197	593
Firewood	...	192	...	677	...	2788
Grain	4365	1014	5476	1541	4594	2227
Hides and Horns ...	197	30	266	42	233	37
Metal	278	681	213	1254	208	969
Moha Flowers	8	157	29	126	...	211
Oil	336	100	251	114	440	58
Oil-seeds	1346	1	2344	...	2821	37
Piece-goods, Europe ...	1	263	...	370	...	315
Ditto Country ...	962	119	69	286	66	299
Salt	2	3390	...	4387	...	3934
Sugar Raw and Refined.	146	390	126	726	158	682
Sundries	2366	2502	2797	3068	5177	5449
Timber	23	212	25	369	8	309
Twist, Europe	...	146	...	304	...	238
Ditto, Country	3	265	3	360	5	338
Tobacco	79	34	159	19	113	23
Wood	...	...	...	2	...	...
Total ...	15,664	10,061	24,185	14,228	23,307	18,532

SECTION III.—CRAFTS.

Ahmadnagar crafts and industries are chiefly of local consequence. They are confined to the weaving of cotton silk and wool, to tailoring, saddle-making, lac and glass bangle-making, working in gold silver copper brass and iron, pottery, carpentry, tanning, grain-parching, confectionery, leather-working, basket-making, indigo-dyeing, oil-pressing, and stone-quarrying and dressing. Of these hand-loom weaving is the chief. Weaving is carried on to a considerable extent throughout the district except in Akola, Nevása, and Shrigonda. The industry is said to have been introduced into Ahmadnagar city by a rich Koli of the Bhángria clan soon after the city was founded (1499). In 1820[1] there were only 213 looms in Ahmadnagar. In 1850[2] in Ahmadnagar and in the neighbouring town of Bhingár the number had risen to 1322 looms weaving *sádis* or women's robes and other cotton cloths. Much of the produce was fine cloth which went to Poona, Násik, and other places. Most of the yarn was English-made. A few silk cloths were also woven. Some other villages of the Nagar sub-division had looms, but except at Ahmadnagar and Bhingár the number was small. In the rest of the district, in the Korti now the Karjat sub-division, 100 looms were at work in Karjat, Korti, and other places, chiefly in weaving coarse strong cloth which went to Ahmadnagar. The Shevgaon sub-division had many weavers. In Sindia's village of Páthardi more than 500 looms were at work, and in other villages about 250 to which Tisgaon contributed fifty or sixty. A few silks fitted for women's robes and bodices were woven, but the chief product was of cotton cloth generally coarse, some of which was entirely woven from native thread and some from a mixture of English and native thread. Nevása had fifty or sixty coarse cotton and a few blanket looms. Párner had about fifty coarse cotton and a few blanket looms. In 1865 the Revenue Commissioner reported that the hand-loom weaving was declining from year to year. In his opinion the decline was chiefly due to the high price of cotton, as more raw cotton was used in local than in imported cloth. It seems probable that the decline of hand-loom weaving during the American war was not more due to the extraordinary rise in the local price of raw cotton than to the existing famine prices of grain. The increase in the cost of keeping the weaver's family greatly reduced the former margin of profit, and at the same time the high gains of husbandmen and labourers tempted the important class of half-husbandmen half-handloom weavers to forsake the loom for the plough and for the Bombay labour market. During the ten years after the American war (1865-1875) hand-loom weaving largely increased. This revival of hand-loom weaving was chiefly due to two causes, the fall in the price of yarn from the spread of steam spinning mills in Bombay and the reduction in the cost of living from the fall in the local price of grain.[3] The famine of 1876-77

[1] East India Papers, IV. 763-765.
[2] Bom. Gov. Sel. CXXIII. 10, 51-52, 82, 105, 124, and 140.
[3] *Bájri* averaged 36 pounds the rupee during the five years ending 1865 and 46 pounds during the five years ending 1875. The corresponding prices for *jvári* were 47 and 59 pounds.

Chapter VI. Trade and Crafts.

CRAFTS. Weaving.

for the time ruined hand-loom weaving. Cotton was scarce, grain was terribly dear, and cloth was unsaleable. The weavers suffered severely. Most of them took advantage of the regular relief works as they were fitted for heavy outdoor labour because most of them were out-of-door workers, Kunbi-Maráthás and Mális, who had taken to hand-loom weaving because it had lately been paying better than husbandry or field labour. Since 1877 hand-loom weaving has again made rapid progress. Large quantities of cloth were required to clothe the poorer classes whose garments were worn to rags during the famine. Yarn was cheapened by the rapid advance of steam spinning in Bombay, and its local cost was still further reduced by the opening of the Dhond-Manmád railway (1878). Most railways by fostering the export of field produce raise the local price of grain, increase the cost of living, and so stifle hand-loom weaving. The Dhond-Manmád railway has proved an exception to this rule. From the uncertainty of the early rainfall the chief local grain products are not the *bájri* or *jvári* of the early harvest but the wheat and gram of the late harvest. As *bájri* and *jvári*, not wheat and gram, are the staple food of the Ahmadnagar hand-loom weaver the cost of living was formerly higher in Ahmadnagar than in many other parts of the country. Since the opening of the Dhond-Manmád railway large quantities of millet have been regularly brought from Khándesh and Jabalpur, and, as has already been noticed, in seasons of failure or partial failure of the early rains it has paid to import millet from as far south as Belári and as far north as Cawnpur. The result of the railway has therefore been the great gain to the hand-loom weaver of lessening and equalizing his cost of living. Within the last ten years it is estimated that in Ahmadnagar city alone the number of hand-loom weavers has increased by 200 to 300 and the increased number of weavers in the neighbouring town of Bhingár is said to be 107. At present (1884) there are 1000 to 1200 looms in Ahmadnagar, 807 in Bhingár, 900 to 1000 in Páthardi, 1000 in Sangamner, 3 in Shevgaon small turban looms, and 125 in Karjat which before the famine had 300 looms. The increase for the whole district is from about 2300 looms in 1850 to about 3135 looms in 1884 without those of the Jámkhed sub-division. Coarse cotton cloth is the chief produce of these looms. At Bhingár near Ahmadnagar a small number of weavers make fine robes of cotton and silk combined. But there is not much demand for these fine fabrics as they cost 16*s.* (Rs. 8) a piece; while the price of an ordinary robe with a narrow border of inferior silk is 8*s.* to 12*s.* (Rs. 4-6).

Of the present (1884) hand-loom workers, not more than half are hereditary weavers. The rest are Bráhmans, Komtis, Kunbis, Mális, and Musalmáns who have been drawn from labour, husbandry, and other pursuits by the superior profits of hand-loom weaving. In the city of Ahmadnagar weavers are found in almost every ward and in special numbers in the Topkhána. A large number of the weavers are mere labourers who work hard and weave ten hours a day. Their children are of little use to them, but the women do quite as much work as the men. They take about one month's

holiday in the year, the moonless last of every lunar month and one or more days at Sankránt in January, Shimga or Holi in March-April, Nágpanchmi in August, Dasara in October, and Diváli in November. The average yearly earnings of a small family of weavers are about £10 (Rs. 100) and of a large family about £30 (Rs. 300). Of late years, especially in Ahmadnagar and Bhingár, the bulk of the yarn used is coarse tens to twenties steam-made Bombay yarn. This is brought into the district by Gujarát Váni merchants. Almost the whole of the Bombay yarn is imported white and dyed in the district. Fine and dyed English yarns are in little demand. Silk is used only for edging robes and bodicecloth. It comes in undyed hanks from China, and, after reaching the district, is twisted and dyed in various colours. Fifty or sixty silk-twisting and dyeing establishments in Ahmadnagar employ 800 to 1000 workmen. The importers hand the cotton yarn and the silk to well-to-do weavers some of whom work it themselves and others have establishments of three to fifty looms worked by weavers who are paid by the outturn. The looms and other weaving appliances used in Ahmadnagar do not differ from those described in the Poona Statistical Account. Instead of the framework in the old English hand-looms the Ahmadnagar looms have the heddle ropes and reed hung from a bar running across the room from wall to wall. Four posts support the cloth beam and the yarn roll. The posts supporting the cloth beam are about one foot high, stuck in a platform about a foot and a half above the level of the floor. On this platform and behind the cloth beam sits the workman. The posts which support the yarn roll are about 2½ feet high to bring the yarn roll to the same level as the cloth beam. The weaving and the form of shuttle are the same as in the old English loom. Two sets of heddles made of knotted threads hang from a bar run across the room, and are worked by treadles under the weaver's foot. The reed is hung from the same bar as the heddles and is made of split reeds set in a plain wooden frame. Two more sets of heddle threads are hung over each outer edge of the cloth beam. These hold the silk which is woven in patterns into the edges of the cloth, and are worked by some of the same treadles as the heddle threads. The shuttle is about eight inches long and is made of buffalo horn. The bobbin holding the thread is fixed on one long pivot. In weaving the shuttle is thrown by the hand through the shed of the warp alternately from one side to the other. After it has passed one way the reed is brought up against the thread with a jerk, thus forming the woof. By a movement of the treadle the heddle threads work so as to reverse the position of the two layers of the warp, bringing up the lower and taking down the upper layer after each passage of the shuttle. A complete loom costs about £3 (Rs. 30).[1] It is estimated that of 1200, the whole number of weaving families in Ahmadnagar, about 800 are capitalists and the rest workmen. The capitalists work on their own account and sometimes employ labourers. The greater portion of their capital is locked in houses and ornaments, and only a balance of about one-fifth is employed in the trade. The workmen also as a rule own a house. Their wages are 10*s*. (Rs. 5) a month, and when employed on piece-work they

[1] Major H. Daniell, formerly Police Superintendent of Ahmadnagar.

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CRAFTS.

Weaving.

sometimes earn as much as 9*d.* (6 *as.*) a day. Many weavers are employed by cloth-dealers, who advance them money and yarn and in return take ready-made goods. Others take the cloth every evening to wholesale traders and are paid in cash. They spend part of their earnings in necessaries and part in buying materials. The local merchants gather the goods and sell them to retail dealers and merchants from Jálna, Aurangabad, Khándesh, Sholápur, and Bombay. In this way nearly three-fourths of the goods find their way out of the district, the remaining fourth being enough to meet local wants.

Cotton ginners are found in about fifty villages in Shevgaon. In the largest villages about 300 people are employed in ginning from February to May.

Copper and Brass.

The city of Ahmadnagar has long been famous for its copper and brass ware. Brass pots are also made at Amalner and Dongarkinhi in Jámkhed where the monthly outturn is about 3½ tons (100 *mans*) and the average value of the yearly exports is about £1040 (Rs. 10,400).

Glass Bangles.

Glass bangles are made at Pemgiri in Sangamner, at Gardani Pimpaldari and Lahit Khurd in Akola, and at Dongarkinhi in Jámkhed. Of eight kilns two are in Pemgiri, three in Dongarkinhi, and one each at Gardani Pimpaldari and Lahit Khurd. The workmen, of whom there are about fifty, are Kanchárs, who speak Telugu and are said to have come from South India about fifty years ago. The yearly outturn of bangles at Pemgiri is worth about £150 (Rs. 1500), at Gardani about £90 (Rs. 900), at Lahit Khurd about £100 (Rs. 1000), and at Dongarkinhi about £150 (Rs. 1500). The bangles are either bought by wandering traders or sent to Ahmadnagar, Akola, Kopargaon, Nevása and Ráhuri, and to Poona, Násik and Bombay. The better class of bangles are sold at 2$\frac{7}{8}$*d.* to 3*d.* the pound and the poorer at 1½*d.* to 2$\frac{1}{10}$*d.* the pound (Rs. 9 to Rs. 10 the *man* of eighty pounds or forty *shers* for the better and Rs. 6 to Rs. 7 for the poorer). Forest rules stopping the supply of fuel have lately nearly destroyed this industry. At Jávla in Párner, imitation coral beads were formerly made, but the workmen moved to Bombay during the 1876-77 famine.

Saltpetre.

Saltpetre is made in forty-six villages of Karjat, Kopargaon, Nevása, Sangamner, Shevgaon, and Shrigonda. Saltpetre is chiefly found in deserted village sites, the older the place the greater the quantity. It is generally made by a class of people called Lonáris, who are either Pardeshis or Maráthás. Kolis, Mángs, and Mhárs also engage in this industry. Each pit yields 4 to 12 hundredweights (250-700 *shers*) of saltpetre during the season, which begins in February and lasts till the end of May. The makers sell their saltpetre to licensed firework and gunpowder makers. The price varies from 1½*d.* to 3$\frac{1}{20}$*d.* the pound (Rs. 5-12 the *man* of eighty pounds or forty *shers*).

Numbers of strong and lasting carpets were formerly made in the city of Ahmadnagar, but carpet-weaving is almost dead. The making of paper at Sangamner has also perished under the competition of cheap Chinese and European paper.

CHAPTER VII.

HISTORY.

THE early history of Ahmadnagar centres in Paithan, or Pratishthán, on the left bank of the Godávari, in the Nizám's territory, about two miles east of the Ahmadnagar frontier and about fifty miles north-east of Ahmadnagar. The earliest reference to Paithan appears to be in the fourteenth rock edict of the great Mauryan emperor Ashok (B.C. 240) where mention is made of the Petenikas probably the people of Paithan.[1] Two inscriptions in the Pitalkhora caves in Khándesh, almost as old (B.C. 240) as Ashok's edicts, record gifts of two pillars built in the caves by two men from Paithan one of whom was a king's physician.[2] Paithan is the scene of the miracles worked by Shálivâhan the mythic founder of the Shak era which begins in A.D. 78.[3] About A.D. 150 the Egyptian geographer Ptolemy notices Bathana the capital of Siri Polemios probably Shri Pulumáyi the Shátakarni or Ándhrabhritya king whose inscriptions have been found at Násik and Kárle in Poona.[4] About A.D. 247 the Greek author of the Periplus notes Plithana as one of the two chief trade marts in Dakhinabades or the Deccan, the other mart being the unidentified city of Tagar probably somewhere in the north-east of the Nizám's territories.[5] The chief trade of Paithan was in onyx stones and fine muslins. To this day in the Bombay Presidency Paithan has preserved its name for silks, Paithani that is of Paithan being a common name for a rich silk robe and for the finest kind of turbans. The Ándhrabhrityas, whose power is believed to have lasted from about B.C. 90 to about A.D 300, at one time ruled over the whole breadth of the Deccan from the mouth of the Krishna to Sopára in North Konkan.[6] With their capital at Paithan they always appear to have held the Ahmadnagar district. Probably also during the four hundred years ending with 670 the district was held by an early Ráshtrakuta dynasty (A.D. 400), whose coins have been found in Báglán in Násik and by the early Chalukya and western Chalukya kings (550-670) who were in great power in the Karnátak.[7] The Bráhmanical Dhokeshvar caves in Párner, which Dr. Burgess places in the middle of the sixth century,

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[1] Indian Antiquary, X. 272; Bhándárkar's Deccan Early History, 9.
[2] Archæological Survey of Western India, Separate Pamphlet, X. 39, 40; Deccan Early History, 9.
[3] Archæological Survey of Western India, III. 55-56.
[4] Bertius' Ptolemy, 2-5; Arch. Sur. Sep. Pamph. X. 36; Bombay Gazetteer, XVI. 620-623.
[5] McCrindle's Periplus, 126.
[6] Bombay Gazetteer, XIII. 412.
[7] Fleet's Kánarese Dynasties, 17-31.

Chapter VII. History. B.C. 240-A.D. 1294.

fall in this period.[1] The Ráshtrakuta kings (670-973) whose inscriptions have been found chiefly in the Bombay Karnátak and in smaller numbers in the Konkan, Gujarát, Khándesh, and Násik appear also to have held Ahmadnagar. Govind III. (785-810), perhaps the mightiest Ráshtrakuta king whose rule stretched from Márwár and Rajputána in the north to, at least, the Tungbhadra river in the south, in A.D. 808 from Morkhanda fort in Násik granted the village of Rátájuna in Ahmadnagar. The village is mentioned as lying in the Rásiyana sub-division and is apparently the present village of Rátájan about twenty miles north of Rásin in Karjat.[2] Of the Western Chálukyas (973-1190) who followed the Ráshtrakutas no trace appears in Ahmadnagar. To this period belong the caves and temple at Harishchandragad in Akola which from their style and from fragments of inscriptions, Dr. Burgess places in the tenth or eleventh century.[3] After the Western Chálukyas, Ahmadnagar probably passed to the Devgiri Yádavs (1170-1310) who reigned for about a hundred years from Devgiri or Daulatabad about seventy-four miles north-east of Ahmadnagar. The twenty-six Hemádpanti temples and wells with their three undeciphered inscriptions which are scattered throughout the length and breadth of the district, belong chiefly to the Devgiri Yádavs whose ninth king Rámchandra's (1271-1310) minister was Hemádri the reputed builder of these temples. An interesting record of Rámchandra is preserved in the Dnyáneshvari a Maráthi work on theogony and metaphysics written in 1290 by the great Alandi Bráhman saint Dnyáneshvar 'at Nivás, in which there is a ruler of the earth Rámchandra, who is an ornament to the Yádav race, the abode of all arts and the supporter of justice.'[4]

MUSALMÁNS.

The first Musalmán invasion of the Deccan took place in 1294, but the power of the Devgiri Yádavs was not crushed till 1318.[5]

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[1] Fergusson and Burgess' Cave Temples of India, 403.

[2] Ind. Ant. VI. 71. The boundaries of the village as given in the grant leave no doubt that the village is Rátájan. To the east is the river Sinha the present Sina, to the south Vavulála the present Bábhulgaon, to the west Miriyathán the present Mirajgaon, and to the north Vadaha probably a village in the Nizám's territories beyond the Sina.

[3] Cave Temples of India, 478.

[4] Ind. Ant. IV. 354; Deccan Early History, 90. Nivás is Nevása thirty-five miles north of Ahmadnagar.

[5] Briggs' Ferishta, I. 304. In 1294 Rámdev the ruling king of Devgad was surprised in his capital by Alá-ud-din Khilji the nephew of the Delhi emperor Jalál-ud-din Khilji, and forced to pay tribute. In 1297, Rámdev gave shelter to Rái Karan the refugee king of Gujarát, and neglected to pay tribute for three years (Ditto, I. 365). In 1306 Malik Káfur, Alá-ud-din's general, reduced the greater part of Maháráshtra, distributed it among his officers, and confirmed Rámdev in his allegiance (Ditto, I. 369). In 1309 Malik Káfur on his way to Telingan was received with great hospitality at Devgad by Rámdev (Ditto, I. 371). In 1310 Rámdev was succeeded by his son Shankardev. As Shankardev was not well affected to the Musalmáns Malik Káfur on his way to the Karnátak left some officers with part of the army at the town of Paithan on the left bank of the Godávari. (Ditto, I. 373). In 1312 Malik Káfur proceeded for the fourth time into the Deccan, seized and put Shankardev to death, laid waste Maháráshtra, and fixed his residence at Devgad (Ditto, I. 379), where he remained till Alá-ud-din in his last illness ordered him to Delhi. During Malik Káfur's absence at Delhi, Harpáldev the son-in-law of Rámdev stirred the Deccan to arms, drove out many Musalmán garrisons, and, with the aid of the other Deccan chiefs, recovered Maháráshtra. In 1318 Mubárik Khilji, Alá-ud-din's son and successor, marched towards the Deccan to chastise Harpáldev who fled at the approach of the Musalmáns, but was pursued, seized, and flayed alive, Mubárik

Delhi Governors, 1318-1347.

From 1318 Maháráshtra began to be ruled by governors appointed from Delhi and stationed at Devgiri. In 1338 Muhammad Tughlik emperor of Delhi (1325-1351) made Devgiri his capital and changed its name to Daulatabad or the Abode of Wealth. In 1341 Musalmán exactions caused a general revolt in the Deccan, which, according to Ferishta, was so successful that in 1344 Muhammad had no part of his Deccan territories left him except Daulatabad.[1] In 1346 there was widespread disorder, and the Delhi officers plundered and wasted the land.[2] These cruelties led to the revolt of the Deccan nobles under the able leadership of an Afghán soldier named Hasan Gangu. The nobles were successful and freed the Deccan from dependence on Northern India.[3] Hasan founded a dynasty, which in honour of his patron, a Bráhman, he called Bahmani that is Bráhmani, and which held the command of the Deccan for nearly 150 years. The Bahmani capital was first fixed at Kulbarga about 185 miles south-east of Ahmadnagar, and in 1426 was moved to Bedar or Ahmadabad-Bedar about 100 miles further east. By 1351, Alá-ud-din Hasan Gangu Bahmani, by treating the local chiefs and authorities in a liberal and friendly spirit, had brought under his power every part of the Deccan which had previously been subject to the throne of Delhi.[4]

Bahmanis, 1347-1490.

Kolis.

In the troubles which ended in the establishment of the Bahmani dynasty the Kolis of the western Ahmadnagar hills gained a great measure of independence. One of them Papera Koli in 1346 was made chief of Jawhár in the North Konkan by the Bahmani king.

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appointed Malik Beg Laki, one of his father's slaves, to govern the Deccan, and returned to Delhi. Ditto, I. 389.

[1] Briggs' Ferishta, I. 426-427. This statement seems exaggerated, as in 1346 there were Musalmán governors at Ráichur, Mudgal, Kulbarga, Bedar, Bijápur, Ganjauti, Ráybág, Gilhari, Hukeri, and Berár. Ditto, 437. [2] Briggs' Ferishta, I. 432-433.

[3] Briggs' Ferishta, II. 285-291. Hasan Gangu, the first Bahmani king, was an Afghán of the lowest rank and a native of Delhi. He farmed a small plot of land belonging to a Bráhman astrologer named Gangu, who was in favour with the king. Having accidentally found a treasure in his field, he had the honesty to give notice of it to his landlord. The astrologer was so struck with his integrity that he exerted his influence at court to advance his fortunes. Hasan rose to a great station in the Deccan, where his merit marked him out among his equals to be their leader in their revolt. He assumed the name of Gangu in gratitude to his benefactor, and from a similar motive added that of Bahmani or Bráhmani by which his dynasty was afterwards distinguished. Briggs' Ferishta, II. 284-5; Elphinstone's History of India, 666. The dynasty consisted of the following eighteen kings, who were supreme for nearly 150 years (1347-1490) and continued to hold power for about thirty years more:

Bahmanis, 1347-1526.

NAME.	Date.	NAME.	Date.
Alá-ud-din Hasan Gangu	1347-1358	Humáyun	1457-1461
Muhammad I.	1358-1375	Nizám	1461-1463
Mujáhid	1375-1378	Muhammad II. ...	1463-1482
Dáud	1378	Máhmud II.	1482-1518
Máhmud I.	1378-1397	*Nominal Kings.*	
Ghaiás-ud-din	1397		
Shams-ud-din	1397	Ahmad II.	1518-1520
Firoz	1397-1422	Alá-ud-din III.... ...	1520-1522
Ahmad I.	1422-1435	Vali	1522-1526
Alá-ud-din II.	1435-1457	Kalim	1526

[4] Briggs' Ferishta, II. 291-292; Grant Duff's Maráthás, 25.

Chapter VII. History.
MUSALMÁNS.
Bahmanis, 1347-1490.
Kolis.

The Jawhár territories at first included a considerable part of the Ahmadnagar district.[1] They had twenty-two forts and a yearly revenue of £90,000 (Rs. 9 *lákhs*).[2] So long as they remained quiet the Bahmani kings seem to have left the Kolis practically independent under their own chiefs. Western Ahmadnagar and Poona were divided into Fifty-two Valleys or Bávan Mávals, each under an hereditary Koli chief or *náik* with the rank of a *sardár* or noble in the Bahmani kingdom. The head of the Fifty-two Valleys, with the title of Sar Náik or Chief Captain, was a Musalmán whose head-quarters were at Junnar in Poona.[3]

In 1357, Alá-ud-din divided his kingdom into four provinces or *tarafs*, over each of which he set a provincial governor or *tarafdár*. Ahmadnagar formed part of the province of Maháráshtra, of which Daulatabad was the centre and which included the country between Junnar, Daulatabad, Bid, and Paithan on the north, and Poona and Cheul on the south. This was the chief province of the kingdom, and was entrusted to the charge of the king's nephew.[4] In 1366, in the reign (1358-1375) of Alá-ud-din's son and successor Muhammad Sháh Bahmani a false report of the king's death got abroad, and led several adventurers to cause disturbances. Among them was Bairám Khán Mázindaráni whom the king's father had honoured with the title of Son. Finding the country empty of troops, he appropriated to his own use the Daulatabad treasures, gathered followers, and combined with Govindadev a Marátha chief to raise the standard of revolt. Some of the Berár chiefs and also the Rája of Báglán in North Násik secretly sent troops to aid him. Most of the towns and districts of Maháráshtra fell into his hands, which he divided among his adherents, and in a short time gathered nearly ten thousand horse and foot. Muhammad Sháh wrote to Bairám Khán, promising, if he returned to his allegiance, to pardon him and his adherents. Bairám Khán paid no attention to this offer of pardon and increased his preparations for war. Muhammad Sháh sent Masnad Ali and Khán Muhammad, with the bulk of his army, in advance, intending to follow shortly after. Bairám Khán and his colleagues moved to Paithan where a great host of needy adventurers gathered round him. Masnad Ali, a veteran of much experience, halted at Shevgaon about forty miles north-east of Ahmadnagar. Bairám Khán attempted to surprise his camp, but was forced to retreat without effecting his object. Taking advantage of this success Masnad Ali was in the act of engaging the rebels, when the king, who was on a hunting expedition with only three hundred men, joined him. At this crisis the Báglán chief deserted the insurgents, and they hurriedly sought shelter in the fort of Daulatabad which next day was besieged by the king's troops. Bairám Khán and Govindadev made their escape, and the rebellion was at an end. Under the excellent rule of Muhammad Sháh Bahmani the banditti

Bairám Khán's Revolt, 1366.

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[1] The Jawhár chief held Ratangad fort in Akola in 1760. Trans. Bom. Geog. Soc. I. 244. [2] Mackintosh in Trans. Bom. Geog. Soc. I. 240.
[3] Mackintosh in Trans. Bom. Geog. Soc. I. 238. This arrangement was continued by the Ahmadnagar kings and by the Moghals. The last head captain at Junnar was Muhammad Latif about 1670. Ditto. [4] Briggs' Ferishta, II. 295.

Durga Devi Famine, 1396-1407.

which for ages had harassed the trade of the Deccan were broken, and the people enjoyed peace and good government.[1] This period of prosperity was followed by the awful calamity of the Durga Devi famine, when twelve rainless years (1396-1407) are said to have reduced the country to a desert. In the first years of the famine Máhmud Sháh Bahmani (1378-1397) is said to have kept ten thousand bullocks to bring grain from Gujarát to the Deccan, and to have founded seven orphan schools in the leading towns in his dominions.[2] No efforts of any rulers could preserve order or life through so long a series of fatal years. Whole districts were left without people, and the strong places fell from the Musalmáns into the hands of local chiefs.[3] Before the country could recover it was again wasted by two rainless years in 1421 and 1422. Multitudes of cattle died and the people broke into revolt.[4] In 1429 Malik-ul-Tujár the governor of Daulatabad, with the hereditary officers or *deshmukhs*, went through the country restoring order. So entirely had the country fallen waste that the old villages had disappeared and fresh villages had to be formed which generally included the lands of two or three of the old ones. Lands were given to all who would till them, free of rent for the first year and for a horse-bag of grain for the second year. This settlement was entrusted to Dádu Narsu Kále, an experienced Bráhman, and to a Turkish eunuch of of the court.[5] In 1460 over the whole of Southern India a failure of rain was followed by the famine known as Dámájipant's famine.[6] Twelve years later a two years' (1472 and 1473) failure of rain so wasted the country, that, in 1474, when rain fell scarcely any one was left to till the land.[7] The power and turbulence of their provincial governors was a source of weakness and danger to Bahmani rule. To remove this evil Máhmud Gáwán, the very learned and able minister of Muhammad Sháh Bahmani II. (1463-1483), framed a scheme under which the territories were divided into eight instead of into four provinces; in each province only one fort was left in the governor's hands; all others were entrusted to captains and garrisons appointed and paid from head-quarters; the pay of the captains was greatly increased and they were strictly compelled to keep their garrisons at their full strength.[8] This scheme for reducing their power brought on Máhmud Gáwán the hatred of the leading nobles. They made false charges of disloyalty against him. The king was weak enough to believe the charges and foolish enough to order the minister's execution, a loss which Bahmani power never recovered (1481).

Máhmud Gáwán was succeeded in the office of Bahmani minister by Nizám-ul-mulk Bhairi,[9] and about the year 1485 Bid

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[1] Briggs' Ferishta, II. 319-326.
[2] Briggs' Ferishta, II. 349, 350. These towns were Cheul, Dábhol, Elichpur, Daulatabad, Bedar, Kulbarga, and Kándhár. [3] Grant Duff's Maráthás, 26.
[4] Briggs' Ferishta, II. 405-406. [5] Grant Duff's Maráthás, 26.
[6] Lieut.-Colonel Etheridge's Report on Famines in the Bombay Presidency (1868).
[7] Briggs' Ferishta, II. 483, 493, 494. [8] Briggs' Ferishta, II. 503, 504.
[9] Nizám-ul-mulk Bhairi was the son of the Bráhman *kulkarni* or village accountant of Páthri to the north of the Godávari. His original name was Timápa the son of

Chapter VII. History. MUSALMÁNS. Bahmanis, 1347-1490. *Ahmad Nizám, 1485.*

and other districts including Ahmadnagar were added to his estates. The management of part of these lands was made over to the minister's son Malik Ahmad, the future founder of the Nizám Sháhi dynasty of Ahmadnagar (1490-1636), who made Junnar in Poona his head-quarters. By the capture of Shivner the hill fort of Junnar, which contained five years' revenue of Maháráshtra Malik Ahmad was able to secure all the places of the greatest strength in west and south-west Poona. Nizám-ul-mulk, to strengthen his party, also raised to high rank Malik Waji and Malik Áshraf, two brothers formerly dependents of Máhmud Gáwán, appointing Malik Waji governor of Daulatabad and Malik Áshraf his deputy, at the same time exacting from them promises of attachment and fidelity to his son Malik Ahmad.[1] In 1486, Nizám-ul-mulk was assassinated at the Bedar court and Malik Ahmad assumed his father's titles under the name of Ahmad Nizám-ul-mulk Bhairi. When the time of mourning was over Ahmad Nizám devoted himself to improve the management of his country. Malik Ahmad's character as a general stood so high that no officer of the Bahmani government was willing to march against him though the court was anxious to reduce his power. The king sent repeated orders to Yusuf Adil Khán the governor of Bijápur to unite with Khwája Jahán Dakhani and Zain-ud-din Ali Tálish the governor of Chákan in Poona to march against Ahmad Nizám at Junnar. Yusuf Adil Khán, who like Ahmad Nizám had determined to assume independence, evaded the duty, and told Ahmad Nizám of his danger. Ahmad Nizám appointed Zarif-ul-mulk Afghán his Chief of the Nobles or Amir-ul-Omra and to Nasir-ul-mulk Gujaráti he assigned the office of Mir Jumla or finance minister. Shaikh Movallid Arab one of the Bahmani generals volunteered to reduce Ahmad Nizám and reached Paránda on his way to Junnar.[2] Ahmad Nizám left his family in the fort of Junnar and marched to meet the royal army, but feeling unequal to face so numerous a force in open battle, he hovered round the king's camp with his cavalry and cut off their supplies. While the main body of the Bahmani troops continued their advance, Ahmad, by a sudden countermarch, took Chákan eighteen miles north of Poona. Meanwhile Nasir-ul-mulk, who was left with the main army to watch the Bahmani troops, ventured to attack and was twice defeated. Hearing of these reverses Ahmad Nizám rejoined his army and made a night attack on the enemy. The Bahmani troops were routed, and Ahmad Nizám taking all the heavy baggage,

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Bhairu. He accompanied his father to the Karnátak during a famine in the North Deccan. While living in the Karnátak the Bráhman boy was taken prisoner by the Muhammadan troops in one of Ahmad Sháh Bahmani's expeditions (1422-1435) and brought as a slave to that monarch by whom he was named Malik Hasan. The king was so struck with his abilities that he made him over to his eldest son prince Muhammad as a companion, with whom he was educated and became an excellent Arabic and Persian scholar. From his father's name, Hasan was called Bhairu, and this the prince changed to Bhairi, the Falcon, or according to some accounts, the Falconer, an office which he is said to have held. When Muhammad succeeded to the throne he made Hasan a commander of a thousand horse. Briggs' Ferishta, III. 189-190.

[1] Briggs' Ferishta, II. 529.

[2] Paránda is in the Nizám's country about seventy-five miles south-east of Ahmadnagar.

elephants, and tents returned to Junnar and devoted himself to the civil management of his territories. Another Bahmani army of 18,000 men was despatched, but Ahmad Nizám as before avoided a battle and moved to the hills close to the present town of Ahmadnagar. When the Bahmani troops reached the Muri pass, forty miles south-west of Ahmadnagar, Ahmad Nizám with 3000 horse pressed towards Bedar, and, seizing the women of all the officers who had marched to attack him, moved with them towards Paránda taking care to treat them with proper respect. The officers of the Bahmani army sent him word that as he had treated their families so well they would not fight against him. On this assurance Ahmad sent the families back to Bedar and marched to Paránda. As his officers complained against the Bahmani general, a distinguished officer Jahángir Khán the governor of Telingan was sent to take his place. Meanwhile Khwája Jahán the governor of Paránda, unwilling to oppose Ahmad Nizám, sent his son Azim Khán to join him and himself retired into his fort. Ahmad Nizám applied for aid to Imád-ul-mulk Gávalli the ruler of Berár and fell back on Junnar. As Jahángir Khán the new Bahmani general occupied Paithan, Ahmad Nizám approached the Jeur pass where he was reinforced by Nasir-ul-mulk Gujaráti with a body of troops from Jálna and a convoy of provisions. He secured the Jeur pass and remained among the hills. Jahángir Khán, crossing the hills by the Devalgaon pass near Tisgaon, encamped at Bhingár about two miles north-east of the future site of Ahmadnagar, and both armies remained within twelve miles of each other inactive for nearly a month. This movement of Jahángir Khán effectually turned Ahmad Nizám's position and cut him off from any aid from Paránda. During the rains, fancying himself secure, Jahángir Khán gave himself to comforts and pleasures, an example which soon spread through his army. Ahmad Nizám, who had good intelligence of the state of the enemy, made a night attack on the 28th of May 1490, accompanied by Azim Khán of Paránda. They entered the enemy's camp as day broke and falling suddenly upon them completely routed the Bahmani troops. All officers of distinction were slain; others were taken prisoners and, mounted on buffaloes, were led about the camp and afterwards sent to Bedar. This victory was called the Victory of the Garden because on that spot Ahmad Nizám built a palace and laid out a garden.[1] Ahmad gave public thanks to God for his victory, granted a village near the spot as a residence for holy men, and returned victorious to Junnar. After this battle, by the advice of Yusuf Adil Sháh of Bijápur, who had already assumed independence (1489),[2] Ahmad

[1] This garden was improved by Ahmad's successor Burhán Nizám who walled it and called it Bágh Nizám.

[2] Yusuf Adil Sháh of Bijápur was a Turk, a son of Amuráth (1421-1451) Sultán of Constantinople. He founded the family of the Adil Sháhi rulers of Bijápur consisting of nine sovereigns whose rule lasted nearly 200 years. See Bijápur Statistical Account. At the same time the Kutb Sháhi dynasty (1512-1609) was established under Sultán Kutb-ul-Mulk at Golkonda and the Berid Sháhi (1492-1609) under Kásim Berid at Bedar. Though kings, nominally supreme, continued to rule as late as 1526, the supremacy of the Bahmanis may be said to have ceased from the time when the Ahmadnagar (1490) and Bijápur (1489) governors threw off their

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MUSALMÁNS.

Bahmanis, 1347-1490.

Ahmad Nizám assumes Independence, 1490.

inserted his name in the public prayers and assumed the white canopy of independent rule. Khwája Jahán and other officers remonstrated, and Ahmad left his name out of the prayers and said the canopy was only to screen him from the sun. On this some of his officers began to use canopies and Ahmad allowed them, only insisting that no canopy but his should be lined with scarlet. Soon after his officers insisted that he should adopt the signs of a king and have his name read in the public prayers. Ahmad agreed declaring it was only because they wished him. In the same year (1490) after a long siege Ahmad Nizám Sháh reduced Danda Rájápur the land fort of Janjira in the central Konkan. He thus secured unbroken communication between his Deccan territories and the coast which the Ahmadabad kings held as far south as Cheul and the Bijápur kings held as far north as Bánkot, and possession of a large portion of that province. The two brothers Malik Waji and Malik Áshraf whom Ahmad Nizám's father had appointed to Daulatabad had kept on terms of friendship with Ahmad Nizám Sháh. To make their alliance closer, after the victory of the Garden, Ahmad Nizám Sháh gave his sister Bibi Zinat in marriage to Malik Waji. In due course a son was born. Malik Áshraf, who was anxious to found a kingdom for himself, assassinated both father and

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allegiance and established themselves as independent rulers. According to Colonel Meadows Taylor, except Humáyun Sháh (1457-1461), the Bahmani kings protected their people and governed them justly and well. Among the Deccan Hindus all elements of social union and local government were preserved and strengthened by the Musalmáns, who, without interfering with or remodelling local institutions and hereditary offices, turned them to their own use. Persian and Arabic education was extended by village schools attached to mosques and endowed with lands. This tended to the spread of the literature and faith of the rulers, and the effects of this education can still be traced through the Bahmani dominions. A large foreign commerce centred in Bedar, the capital of the Deccan, which was visited by merchants and travellers from all countries. The Bahmani kings made few public works. There were no water works, no roads or bridges, and no public inns or posts. Their chief works were huge castles which after 500 years are as perfect as when they were built. These forts have glacis and counterscarps, covered ways, traverses, flanking bastions with curtains and intermediate towers, broad wet and dry ditches, and in all plain fortresses a faussebraye or rampart-mound with bastions and towers in addition to the main rampart. No forcible conversion of masses of Hindus seems to have taken place. A constant stream of foreigners poured in from Persia, Arabia, Tartary, Afghanistán, and Abyssinia. These foreigners, who served chiefly as soldiers, married Hindus and created the new Muhammadan population of the Deccan. Architecture of Bijápur, 12-13. The names and dates of the Ahmadnagar, Bijápur, and Golkonda kings are:

Ahmadnagar, Bijápur, and Golkonda Kings, 1489-1687.

AHMADNAGAR.		BIJÁPUR.		GOLKONDA.	
Name.	Date.	Name.	Date.	Name.	Date.
Ahmad I. ...	1490-1508	Yusuf ...	1489-1510	Sultán Kuli ...	1512-1543
Burhán ...	1508-1553	Ismáel ...	1510-1534	Jamshid ...	1543-1550
Husain ...	1553-1565	Mallu ...	1534	Ibráhim ...	1550-1581
Murtaza I. ...	1565-1588	Ibrahim I. ...	1534-1557	Muhammad ...	1581-1611
Mirán Husain...	1588	Ali I. ...	1557-1580	Abdulláh ...	1611-1672
Ismáil ...	1588-1590	Ibrahim II. ...	1580-1626	Abu Hasan ...	1672-1687
Burhán II. ...	1590-1594	Máhmud ...	1626-1656		
Ibráhim ...	1594	Ali II. ...	1656-1672		
Ahmad II ...	1595	Shikandar ...	1672-1886		
Bahádur ...	1595				
Murtaza II. ...	1605-1631				

son, and assumed independence at Daulatabad. Bíbi Zinat sought her brother's protection and he in 1493 marched against Daulatabad. On his way he received letters from Kásim Berid, the minister of the Bahmani king Máhmud II. praying for aid against Yusuf Adil Khán who had besieged Bedar. Ahmad marched to Bedar, relieved it, and returned to Daulatabad which for two months he blockaded without success and then withdrew towards Junnar. On reaching Bhingár the site of his great victory over Jahángir Khán, midway between Junnar and Daulatabad, Ahmad resolved to found his capital there and from it determined to send an army every year to lay waste the country round Daulatabad till he reduced it. In 1494 he laid the foundation of a city close to the Bágh Nizám upon the left bank of the Sina river and called it after himself Ahmadnagar. In two years the city is said to have rivalled Bagdad and Cairo in splendour After this the Ahmadnagar army took the field twice a year at the time of the early and the late harvests, to plunder the country near Daulatabad in order if possible to reduce the fort by famine. In 1495, Ahmad induced Khwája Jahán of Paránda to march to the aid of Dastur Dinár who held the country between the Bhima and Telingan and was anxious to establish his independence. He afterwards himself marched to join him, but hearing that peace was made between Dastur Dinár and the Bahmani king he returned to Ahmadnagar.[1] In 1498 as Yusuf Adil Sháh of Bijápur had marched against Dastur Dinár, Ahmad Nizám again went to his aid and caused Yusuf to retire. In the same year Ahmad Nizám Sháh, Yusúf Adil Sháh, and Imád-ul-Mulk of Berár resolved that they should divide the Deccan among them and that Ahmad Nizám should have Daulatabad, Antora, Gálna, and the country beyond those forts as far as the borders of Gujarát.[2] In 1499 Malik Ashraf the governor of Daulatabad prayed Máhmud Begada, the greatest of the Ahmadabad kings (1489-1511), who was on his way to Khándesh, to come to his aid. At the same time as Adil Khán Fárukhi, the Khándesh king (1457-1503),[3] requested Ahmad Nizám to meet the Gujarát king, Ahmad Nizám raised the siege of Daulatabad and repaired with 15,000 cavalry to Buráhánpur. Ahmad Nizám Sháh's general Nasir-ul-Mulk Gujaráti was sent to the Gujarát camp as ambassador. While he was there, at his master's instance, he bribed the Gujarát elephant-keepers at a fixed time to let loose a mad elephant. Ahmad Nizám Sháh at the head of 5000 infantry and 5000 cavalry made a night

Ahmadnagar Founded, 1494.

[1] Briggs' Ferishta, III. 15-17. [2] Briggs' Ferishta, III. 19.

[3] The Khándesh family was founded by Malik Rája Fárukhi a distinguished Arab officer in the Delhi army in 1399. Eleven successions lasted over nearly 200 years. The details are :

Khándesh Kings, 1399-1596.

NAME.	Date.	NAME.	Date.
Malik Rája (Nasir Khán)..	1399	Mirán Muhammad Sháh..	1520
Mirán Adil Khán	1437	Mirán Mubárik	1535
Mirán Mubárik	1441	Mirán Muhammad Khán..	1566
Adil Khán I.	1457	Rája Ali Khán	1576
Dáud Khán	1503	Bahádur Sháh	1596
Adil Khán II.	1510		

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Nizám Sháhis, 1490-1636.

attack on the Gujarát camp, and as the mad elephant was set free at the same moment, a panic seized the Gujarát troops, and Máhmud Begada with a few attendants fled for six miles. Soon after Ahmad Nizám made peace with Máhmud Begada and returned and laid siege to Daulatabad. Áshraf Khán once more applied for aid to Máhmud Begada, promising, if he would relieve him, to read the public prayers in his name and pay him tribute. On Máhmud Begada's approach with a large army, Ahmad Nizám Sháh raised the siege and retired to his capital. Áshraf Khán read prayers at Daulatabad in Máhmud Begada's name, went to his camp, and made him valuable presents, which he agreed to renew every year as his vassal. Máhmud Begada levied tribute from Khándesh and returned to Gujarát. No sooner had Máhmud left Khándesh than Ahmad Nizám Sháh again marched to Daulatabad, where the Marátha garrison, indignant at becoming tributary to Gujarát, sent offers of submission to Ahmad who surrounded Daulatabad with 30,000 men. When Malik Áshraf heard that his troops had lost respect for him, he fell ill and died in five days, and the garrison handed the fort to Ahmad Nizám. Ahmad gave orders for the repair of the fort, established a garrison of his own, returned to Ahmadnagar, raised a wall round the Bágh Nizám and in it built a palace of red stone. In the same year (1499) he reduced the forts of Antur and other places in Khándesh and forced the chiefs of Báglán and Gálna to pay him tribute. About 1502 Yusuf Adil Khán, having proclaimed the public profession of of the Shia creed in Bijápur, Ahmad Nizám entered into a religious league with Amir Berid and the king of Golkonda. Amir Berid took Ganjauti, and Ahmad Nizám sent ambassadors to Bijápur demanding the surrender of Naldurg. Yusuf sent back an angry answer and recovered Ganjauti. Amir Berid now sent his son Jahángir Khán to Ahmadnagar with such urgent remonstrances that Ahmad was induced to march with 10,000 horse and a train of artillery which, with the troops of the other allies, formed a large force. Yusuf to turn the war from his own territory marched north and wasted Ahmad Nizám's territory near Bid. Being pursued by the allies he passed into Berár, and by the advice of the Berár king, recalled his edict in favour of the Shia faith and Ahmad Nizám was persuaded to detach himself from the league.[1] In 1507 Ahmad Nizám Sháh went with a large force to aid Alam Khán whose claim to the throne of Khándesh was disputed by his nephew Mirán Adil Khán. At Thálner, twenty-eight miles north-east of Dhulia, hearing of the approach of Máhmud Begada with a large force to help Mirán Adil Khán, with Alam Khán's consent he left 4000 cavalry with him and himself fell back on Gávalghar. The Ahmadnagar troops deserted Alam Khán and he shortly after joined Ahmad Nizám and craved his protection. Ahmad Nizám advanced to the Gujarát frontier and urged Máhmud Begada to grant Alam Khán a share of Khándesh. His ambassadors were treated with indignity, but Ahmad was not strong enough to

[1] Briggs' Ferishta, III. 22-29. After the close of the war Yusuf re-established the public profession of the Shia faith and from that date till his death in 1510 no attempt was made to disturb his religion. See Bijápur History.

contend with the great Gujarát king, and returned quietly with Alam Khán to Ahmadnagar. He died in 1508 after naming as his successor his son Burhán, a child of seven years.

Among Ahmad's great qualities were continence and modesty. When any of his officers were backward on the day of battle it was his custom to reward instead of reproaching them. One of his courtiers asked the cause of this unusual conduct and Ahmad replied that princes like masters of the hunt alone know how to train for the chase. He was famous for his skill as a swordsman, and established schools for single stick and wrestling in all quarters of the city of Ahmadnagar. In all quarrels he who gave the first wound was considered the victor. In consequence of this encouragement, a crowd of young men assembled every day at the palace to show their skill as swordsmen, till at last a day seldom passed in which one or two combatants were not killed. This custom, so congenial to the Deccan Maráthás, spread far and wide, and, according to Ferishta, in his time (1588) learned divines and philosophers, as well as nobles and princes, practised duelling. Those who showed any backwardness were considered wanting in spirit.[1]

Burhán Nizám Sháh, 1508-1553.

[2]As Burhán Nizám Sháh was a child of seven Mukamil Khán Dakhani, an able statesman and general, was appointed Vakil or Protector, and his son, under the title of Aziz-ul-Mulk, received the office of Sar Nobat or Commander of the Household Troops. So much attention was paid to the education of the young prince, that, in his tenth year, he read poetry with ease and with proper emphasis and wrote exceedingly well.[3] During the next three years the pride of Aziz-ul-Mulk, who, with his father had gained complete control over all the affairs of government, grew so unbearable that the other nobles strove to overthrow his influence, depose Burhán the young king, and raise Rája-ju his younger brother to the throne. Bibi Aisha, who had been nurse to the young king's mother, dressed Rája-ju in girl's clothes, and took him in her litter towards the city. Before she reached the city she was overtaken by the palace servants and brought back. Her object was discovered and the princes were closely watched. Soon after this the protector's enemies were persuaded to quit Ahmadnagar with eight thousand followers. They entered the service of Alá-ud-din Imád-ul-Mulk, ruler of Berár, and excited him to attack Burhán Nizám's dominions. Imád-ul-Mulk marched with a large army. At Ránuri near the frontier he was met by the protector, aided by Khwája Jahán Dakhani of Paránda, and totally defeated (1510). He fled without halting till

[1] Briggs' Ferishta, III. 208. Syeds Murtaza and Hasan, two old and respected courtiers, had a trifling dispute with three Dakhani brothers also men of age and position. The parties met in a street at Bijápur in Ferishta's presence and fought with fury. First the son of Syed Murtaza, a youth of twenty was killed by one of the Dakhanis. The father and uncle engaged the other two Dakhanis but they also were killed. Before their bodies were removed the three Dakhanis had died of the wounds they had received. Ditto.

[2] Briggs' Ferishta, III. 210-236.

[3] Ferishta mentions seeing in the royal library at Ahmadnagar a treatise on the duties of kings copied by Burhán Nizám at the age of ten.

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he reached Elichpur leaving his baggage, horses, and elephants. Through the intercession of the king of Khándesh he concluded a peace with Mukamil Khán. Burhán, who accompanied the forces, on account of his tender age, was seated on the same saddle with his tutor Ajdar Khán. Some time after this Burhán Nizám Sháh's Hindu relations, the accountants of Páthri in Berár expressed a wish to recover their ancient rights in the village. Mukamil Khán wrote to Imád-ul-Mulk, requesting him as a favour to Burhán Nizám Sháh to give up Páthri and receive another district in its stead. Imád-ul-Mulk refused the exchange and built a fort at Páthri. Some time after Mukamil Khán, going on a pleasure party to Elura, made a sudden march against Páthri, carried it by assault, and left the fort in charge of Mián Muhammad Ghuri who distinguished himself on the occasion, and was honoured with the title of Kamil Khán. When the young king reached manhood he married a dancing girl called Amina and placed her at the head of the palace. He also learnt to drink wine. Mukamil Khán the protector, aware that his influence was failing, approached the throne, laid the seals of office at the king's feet, and called upon the king as he was able to conduct state affairs to excuse him from interfering in public business. Burhán agreed to Mukamil's request, raised his sons to high rank, and from this time Mukamil led a retired life till his death.

Barbosa, 1510.

Of the kingdom of Ahmadnagar in the early years of the sixteenth century Barbosa the Portuguese traveller writes[1]: On coming out of Gujarát towards the south and in the inner parts of India is the kingdom of the Dakhani king. The king is a Moor and a large part of his people are Gentiles. He is a great lord and has many subjects and a large territory which stretches far inland. It has very good sea ports of great trade in the goods used on the mainland, the chief being Cheul in Kolába about thirty miles south of Bombay.

In 1523, Bibi Mariam, the sister of Ismáel Adil Sháh of Bijápur, was given in marriage to Burhán and the nuptials were celebrated with great splendour. Asad Khán of Belgaum, the Bijápur envoy in his master's name had promised to give Sholápur as the princess' dowry. Ismáel Adil Sháh afterwards denied that he had authorised the cession of Sholápur, and Burhán was induced to drop the demand and to return to Ahmadnagar. As Amina the favourite queen, assumed superiority over her, the Bijápur princess complained to her brother of the affront offered to her. The Bijápur monarch remonstrated with the Ahmadnagar ambassador and the quarrel led to lasting ill feeling. In 1524 Burhán Nizám Sháh, aided by Berid Sháh of Bedar and Imád Sháh of Berár, marched against Sholápur. Ismáel Adil Sháh moved with 9000 bowmen to defend the place. In the engagement that followed the Ahmadnagar troops were defeated by Asad Khán, Imád Sháh fled to Gávalghar, and Burhán, overcome with the heat, was conveyed by his troops to Ahmadnagar. In 1527,

[1] Stanley's Barbosa, 69.

Imád Sháh of Berár led an army against and took Páthri, but it was soon after recovered by Burhán Nizám after a close siege of two months. On taking Páthri Burhán razed the works to the ground and gave the district in charity to his Bráhman relations in whose hands it continued till the reign of the Emperor Akbar (1556-1605). After destroying Páthri, Burhán marched to Máhur, and from Máhur to Elichpur. Imád Sháh fled to Burhánpur and with the Khándesh king marched back against Burhán. The allies were totally defeated, losing 300 elephants and all their baggage. In 1529, at the request of the allies, Bahádur Sháh of Gujarát (1525-1535) marched to their aid. Alarmed at this addition to their strength Burhán sent letters of congratulation to Bábar on his elevation to the throne of Delhi, and also addressed Ismáel Adil Sháh of Bijápur, Amir Berid Sháh of Bedar, and Sultán Kuli Kutb Sháh of Golkonda. Of these only Amir Berid Sháh marched to join him with 6000 foreign horse. Bahádur Sháh marched towards Burhán Nizám Sháh's army and encamped near Bid, where he was completely cut off between Paithan and Bid by Amir Berid Sháh. About 3000 men were killed and upwards of seventy camels laden with treasure fell into the assailants' hands. To avenge this disgrace Bahádur Sháh sent 20,000 horse under Khudávand Khán, but this division was also defeated. As a third detachment under Imád Sháh followed Burhán Nizám fell back first on Paránda and then on Junnar. Bahádur Sháh marched on Ahmadnagar and lived for forty days in Burhán Nizám's palace. He then left Imád Sháh to conduct the siege of the fort and marched to Daulatabad. Burhán Nizám Sháh, who meanwhile hovered about the Gujarátis cutting off their supplies, wrote to Ismáel Adil Sháh praying him to march in person to his relief. Ismáel, who was engaged with Vijaynagar, was unable to come, but sent 500 chosen horse under his general Haidar-ul-Mulk Kazvini. Burhán Nizám Sháh, disappointed in his hopes, deprived Shaikh Jáfar, who had become very unpopular among all classes of people, of the office of minister or Peshwa, and bestowed it on one Kávar Sain a Bráhman, a man endowed with wisdom, penetration, and integrity. By Kávar Sain's advice Burhán marched with all the troops he could gather from Junnar to Ahmadnagar and shortly after succeeded in gaining a position in the hills near Daulatabad and within eight miles of the Gujarát army. For three months he harassed the enemy by skirmishes and night attacks, but, being afterwards defeated in a general action, he sued for peace through the Khándesh and Berár kings, to whom he promised to return the forts and elephants he had taken in war. These two princes accordingly represented to Khudávand Khán that they had called in the Gujarát king only to recover Máhur and Páthri, but that he now seemed to have extended his views to the possession of their country. Khudávand remarked that this was their own fault, and they resolved to break the league. When the league was broken and representations made to the Gujarát king, Imád Sháh agreed to pass provisions to Daulatabad and retired to Elichpur. Burhán acknowledged the Gujarát king's superiority by causing the public prayers to be read in his name and Bahádur Sháh returned to Gujarát. The Khándesh king's elephants were restored to him, but when the forts of Máhur

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and Páthri were demanded, Burhán sent an evasive answer and refused to give them up.

In the same year (1529) Burhán Nizám Sháh sent Sháh Táhir, a distinguished saint and scholar of the Shia faith, with presents of cloth elephants and horses to Bahádur Sháh. Bahádur delayed giving him an audience, as Burhán had discontinued reading the public prayers in his name. At length through the mediation of the Khándesh king Bahádur received Sháh Táhir. For some time he treated him with little consideration, but at length his great talents and learning won for him Bahádur's esteem, who at the end of three months dismissed him with honour. In 1530 Burhán again sent Sháh Táhir with Narso Pandit to congratulate Bahádur Sháh on his conquests in Málwa. They were introduced at Burhánpur to the Gujarát king by Mirán Muhammad Khán of Khándesh. As about this time Humáyun of Delhi was beginning to spread his conquests south towards Málwa and Gujarát, according to the Khándesh king, it was politic for Bahádur Sháh to make a friend of Burhán Nizám. Bahádur was a prince of great ambition and claiming equality with the sovereigns of Delhi conferred many favours on Sháh Táhir, who was sent hurriedly to Ahmadnagar to induce his master to have an interview with Bahádur Sháh at Burhánpur. Burhán Sháh, though he at first declined, was induced by Sháh Táhir and Kávar Sain to agree to the proposed meeting. He left prince Husain Nizám in charge of the government with 7000 horse and started for Burhánpur. Hearing on the way that all except holy men were required to stand before the throne of Bahádur, Burhán declined to move further, but at the intercession of Sháh Táhir, who undertook that his honour should in no way suffer, agreed to accompany him to the Gujarát king's court. When the Ahmadnagar king arrived at the royal tents, Sháh Táhir accompanied him carrying on his head a Kurán in the hand-writing of the prophet Ali. The Gujarát king on learning this instantly descended from the throne, kissed the Kurán, and with it touched his eyes and his forehead. He then received the compliments of Burhán and reascended the throne. He desired Sháh Táhir, who was a holy man of the first rank, to be seated. Sháh Táhir excused himself saying that he could not sit while his master was standing. Bahádur accordingly asked Burhán Nizám also to be seated. After compliments, Bahádur taking from his waist a sword and jewelled dagger girded them on Burhán, and gave him the title of Sháh. He also presented him with the canopy or *chhatra*, which Bahádur had taken from the Málwa king, and ordered his minister and the Khándesh king to conduct him to the tent which was pitched for his reception. In an entertainment on the following day Bahádur seated the Ahmadnagar and Khándesh kings on chairs of gold in front of the throne, and presented Burhán with five horses, two elephants, and twelve fighting deer. The two kings then played together at *chaugán* or polo. Burhán Sháh also made offerings to the Gujarát king, but he accepted only a Kurán, a sword, and four elephants and two horses. Bahádur then conferred all the Deccan country on Burhán. On his return Burhan visited Daulatabad, and, paying his

devotions at the shrines of the holy men who were buried there, encamped at the Hauzi Kutlu where he was met by his son and minister as well as by ambassadors from Bijápur and Golkonda, who had come to congratulate him. Khwája Ibráhim and Sambháji Chitnavis who had preceded the king to Burhánpur to arrange for his reception were honoured with the titles of Latif Khán and Pratáp Ráy and were henceforward admitted as confidential officers.

Burhán having now leisure to attend to the management of his dominions, by the wise policy of Kávar Sain, reduced thirty forts belonging to Marátha chiefs who had not paid allegiance since Ahmad Nizám Sháh's death. In 1531, Amir Berid Sháh having prayed for aid against Ismáel Adil Sháh who was planning the conquest of the forts of Kalliáni and Kándhár, Burhán Nizám Sháh wrote an imperious letter to Ismáel Adil Sháh requiring him at once to desist. Ismáel reminded Burhán of his late condition at Ahmadnagar, and warned him not to pride himself on honours and titles conferred by a Gujarát king, since he himself derived his lineage from a race of sovereigns and had been styled a sovereign by the kings of Persia the descendants of the Prophet. Burhán Nizám Sháh, though ashamed of his conduct, at once marched to Umrazpur, from which, after remaining some days to gather his forces, he crossed into Ismáel Adil Sháh's territory. In the battle which followed Burhán Nizám was totally defeated and retreated to Ahmadnagar with the loss of all his baggage and nearly 4000 men. In 1532 at a meeting of Burhán Nizám Sháh and Ismáel Adil Sháh it was decided that Burhán should invade Berár and Ismáel should invade Telingan and that they should divide the Deccan between them. This project came to nothing as Ismáel Adil Sháh died in 1534. In 1537, at the instigation of Sháh Táhir who was a Shia, Burhán substituted the names of the Imáms for those of the Sáhibas[1] or Kaliphás in the public prayers, and changed the colour of his canopy and standards to green. He also settled pensions on persons to revile and curse the three first Kaliphás and their followers in mosques and in the streets. This caused much discontent and a number of the disaffected under one Mulla Pir Muhammad, a furious Sunni, besieged the palace. The leader was imprisoned, and the tumult subsided. The kings of Gujarát, Bijápur, and Khándesh enraged at the insult offered to the Sunnis, combined and agreed to divide the Ahmadnagar dominions between them. Burhán offered his services to the Emperor Humáyun to aid in an invasion of Gujarát but the rebellion of Shir Sháh prevented his offer being accepted. Burhán found means to satisfy the Gujarát and Khándesh kings, and, engaging all the Shia foreigners disbanded by Ibráhim Adil Sháh, marched against Bijápur, and captured one hundred elephants and some pieces of cannon. In 1542, Burhán Nizám Sháh, taking advantage of the dissensions at

[1] The three Kaliphás are Abu Bakar, Umar, and Othmán the immediate successors of the prophet Muhammad.

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Bijápur between Ibráhim and his minister Asad Khán of Belgaum invited Amir Berid Sháh of Bedar to join him. At the same time he caused a false report to be spread that Asad Khán, who was a staunch Shia, had invited the two monarchs to Bijápur and promised to give up Belgaum. Having thus poisoned the Bijápur king's mind against his minister, Burhán Nizám Sháh marched on Sholápur, seized its five and a half districts, and made them over to Khwája Jahán Dakhani. He then marched to Belgaum, took possession of the fort, and plundered the towns that did not submit. In spite of Asad Khán's prayers Ibráhim Adil Sháh, who feared treachery, refused to march against Burhán. Asad Khán, seeing no security but by going over to the enemy joined the allies with 6000 troops and Burhán Nizám marched on Bijápur. Ibráhim Adil Sháh deserted his capital and took shelter at Kulbarga. Though he had joined the enemy Asad Khán's sympathies were entirely with his master Ibráhim. He wrote to Imád Sháh of Berár explaining his position, and, on the arrival of a reinforcement from Berár, he quitted Burhán's camp and joined the Berár troops. Burhán, who was no match for this combination, retreated towards Ahmadnagar pursued by the Berár and Bijápur army. Being forced to leave his capital a prey to the invaders, Burhán took post in the strong fortress of Daulatabad, where, as his ally Amir Berid Sháh of Bedar died, he concluded a peace, and restored to Ibráhim Adil Sháh the five and a half districts of Sholápur. Next year (1543) Burhán Nizám Sháh sent Sháh Táhir to the court of the king of Golkonda to congratulate him on his coming to the throne, and to make private overtures to join in a league with Rám Rája of Vijaynagar against Bijápur. In 1546, at the instigation of Rám Rája, Burhán Nizám Sháh again moved to reduce Kulbarga, and Ibráhim Adil Sháh marched from Bijápur to oppose him. Burhán took a strong position on the left bank of the Bhima, and Ibráhim, finding it impossible to cross the river during the rains, encamped on the right bank. Both armies lay inactive for three months in sight of each other, till, at last, tired of delay, Ibráhim Adil Sháh crossed the river, attacked the Ahmadnagar troops, and totally defeated them with the loss of 250 elephants and 170 cannons and tumbrils. Burhán Nizám Sháh now sent his trusty minister Sháh Táhir to beg the aid of Ali Berid Sháh of Bedar, but his mission failed. In consequence of this refusal of aid, Burhán next year marched with an army against Bedar. He began operations by laying siege to Ausa. The Bijápur troops joined the Bedar forces at Kalliáni which was promised as a reward to Ibráhim Adil Sháh. The allies raised the siege, but in an action which took place within four miles of Kalliáni they were defeated with considerable loss and Ausa shortly afterwards fell to Burhán. Burhán then marched against Udgir which also he reduced, and from Udgir went against Kándhár. Here the allies made another effort to raise the siege and were a second time defeated with the loss of their heavy baggage. Kándhár shortly after fell, and Burhán Nizám Sháh returned towards his capital (1548). On his way home he was met by deputies from a party in Bijápur, who, oppressed by the cruelty and bad government of Ibráhim, were anxious to set his younger brother on the throne. Burhán and the

king of Golkonda, who had also agreed to join the league, moved towards Bijápur. Burhán made an unsuccessful attempt to take Belgaum from Asad Khán and was compelled to retreat. Shortly after Sháh Táhir died and Burhán fell back on his capital and made over the seals to Kásim Beg Hakim and Gopálráv a Bráhman. As Asad Khán of Belgaum died about the same time (1549) Burhán Nizám resolved with the aid of Rám Rája of Vijaynagar, to make another attack on Bijápur. At Rám Rája's desire Burhán moved at once from Ahmadnagar and surrounding Kálliáni effectually blocked all communication. Ibráhim Adil Sháh marched to relieve it. Burhán fortified his lines, and was shortly after fortunate in surprising the Bijápur army so completely that Ibráhim had scarcely time to make his escape and fly towards Bid and Paránda, while his troops fled leaving their tents, baggage, and artillery in Burhán's hands. Kalliáni surrendered without further opposition. As he fled through the enemy's country, Ibráhim came suddenly before Paránda, and taking possession of it, gave it in charge to one of his Dakhani officers. He laid waste the surrounding country and levied heavy contributions, but, hearing of Burhán's approach retreated towards Bijápur. Before the Ahmadnagar troops had arrived within forty miles, Ibráhim's governor at Paránda, who mistook the buzzing of a gnat for the sound of Burhán's trumpets, fled, and, on the third day after his flight, the fortress was occupied by Ahmadnagar troops. Burhán restored Paránda fort to Khwája Jahán Dakhani and marched back to Ahmadnagar. In the same year (1549) Burhán without opposition marched his army through great part of the Bijápur territory, and, as arranged with Rám Rája of Vijaynagar, he besieged Sholápur, and, after a blockade of three months, carried it by assault. He was about to advance to Kulbarga, when, hearing that Rám Rája after reducing Ráichur and Mudgal had returned to Vijaynagar, he also returned to Ahmadnagar. In 1553 Burhán again formed an alliance with Rám Rája and marched towards Bijápur, and Ibráhim, unable to cope with him, retired to Panhála near Kolhápur. Bijápur was besieged. But Burhán fell suddenly sick, returned to his capital, and soon after died, at the age of fifty-four, after a reign of forty-seven years. His body was embalmed and entombed at Karbela in Persia, near the burial place of Hasan the son of Ali the Prophet. He left two sons Husain and Abdul Kádar by his favourite wife Amina, and two others Sháh Ali and Mirán Muhammad Bákar by Bibi Mariam the daughter of Yusuf Adil Sháh. He had also another son Sháh Haidar married to the daughter of Khwája Jahán Dakhani.[1]

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1 According to the Portuguese chronicles of the time, Burhán Nizám was endowed with great national and political sagacity, and his court was a hospitable resort of the best men of the time. Among his courtiers he had a Portuguese Simao Peres, who had embraced Muhammadinism and was held in such high esteem that the king appointed him minister and general of his army. Notwithstanding his change of faith, Peres was always friendly to his countrymen and entertained no respect for those who imitated him in forsaking their own religion. The king on his death-bed recommended his successor to the good offices of this faithful servant, and Peres executed with fidelity all the duties with which he was charged. Soon after the death of the king, the young prince had an unpleasant affray with Adil Khán in

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Husain Nizám Sháh, 1553-1565.

[1] Husain Nizám Sháh succeeded his father in the thirteenth year of his age. Two parties were formed, the Abyssinians embracing Husain Nizám Sháh's cause, and the Dakhanis both Musalmáns and Hindus that of his brother Abdul Kádar, who at length being deserted by his party took refuge with Imád-ul- Mulk of Berár. The other brothers Sháh Ali and Mirán Muhammad Bákar fled to their uncle at Bijápur. Sháh Haidar went to his father-in-law at Paránda and laid claim to the throne. Husain marching against him, he with his father-in-law the governor, fled to the Bijápur court, and Paránda fell to the Nizám Sháhi forces. Ibráhim Adil Sháh openly espoused the cause of the refugees, and marched against Sholápur which had been taken during the last reign. Husain received from Imád Sháh of Berár a reinforcement of 7000 cavalry and moved to raise the siege. Saif Ain-ul-Mulk, who had left the Nizám Sháhi service and had gone over to Bijápur, and who was known throughout the Deccan for his courage and for the efficiency of his horsemen, being driven from the Bijápur kingdom, was allowed to return to Ahmadnagar, and was subsequently treacherously put to death. His family was conducted in safety by one of his chief dependents Kabul Khán to Golkonda where Kabul Khán was received into the service of Ibráhim Kutb Sháh. At this time Husain Nizám Sháh, in concert with Ibráhim Kutb Sháh, marched to invade the Bijápur country. But as Kutb Sháh returned to his capital Husain Nizám Sháh was compelled to fall back on Ahmadnagar. In the same year Husain detached Muhammad Wastád Nishápuri and Chulbi Rumi Khán[2] against Revdanda, and the Portuguese who had built the fort promised not to molest Ahmadnagar subjects. Husain also carried his arms into Khándesh and took the fort of Gálna. In 1559 Ali Adil Sháh the new king of Bijápur formed an alliance with Rám Rája and Ibráhim Kutb Sháh, while Husain Nizám Sháh made fresh overtures to Imád-ul-Mulk of Berár who received Husain's daughter in marriage. The allied sovereigns reached Ahmadnagar with an army of 900,000 infantry. Husain Sháh fled to Paithan and asked the Berár, Khándesh, and Bedar kings to march to his aid. Khán Jahán the brother of the Bedar king, now in the Berár service instead of rendering assistance, marched with 6000 horse to the Ahmadnagar frontier to attack Husain Nizám Sháh, but being defeated joined the Bijápur troops. The allies laid siege to Ahmadnagar. But Ibráhim Kutb Sháh, jealous of the Bijápur king's power, connived at supplies passing to the garrison, and one of his generals kept communication both with Husain Nizám Sháh at Paithan and with

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which the old minister lost his life and the new Nizám-ul-Mulk was left to his whims unguided alike by the advice of his sober minister and the example of his wise father. According to Diogo do Conto, the deceased king being affected by leprosy or St. Lazarus' malady as he calls it, and all medical efforts to cure him having failed, was recommended by one of his court physicians to try as a last resource the effect of bathing in children's blood. Large cisterns were filled with blood but the blood prescription was not successful. Da Cunha's Chaul, 44-45.

[1] Briggs' Ferishta, III. 237-249.

[2] This officer cast the Malik-i-Maidán or Lord of the Plain the famous brass gun now at Bijápur. His tomb at Ahmadnagar has been lately converted into an English officer's residence. The mould in which the gun was cast may still be seen in the garden,

the besieged. When Rám Rája demanded an explanation Kutb Sháh marched during the night for Golkonda, while his general finding his way into the fort joined Husain Nizám Sháh at Paithan. Imád-ul-Mulk by way of reparation for Khán Jahán's conduct sent a large force to join Husain. This division being employed to cut off the besiegers' supplies compelled the allies to raise the siege which they meant to renew after buying provisions from Paránda and Ausa. Meanwhile Husain Nizám Sháh concluded a peace with Rám Rája. Under the terms of this treaty he ceded the fortress of Kalliáni to Bijápur, put to death Jahángir Khán the Berár general who had been extremely active against the enemy, and paid Rám Rája a visit and acknowledged his superiority.

On his arrival at Ahmadnagar he caused the fort, which was originally built of mud, to be rebuilt with stone and to be surrounded by a deep ditch. In 1562, after the celebration in the neighbourhood of Kalliáni of the marriage of Husain's daughter Bibi Jamálli with Ibráhim Kutb Sháh, both princes laid siege to that fortress. They were attacked by Rám Rája and Ali Adil Sháh aided by the Berár and Bedar kings. Sending his family into the fort of Ausa, Husain Nizám Sháh accompanied by Kutb Sháh marched with 700 guns and 500 elephants to within twelve miles of the enemy. A violent storm blew down his tents, and, in the heavy black clay in which he was encamped, the rain made his cattle and guns almost useless. Kutb Sháh's army fled without resistance and Husain began his retreat taking with him only forty out of 700 guns.[1] On the third day Husain was forced to quit even these forty guns and to fly to Ahmadnagar. Attended only by a thousand horse he made his way through 6000 of the enemy, still keeping the umbrella of state over his head.[2] The enemy, deeming it unnecessary to follow him further, gave over pursuit. Husain threw supplies into Ahmadnagar and retired to Junnar. The allies again laid siege to Ahmadnagar, Rám Rája's followers committing every species of cruelty. By Ali Adil Sháh's advice Rám Rája raised the siege and pursued Husain Nizám to Junnar, who retired among the hills in the neighbourhood. Husain Rustam Khán Dakhani, Adham Khán Habshi, and Sábáji Koli so effectually laid waste the country as to prevent the enemy's advance. At Kánhur, Husain Rustam Khán, during the absence of Ali Adil Sháh on a hunting party, fell suddenly on the Bijápur army. The uncle of Adil Sháh was killed, but the Bijápur troops rallied and in the end slew Rustam Khán and two thousand of his followers. At the approach of the rainy season the allies returned to the siege of Ahmadnagar. Rám Rája's army encamped to the south of the fort on the bank of the Sina. Heavy rain fell in

[1] The great gun at Bijápur weighing forty tons is supposed to have been captured on this occasion. It was made in the reign of Burhán Nizám Sháh and is the largest piece of cast brass ordnance in the world. Details are given in the Bijápur Statistical Account.

[2] Husain, who strictly kept the rules about prayers, one afternoon, when closely pursued, is said to have dismounted to pray. The enemy struck with his dauntless courage stopped at some distance. After finishing his prayers, observing that he had on a girdle of gold, he remembered it was unlawful to pray in gold, cast it off, and repeated his devotions.

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Nizám Sháhis, 1490-1636.

the hills and the river rose so suddenly during the night that 300 of Rám Rája's horses and a vast number of carriage cattle were drowned; and twenty officers of rank and upwards of 25,000 men were swept away in the torrent. Rám Rája raised the siege and moved towards the Karnátak, and Ali Adil Sháh followed his example. The Bijápur officers made frequent incursions into the Sholápur district belonging to Husain Nizám Sháh who sent 1000 bullock-loads of grain under a strong escort to Sholápur to provision the fort for a siege. Murtaza Khán a Bijápur officer learning of this convoy marched and defeated the Nizám Sháhi detachment between Paránda and Sholápur, and began to plunder and spread over the country. About 150 elephants were captured and sent to Bijápur. Meanwhile the Nizám Sháhis collected about 2000 horse and pursuing the Bijápur troops came suddenly upon Murtaza Khán who had retired to Naldurg, took him prisoner, and sent him to Ahmadnagar. Husain marched in person at the head of his army and carried with him to Sholápur 30,000 loads of grain. In 1564 Husain entered into a league with the three Muhammadan kings of Bijápur, Bedar, and Golkonda against Rám Rája of Vijaynagar. The united armies marching south crossed the Krishna and encamped on the Hukeri river, near which was Rám Rája at the head of 70,000 cavalry and 90,000 infantry chiefly matchlockmen, besides archers and artillerymen. The allied kings conceiving themselves unequal to cope with this formidable army made overtures for peace. But as Rám Rája refused to listen to their proposals, the Muhammadan kings resolved to fight till death. The Bijápur king was on the right, Husain Nizám Sháh in the centre, and the Golkonda and Bedar kings on the left. Husain Nizám Sháh's front was covered by 600 guns placed in three lines, heavy, middle-sized, and small, the whole commanded by the famous artillery officer Chulbi Rumi Khán. Two thousand foreign archers in front of the guns kept a heavy discharge on the enemy as he approached. The archers fell back as the Vijaynagar troops advanced till they were close to the heavy battery which opened on them with such effect that they retreated in confusion with dreadful loss. Chulbi Rumi Khán had provided bags of copper money to load with should the enemy close and these proved so destructive that upwards of 5000 Hindus were left dead close to the muzzles of the guns. Kishwar Khán, an officer of the Bijápur army, pursued the enemy with 5000 cavalry into the centre of Rám Rája's line, where, in attempting to make his escape on foot, Rám Rája was overtaken by one of the Nizám Sháhi elephants which seized him in his trunk. On being brought to Husain, Rám Rája was beheaded and his army fled to Vijaynagar.[1] Husain returned to Ahmadnagar where he died shortly after of a disorder brought on by excess. He left four sons and four daughters.

Murtaza Nizám Sháh, 1565-1588.

[2]Murtaza Nizám Sháh, Husain's son, commonly called the Divána or madman, ascended the throne when he was a minor. His mother

[1] Further and somewhat different details are given in the Bijápur Statistical Account. The records seem to agree that the honour of winning this great battle rests with Husain Nizám and the Ahmadnagar troops. [2] Briggs' Ferishta, III. 250-270.

Khunza Sultána for six years acted as regent. She raised her three brothers Ain-ul-Mulk, Táj Khán, and Etibar Khán to the first rank of nobility, and appointed Mulla Ináyat Khán to the office of minister or Peshwa. She sat daily in court, transacting business behind a curtain. Rám Rája's brother Venkatádri, pressed by the Bijápur troops, applied for relief to Khunza Sultána, who, marching against Bijápur at the head of an army accompanied by her young son Murtaza, forced Ali Adil Sháh to retire from Vijaynagar to defend his own country. Peace was soon after concluded between the two powers and a league was subsequently formed against Tufál Khán who, as prime minister, had usurped authority in Berár. Both the Bijápur and Ahmadnagar troops entered that country, plundered it, and marched back before the rains. On their return Ali Adil Sháh tried to seize the young king of Ahmadnagar, but his mother, the regent, being warned fled through the night and escaped to Ahmadnagar. In 1567, Ali Adil Sháh invaded the Nizám Sháhi dominions and took several places. Khunza Sultána, by the extreme honour she showed to her relations, gave offence to some of the nobles, who complained to the king. With the king's permission they gained over some of the chief nobles and attempted to overthrow the queen's authority. They some time after repaired to the palace, but the childish fears of the king made him conclude the secret was betrayed. To save himself he revealed the plot to his mother who instantly caused the principal conspirators to be secured. In 1569, the queen marched with her son to oppose the encroachments of Kishwar Khán the Bijápur general. At Dhámangaon, Murtaza gained over the principal nobles and sent Habash Khán to tell the queen that she should no longer take part in public affairs. Enraged at this message she summoned her supporters and made a show of resistance, but was soon seized and her attendants fled. The king, assuming charge of the government, marched at the head of the army. On nearing the enemy's camp he received an insulting letter from the Bijápur general, and swore that he would not rest till he had entered the Dhárur fort. He put on his armour and succeeded in reaching the gate, where amidst showers of shot, arrows, and rockets poured from the fort walls he escaped unhurt, though many of his men horses and elephants were killed. As the enemy's fire suddenly ceased the Ahmadnagar troops entered unopposed and found the fort empty. An arrow had pierced the heart of Kishwar Khán and the garrison had fled. Murtaza cut off Kishwar Khán's head and hung it over the battlements, and marched on to invade Bijápur. Ibráhim Kutb Sháh of Golkonda, who at first acted in concert with him, was treated in an unfriendly way by Murtaza and was forced to make his escape, leaving his camp to be plundered by the Nizám Sháhis. Murtaza concluding a treaty with the Bijápur king, returned to Ahmadnagar, and appointing Jalál-ud-din Husain his prime minister marched against the Portuguese fort of Revdanda in the Konkan. Owing to the bravery of the Portuguese, aided according to Musalmán accounts by the treachery of Murtaza's officers who

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were bribed by presents of Portuguese wine, he was obliged to raise the siege and return to Ahmadnagar. He displaced several of his ministers, and conferred the office of agent or *vakil* on Changiz Khán a nobleman of great abilities who restored public affairs. His address effected an alliance with the Bijápur king who agreed to allow Murtaza to take Berár and Bedar. In 1572, Murtaza marched to Berár, and by the gallantry and good conduct of his general Changiz Khán drove Tufál Khán and his son from Elichpur to the hills and took their heavy baggage and 200 elephants. Tufál Khán after wandering for six months in the hills fled to Burhánpur, where the Khándesh king for fear of Murtaza's anger refused to give him protection. Tufál returned to his fort of Narnála and applied for aid to the emperor Akbar who, pleased with the opportunity of mixing in Deccan affairs, required Murtaza at once to retire from Tufál's territory. Murtaza took no notice of Akbar's message. He captured Narnála and all the chief Berár forts, seized and placed in confinement Tufál Khán, his master Burhán Imád-ul-Mulk and his family, who shortly after died, it was said, by poison.[1] Murtaza on Changiz Khán's advice marched to Bedar. But hearing that a force of 3000 horse and seven or eight thousand infantry, despatched by the Khándesh king Mirán Muhammad to support a pretender to the throne, had driven out several of his posts and held a great portion of the country, he returned with the greatest expedition and sent in advance Syed Murtaza one of his generals, before whom the pretender was forced to fly and his followers scattered. Murtaza Nizám Sháh entered Khándesh by the Rohankheda pass and ravaged the country to Burhánpur, Mirán Muhammad the Khándesh king retiring to the fort of Asir. Murtaza Nizám marched in person to Asir and from it sent parties who wasted the country round, so that Mirán was obliged to purchase the retreat of the Ahmadnagar troops. Shortly after this Ibráhim Kutb Sháh, through his ambassador, offered Changiz Khán a large sum to prevent the intended attack on Bedar. Changiz Khán refused the money with indignation, saying that the Nizám Sháhi treasures were at his disposal. The ambassador now endeavoured to effect his purpose by bringing over to his design Sáhib Khán, a favourite of the king, who had been ill-treated by Changiz Khán. Sáhib Khán entered into the plot and informed the king that he heard that Changiz Khán intended to assume royal titles in Berár. The king did not believe the story, but as Sáhib Khán persisted that it was true, he resolved to wait for proof. It happened soon after that Changiz Khán suggested that he ought to stay with an army in the conquered country in order to gain the good-will of the people. The king thought this suggestion a striking confirmation of Sáhib Khán's story and showed marked displeasure. Changiz Khán alarmed for his safety staid away from the court feigning sickness. This conduct satisfied the king that his suspicions

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1 The Moghal historian writes: Mir Murtaza and Khudávand Khán, ruler of the country of Berár in the Deccan, marched to attack Ahmadnagar. They were defeated in battle by Salábat Khán, the *vakil* of Nizám-ul-Mulk and then came complaining to the Imperial court. Tabkát-i-Akbari in Elliot and Dowson, V. 441.

were well founded. He directed Changiz Khán's physician to administer a poisoned draught as medicine to Changiz Khán. Changiz Khán discovered what had happened, and quietly submitted to his fate, requesting the king to send his body to Karbela, to show favour to some officers whom he named, and to entertain his foreign servants among his guards. Murtaza too late convinced of the uprightness and the attachment of his minister, regretted his death with unfeigned sorrow. On his return to Ahmadnagar, disgusted with his folly, he appointed Mir Kázi Beg his representative in the government, and retired to an apartment in the palace of Ahmadnagar called Bagdád, where no one was admitted to his presence but Sáhib Khán. In 1576, as the emperor Akbar advanced to the Deccan frontier to hunt, the king moved to the north with a few troops in a covered litter. He wished to march to attack the emperor, but at the request of his nobles, remained on the border till, after Akbar's return to his dominions, he again retired to his privacy in Ahmadnagar. In the rainy season while visiting the tombs of saints in Daulatabad, he was seized with religious enthusiasm. One day he was seen withdrawing from his apartment and going alone on foot towards the tomb of Imám Raza and was with difficulty prevailed on to return. After his return from Daulatabad he made his residence in the garden of Hasht-i-Behisht.[1] At this time the favourite Sáhib Khán and his associates, about 3000 scoundrel Dakhanis, committed the worst of crimes. Children were forced from their parents for evil purposes and among others Mir Mehdi was killed in defending the honour of his family. The regent was afraid of the favourite's influence, till at last he became so insolent as to order a nobleman to change his name, because it happened to be the same as his own. The nobleman refused and the favourite resolved to destroy him, but was prevented by Salábat Khán who informed the king. Sáhib Khán was forced to quit the court, but the king, who missed his society, followed him to Bedar, and, agreeing to displace Salábat Khán from his office and taking for him the city of Bedar which he besieged, persuaded him to return. Burhán Nizám the king's brother, escaping at this time from the fort of Junnar and raising an insurrection, Murtaza was obliged to return suddenly to Ahmadnagar and to recall Salábat Khán. Burhán was defeated and fled to Bijápur. Sáhib Khán leaving the king a second time was put to death by the nobles who were sent to effect a reconciliation. Salábat Khán became minister without a rival and continued in power for several years to the satisfaction of the people. Since the reign of Muhammad Sháh Bahmani (1358-1375) the country had never been so well governed. In 1580, Salábat Khán taking advantage of the minority of the Bijápur king, sent an army under Behzád-ul-Mulk to invade his dominions, but it was defeated with the loss of all its elephants. In 1584, the marriage of the king's son Mirán Husain with the Bijápur king's sister was arranged and the princess was brought to Ahmadnagar with great pomp. About this time several nobles combined to attempt to displace Salábat Khán but their attempt came

[1] This garden remains under this name. See Places, Ahmadnagar.

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to nothing. Shortly after a discontented faction brought Burhán the king's brother to Ahmadnagar in the guise of a holy man with the object of placing him on the throne. On the day the attempt was to be made, Salábat Khán discovered the plot and Burhán fled to the Konkan, and thence to the court of the emperor Akbar from whom he some time after procured a force under Mirza Aziz Koka to attack his brother. An army of 20,000 men under Mirza Muhammad Taki marching on the frontier and acting in concert with Rája Ali Khán of Khándesh forced Mirza Aziz Koka to turn towards Berár where he was attacked and pursued and forced to return to Málwa.[1]

At this time one Fatteh Sháh, a dancer who succeeded Sáhib Khán in the king's favour began to abuse his power by obtaining large grants of land and gifts of royal jewels. At last as the king ordered the two most valuable necklaces taken from Rám Rája's plunder to be given to the favourite. Salábat Khán, unwilling that such priceless gems should be lost to the royal family, substituted two strings of mock jewels in their place. When the king heard of this he ordered all his jewels to be laid out for inspection, and seeing the two jewels were still missing threw them all into a large fire. From this time the king was considered mad. Taking into his head that his son had a design to dethrone him, he attempted to put him to death, but Salábat Khán watched over the safety of the young prince. Salábat Khán at this time having refused, unless the Sholápur fort was delivered, either to celebrate the Bijápur princess' marriage or to return her to her brother, Ibráhim Ádil Sháh declared war and laid siege to the fort of Ausa. Murtaza Nizám Sháh, offended at the conduct of his minister, upbraided him with treachery and declared himself weary of his control. Salábat Khán begged the king to appoint any place for his confinement, and on his naming Danda Rájápur, in spite of the remonstrances of his friends, immediately submitted himself to the king's guards and was carried

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1 Burhán-ul-Mulk was the younger brother of Murtaza Nizám-ul-Mulk. When Husain Nizám-ul-Mulk died, the Nizám-ul-Mulki kingdom descended to his eldest son, but in reality the government fell into the hands of the young prince's mother. Murtaza like his father preferred Burhán to all his friends. In course of time designing persons stirred up strife between him and his relations, so that he seized and sent to a fortress both his mother and his brother. His ignorance and vicious propensities kept him aloof from the loyal and good and threw him into the company of evil persons whose bad advice perverted his mind. He raised a low fellow, a cockfighter named Husain to be his companion and foolishly gave him the title of Asaf Khán. This low-born fellow stirred a war against Bedar and a fierce struggle went on in Kándhár sixty miles north of Bedar. The news of these foolish proceedings soon spread abroad and Burhán having escaped from prison by the aid of his keeper, began to raise disturbances; but his mind was in fetters and his fortune asleep. He cast his eyes upon the wealth of others and began to oppress them. When Murtaza was informed of this outbreak, he hastened back and reached Ahmadnagar on the day he desired. Numbers of men deserted Burhán, and he was obliged to fly without fighting. He then went to Adil Khán at Bijápur. Not being able to effect anything there he went in the disguise of a *jogi* or mendicant to Ahmadnagar. There he lived in secret and endeavoured to raise a party among the evil-disposed. Being discovered he hastened to the governor of Báglán in Násik and not being able to effect anything there he went to Kutb-ud-din Khán at Bedar. From thence he proceeded to the Imperial court where he met with a gracious reception. Abu-l-Fazl's Akbarnáma in Elliot and Dowson, VI. 70-71.

to his prison. He was succeeded by Kásim Beg Hakim as regent and by Mirza Muhammad Taki as minister. Peace with Ibráhim Adil Sháh being concluded at the king's command, the marriage of prince Mirán Husain with the Bijápur princess was celebrated with great splendour. Not long after this the king again becoming suspicious of his son resolved to destroy him, and while the youth was sleeping in his chamber set fire to his bed clothes and fastened the door upon him. The prince's cries for help brought to his aid his father's favourite Fatteh Sháh who secretly carried him off to Daulatabad. When the king heard of this he confined all his ministers and appointed others, and, as they also refused to kill the prince, they were displaced and the regency was given to Mirza Khán. Mirza Khán, seeing the disordered state of the king's intellect, pretended acquiescence with the king's commands, and wrote privately to Bijápur that if a detachment were sent to the borders he would make it a pretext for raising troops and would then openly espouse the prince's cause. The Bijápur regent complying with the request, Mirza Khán, by the king's order, collected troops and marched from Ahmadnagar and encamped near the town of Ránuri. Mirza Khán did not move onwards. Ferishta the historian was sent to enquire the cause.[1] Mirza Khán, knowing Ferishta's attachment to the king, bribed Fatteh Sháh the king's favourite to obtain the king's order for his recall and for the immediate advance of the army. Ferishta getting timely notice of Mirza Khán's orders to prevent his return from the camp, made his escape in the night. Mirza Khán meanwhile marched to Daulatabad to bring the prince and seat him on the throne. The king being too ill to mount a horse, by Ferishta's advice sent orders to release Salábat Khán and prepared to go himself in a litter to meet him. But learning from Fatteh Sháh that the guards would seize and imprison him, he resolved to wait in the palace for Salábat Khán's arrival. The troops perceiving the king's imbecility deserted in crowds to Daulatabad, whence Mirza Khán hastened to

[1] Muhammad Kásim Ferishta was born at Astrabad on the border of the Caspian Sea. He was the son of Ghulám Ali Hindu Sháh a learned man, who, quitting his native country travelled into India and eventually reached Ahmadnagar during the reign of Murtaza Nizám Sháh. Ferishta had only attained his twelfth year when he reached Ahmadnagar and was a fellow-student with the young prince Mirán Husain whom Ferishta's father, on account of his learning, was chosen to instruct in Persian. His father dying soon after his arrival Ferishta was left an orphan in his youth. But the introduction which his father's acquirements had procured him at court secured to the son the patronage and favour of the king, so that on the day his royal master was dethroned he held the office of captain of the guard. The new king was himself deposed and murdered in less than a year. Ferishta, then aged seventeen, appears to have taken no part in the revolutions which succeeded the death of his patron. His affection for the Shia faith prevented his having many friends among the stronger party at court and this made him anxious to avoid the scenes which were likely to follow, so that not long after (1589) he left Ahmadnagar and settled at the neighbouring court of Bijápur where he was kindly received by the minister and regent Diláwar Khán who introduced him to the king Ibráhim Adil Sháh II. From the station Ferishta filled in Ahmadnagar it seems likely that he entered the Bijápur service in a military capacity. Afterwards in an engagement with Jamál Khán he was wounded and taken prisoner, but made his escape. At Bijápur he began and finished his famous history in furtherance of which he observes, that his patron Ibráhim Adil Sháh spared no expense to procure the most ample materials. Briggs' Ferishta, I. xxxix.-xlviii.

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the capital accompanied by the prince so that he might arrive before Salábat Khán. At the time he came Ferishta was head of the palace guard, but being deserted by his people, and as no one was left with the king but Fatteh Sháh and a few domestics, opposition was vain. The prince and Mirza Khán rushed into the fort with 40,000 armed men and put to death all they found except Ferishta who as he had been the prince's school-fellow was spared. The prince both in word and action treated his father the king with every possible insult. Murtaza looked on him with silent contempt, and when his son drew his sword and passed the bare blade across his breast, threatening to kill him, the king only sighed. The prince caused the king to be put into a warm bathing room and closing the doors and windows lighted a great fire underneath, and the king was speedily suffocated (1588). The deceased king was buried with due ceremony in the Roza garden, and his bones were afterwards taken to Karbela and buried near those of his father and grandfather.

Cæsar Frederick, 1586.

In 1586, according to the Venetian traveller Cæsar Frederick, the Moor king Zamalluco, that is Nizám-ul-Mulk, was of great power with 200,000 men of war and a great store of artillery some of them made in pieces because the whole gun was too great to carry. Though they were made in pieces the guns worked marvellously well. Their shot was of stone and some of the stone shots had been sent to the king of Portugal for the rareness of the thing. The city where king Zamalluco had his being was Abueqer, that is Ahmadnagar seven or eight days inland of Cheul.[1]

Mirán Husain Nizám Sháh, 1588.

[2] Mirán Husain Nizám Sháh, who was headstrong and cruel, began his reign by tyranny and oppression. He appointed Mirza Khán prime minister but paid little regard to his advice. He promoted several youths to high rank and made them the companions of his pleasures and excesses. He one day confined his minister on a suspicion of his having privately brought from Junnar and concealed in his house Sháh Kásim the king's uncle. Next day finding he was mistaken he restored the minister and gave him his full confidence. To prevent future suspicions Mirza Khán advised the king to put to death the surviving males of the royal family, and fifteen princes were murdered in one day. As Mirza Khán's power became irksome to the king's companions they accused him of treachery, and the king in his drunken hours declared that he would behead Mirza Khán or have him trod to death by elephants. Mirza Khán resolved to ensure his safety by deposing the king who was trying every means in his power to ruin him. On the 15th of March 1588 in order to assassinate Mirza Khán the king sent for him to partake of a banquet in the house of his favourite Bangash Khán. Mirza Khán excused himself, on the plea of sudden illness, and sent his friend Ágha Mir to make his excuse. When Ágha Mir had eaten some of the dinner he pretended to be seized with violent pains, and declaring that he was poisoned left the house. Mirza Khán sent a message to the king that the Ágha was dying and entreated to see him. The king went

[1] Hakluyt's Voyages, II. 345. [2] Briggs' Ferishta, III. 270-275.

with a few attendants and was seized by the minister and made prisoner. Mirza Khán sent for the king's cousins Ibráhim and Ismáel who were confined at Lohogad in Poona, and meanwhile kept the king's imprisonment a secret. When the princes came from Lohogad Mirza Khán summoned several of the leading nobles into the fort, and declared to them that the king was deposed, and that Ismáel Nizám, the younger of the two brothers then only in his twelfth year was appointed his successor. While the assembly was saluting the new king, Jamál Khán, a military leader, with several other officers and soldiers, chiefly Abyssinians and Dakhanis, assembled at the gates of the fort demanding to see Mirán Husain their lawful sovereign. Jamál Khán sent persons to proclaim through the city what had been done by Mirza Khán and to warn the people that if Mirza Khán were allowed to act thus uncontrolled, the native nobles and people of the country would soon be slaves to foreign adventurers. The Dakhani troops and the inhabitants flew to arms and in a short time about 5000 horse and foot with a numerous mob joined Jamál Khán who was also supported by all the Abyssinians. Mirza Khán commanded the king's head to be cut off, and, placing it on a pole, planted it on one of the bastions of the citadel. At Jamál Khán's instance the mob heaped piles of wood and straw against the gates of the fort and set them on fire. The gates were burnt and Mirza Khán and his friends rushed from the fort. Numbers were slain but Mirza Khán made good his escape. The troops and the mob put to death every foreigner they found in the fort and in the city. Mirza Khán was seized near Junnar and brought back to Ahmadnagar. He was first carried through the city on an ass and his body mangled. The massacre continued for seven days, and nearly a thousand foreigners were murdered, a few only escaping under the protection of Dakhani and Abyssinian officers. Mirán Husain's reign lasted ten months and three days.

Ismáel Nizám Sháh, 1588-1590.

[1] Jamál Khán now acknowledged Ismáel Nizám Sháh as king. Being of the Mehdvi[2] sect he persuaded the king to embrace the same tenets and to commit the power of government into the hands of his followers. He seized the property of the few foreigners who had escaped the massacre and forced them to quit Ahmadnagar. Most of these, including the historian Ferishta, obtained service with the king of Bijápur. Among the discontented nobles was the chief of Berár, who, being at some distance from the capital, released Salábat Khán who had long been confined in the fort of Kehrla on the Berár frontier. Several discontented nobles joined his standard to oppose the Mehdvis, and, resolving to expel them from Ahmadnagar, Salábat

[1] Briggs' Ferishta, III. 276-281.

[2] The Mehdvis or Mahadis are a sect of Muhammadans. They assert that in the year 1550 (H. 960) a person of the Hanefi school who styled himself Syed Muhammad was the promised Imám Mehdvi. The sect is fairly numerous in the Deccan, and is chiefly confined to the descendants of certain Afghán tribes. Further details are given in the Population Chapter.

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Khán marched towards the capital, while Diláwar Khán the Bijápur regent also approached from the south. Jamál Khán first moved against Salábat Khán whom he totally defeated at the town of Paithan and forced to retreat to Burhánpur. He then marched against the Bijápur army. For fifteen days the two armies halted at Ashta in Sholápur, without making any hostile movement. At length a peace was concluded. Chánd Bibi the widow of the late Adil Sháh of Bijápur and the aunt of the present Ahmadnagar king was to be sent to the Bijápur camp and the Nizám Sháhi government were to pay £850,000 (270,000 *huns*) to defray the war expenses.[1] In 1589, Salábat Khán, who was now in his seventieth year, was allowed to retire to Talegaon, twenty miles north-west of Poona, a town which he had founded. He died before the close of the year and was buried in a tomb which he had built during his ministry on a hill six miles east of Ahmadnagar.[2]

Learning of the commotions at Ahmadnagar the emperor Akbar recalled Burhán Nizám from the estates which had been granted him in the north of India, allowed him to start for the Deccan, and allotted the frontier district of Hindia for his support till he should regain his authority from his son. He also wrote to Rája Ali Khán of Khándesh to support him. Having received overtures from many of the nobility, Burhán Nizám marched against his son, but was defeated. On renewing his attempt he was joined by a vast number of the Nizám Sháhi troops as well as by an army from Bijápur. Jamál Khán, having ordered Syed Amjad-ul-Mulk of Berár to oppose Rája Ali and Burhán Nizám on the northern frontier, himself marched with his troops, among whom were 10,000 Mehdvis, against the Bijápur army. At Dárásan where the two armies met, the Bijápur troops were defeated with the loss of 300 elephants. Soon after, learning that the Berár troops had gone over to Burhán Nizám, Jamál Khán marched his victorious army towards Berár, while the Bijápur king despatched the whole of his Marátha cavalry to follow Jamál Khán and cut off his supplies. Deserted by his other troops, Jamál Khán relied on the Mehdvis whose existence was identified with his welfare. An action near the frontier, though his troops suffered from want of water, was nearly ending in his favour when Jamál Khán was killed by a chance shot. His death was the signal of the king's defeat. His army fled, accompanied by Ismáel Nizám Sháh, who was taken in a village and confined by his father after a reign of two years.

Burhán Nizám Sháh II., 1590-1594.

[3] Burhán Nizám Sháh II., who was advanced in years, on ascending the throne gave himself to pleasure. His first act was to annul the orders in favour of the Mehdvi doctrines, and, by threatening with death those who persisted in the heresy, drove the sect out of his dominions. The Shia religion was restored, and many of the foreigners who had been driven out in consequence of Mirza Khán's

[1] This is called *nálbáha* or the price of horse-shoes. Since then the tax has been frequently levied by the Maráthás.

[2] Salábat Khán's tomb which is the most notable object near Ahmadnagar is now used as a health resort for Europeans stationed at Ahmadnagar. Details are given under Places, Ahmadnagar.

[3] Briggs' Ferishta, III. 282-287.

rebellion, returned. The Bijápur regent Diláwar Khán, who had been compelled to fly from Bijápur to Bedar, came to the Ahmadnagar court and was honourably received. Ibráhim Adil Sháh remonstrated and Burhán sent an insulting letter which brought on war.

[1] In 1592, at Diláwar's instigation Burhán marched towards the Bijápur frontier. On arriving at Mangalvedha, about thirteen miles south of Pandharpur, seeing that no army was sent to oppose him, he became suspicious of some stratagem to draw him into the heart of the enemy's territory, and would have retreated, had not Diláwar Khán prevailed on him to continue his advance as far as the Bhima. Here he halted, and, finding a ruined fortress, ordered it to be repaired. For some time the Bijápur king acted as if he was ignorant that an enemy was in his country. At length finding matters ripe for the execution of his design, he sent a messenger to Diláwar Khán, requesting him to return and again take the charge of his affairs. Diláwar, overjoyed at obtaining once more absolute power over the king, obtained his dismissal from Burhán Nizám Sháh who in vain represented to him that he was hastening to his destruction. On reaching Bijápur Diláwar Khán was blinded and sent as a prisoner to the fortress of Sátára. Then Ibráhim sent 10,000 horse under Rumi Khán Dakhani and 3000 of the household troops under Elias Khán. As the Bijápur Marátha cavalry defeated several of his detachments, Burhán Nizám Sháh went against them in person and drove them across the Bhima, which shortly after became so flooded that the Ahmadnagar troops could not cross in pursuit. Famine and pestilence caused such loss in Burhán's camp, that he was forced to retire some marches towards Ahmadnagar, where, as he received supplies of provisions and as the pest had somewhat abated, he moved again towards Sholápur, but was defeated with the loss of 100 elephants and 400 horses. His troops wearied by the long and fatiguing campaign deserted him, and as he found out a conspiracy among his officers to place his son on the throne, he began his retreat towards Ahmadnagar. Being harassed on his march he was obliged to sue for peace. Ibráhim Adil Sháh for nearly a month refused to listen to any proposals. But at last agreed to peace on condition that Burhán destroyed the fort which he had built in Bijápur territory. Burhán agreed and retired to Ahmadnagar mortified with the result of his campaign. In the same year Burhán marched against Revdanda, and, despatching a large force to Cheul, built the Korla fort to command the harbour. The Portuguese in Revdanda obtained reinforcements from many ports, and made two night attacks on the Muhammadans, killing on each occasion between three and four thousand Dakhanis.[2] Burhán sent a reinforcement of 4000

[1] Briggs' Ferishta, III. 170-172.

[2] The Portuguese historian states that 300 men came from Bassein and 200 from Sálsette, making in all, with the garrison, 1500 Europeans and as many native soldiers who attacked the Muhammadans and slew 10,000 men. Furhád Khán the governor and his family were taken prisoners. He and his daughters became Christians and went to Portugal. Seventy-five guns were captured on this occasion. Faria-e-Souza, III. Part I. Chapter 8 in Briggs' Ferishta, III. 285 foot.

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men under Furhád Khán to Korla. And as other Portuguese troops were expected from Daman and Bassein, he appointed Bahádur Giláni, at the head of all the foreign troops, governor of Korla, to blockade Revdanda. The Muhammadans being now on their guard, the Portuguese lost in an attack on Revdanda 100 Europeans and 200 native Portuguese. After this Revdanda was so closely besieged that no aid could reach it by sea. The Portuguese were on the point of capitulating, when the tyranny of the king at Ahmadnagar induced many of the officers to quit the camp and proceed to court. At this time a fleet of sixty vessels full of men and stores, passing close to Korla, under cover of the night, anchored in the harbour of Revdanda where they landed 4000 men, and on the following morning proceeded to attack Korla. Many of the Muhammadans fled in confusion to the fort, where being pursued they were massacred by the enemy. Upwards of 12,000 Muhammadans fell and the fort was reduced to ashes. The destruction of the Dakhanis enabled Burhán Nizám Sháh to raise foreigners to the chief stations in the kingdom. In 1594, to assist Ismáel in deposing his brother Ibráhim Adil Sháh of Bijápur, Burhán marched from Ahmadnagar to Belgaum. But at Paránda, hearing that Ismáel had been taken and put to death, he returned to his capital where he shortly after fell dangerously ill. Ibráhim Adil Sháh to punish Burhán for supporting Ismáel ordered his army to lay waste the Ahmadnagar frontier. On this Burhán entered into an alliance with Venkatádri of Penkonda who agreed to invade Bijápur on the south, while from the north Burhán sent an army to reduce Sholápur. This expedition ended in disaster. Uzbak Bahádur the Ahmadnagar general was killed and his force defeated under the walls of Sholápur. This news increased Burhán Sháh's disorder. Passing over Ismáel, who was known to be an enemy of the Shiás and a strict Méhdvi, he appointed Ibráhim his successor. In spite of this appointment a report spread that Ismáel was to succeed his father, and all the foreigners fled to Bijápur. Yekhlás Khán Muvallid a partisan of Ismáel raised a force and marched to Ahmadnagar. Burhán Sháh though sick nearly to death was carried in a palanquin at the head of his troops to Humáyunpur, and there defeated the prince who fled to Paránda. The march greatly weakened the king who died on the day after his return to Ahmadnagar (15th March 1594), after a reign of four years and sixteen days.

Ibráhim Nizám Sháh, 1594.

[1] By his father's advice Ibráhim Nizám Sháh appointed Mián Manju Dakhani his tutor to be his prime minister. Yekhlás Khán was pardoned, but he no sooner arrived at Ahmadnagar than he began to collect Abyssinians and Muvallids, and in a short time there were two parties, one headed by the minister and the other by Yekhlás Khán. Affairs fell into confusion and civil war seemed inevitable. As both parties behaved insolently towards Mir Safvi the Bijápur ambassador who had come to condole and congratulate, Ibráhim Adil Sháh declared war and marched to Sháhdurg to help the Ahmadnagar king who had now entirely lost his

[1] Briggs' Ferishta, III. 288-291.

authority. Yekhlás Khán was for war while Mián Manju proposed to conclude a peace with Bijápur that the whole forces of the Deccan might join to meet Akbar's intended invasion. Yekhlás Khán, not to be turned from his purpose of attacking Bijápur gained the king's consent and sent an army to the frontier. Ibráhim Ádil Sháh had yet made no attack on Ahmadnagar and Mián Manju again proposed to make overtures of peace. But the king would not hear of retreating, passed the frontier, and levied contributions on the Bijápur villages. Hamid Khán the Bijápur general opposed him, but, at Mián Manju's intercession, who represented the king's conduct as the result of his vicious habits and the evil practices of designing and wicked men, he avoided the Nizám Sháhis and encamped at a distance of two miles. The king who was given to drinking, persisted in an attack on the Bijápur army, and was shot in the head in the action which followed. His troops fled to Ahmadnagar with his body. His reign lasted only four months.

Ahmad II., 1594-1595.

[1] On reaching the capital Mián Manju took possession of the treasury and the fortress and sent for Yekhlás Khán and other officers into the fort to consider the best means for conducting the government. Most of the Abyssinians proposed that the king's only son Bahádur an infant in arms should be proclaimed under the regency of Chánd Bibi his father's aunt. As Mián Manju was opposed to this and instead under his advice it was agreed to bring Ahmad, the son of a certain Sháh Táhir[2] who had claimed to be the nephew of Husain Nizám Sháh, a boy twelve years of age who was imprisoned at Daulatabad, Ahmad was crowned on the 6th of August 1594 and the prayers were read in the name of the twelve Imáms. The chiefs divided the kingdom among themselves, and removing Bahádur the late king Ibráhim's son from the charge of his aunt, sent him by force to the fortress of Chávand. Shortly after, as it was discovered that Ahmad Sháh was not of the royal family, Yekhlás Khán, with the Muvallids and Abyssinians, deserted his cause. Mián Manju with the Dakhanis encamped in a large body on the plain of the Kála Chabutra near the fort. He despatched his son Mián Hasan with 700 horse to disperse the mob under Yekhlás Khán and himself accompanied by Ahmad went upon a raised ground from whence they could see the result. The two parties engaged and the struggle was long doubtful till a shot from the insurgents struck the king's canopy and caused great confusion in the fort. A report was spread that the king was dead, and

[1] Briggs' Ferishta, III. 292-304.

[2] When Husain Nizám Sháh came to the throne (1553) his five brothers Muhammad Khudábanda, Sháh Ali, Máhmud Bákar, Abdul Kádar, and Sháh Haidar thinking they should fall victims to the jealousy of the king, fled from the kingdom. In the latter end of Murtaza Nizám Sháh's reign a person calling himself Sháh Táhir arrived at Daulatabad giving out that he was the son of Muhammad Khudábanda who had died in Bengal, and, that being reduced to distress, he had come into the Deccan. The facts were not then satisfactorily cleared owing to the distance of Bengal and the time which had passed. But as Sháh Táhir claimed royal descent and might one day set up pretensions to the throne he was confined in a fortress. Burhán Nizám Sháh II., who was for some time at Ágra before he came to the throne, wrote refuting Sháh Táhir's story by stating that Khudábanda his uncle died in his house and that his family were still living with him. Sháh Táhir, not to give cause for future trouble, was imprisoned for life. He died some years afterwards leaving a son whose name was Ahmad.

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Mián Hasan took to flight and threw himself into the fort. Yekhlás Khán's party advanced and laid siege to the place both by a close blockade and regular approaches. Nehang Khán the Abyssinian and Habash Khán Muvallid, who had been in close confinement at Daulatabad ever since the reign of Burhán Nizám Sháh II. were at once released by Yekhlás Khán's order, but the governor of Chávand refused to comply with his order for the delivery of Bahádur into his hands without the express command of Mián Manju. Yekhlás Khán in the meantime, procuring a child of the same age, proclaimed him as the descendant and lawful heir of the late Ibráhim Nizám Sháh and by this means collected between ten and twelve thousand cavalry. Mián Manju, in a fit of desperation, wrote a letter to Prince Murád Mirza, Akbar's son, who was then in Gujarát, to march to his assistance, promising to give him the Ahmadnagar revenues. Murád, who had been sent to Gujarát with the object of taking advantage of the first opportunity to invade the Deccan, promptly accepted this invitation. Before the letter reached Murád, the Abyssinian chiefs fell out about the distribution of places, and a mutiny took place in Yekhlás Khán's camp. A large body of the Dakhanis deserted him and joined Mián Manju in the fort, who, on the following day (18th September 1595), marched to the neighbourhood of the Idgáh where he attacked and completely routed the Abyssinians. Among the prisoners was the boy whom Yekhlás Khán had created king. About a month after (14th December) prince Murád, at the head of 30,000 Moghal and Rajput horse, accompanied by Rája Ali Khán of Khándesh and Khán Khánán one of Akbar's generals appeared to the north of Ahmadnagar. On reaching the Idgáh a few shots passed between his line and the fort, and the Moghal army encamped in the Hasht-i-Behisht gardens about four miles to the north-west of the fort. Mián Manju, who was in a fair way of settling matters according to his own wishes, repenting of his overtures to Murád, prepared to resist any attempt on the capital. Having supplied it with provisions for a long siege and leaving Ansar Khán one of his adherents to defend the place and Chánd Bibi as regent of the kingdom, he, with the young king Ahmad Sháh, took the route to Ausa to implore the assistance of the Bijápur and Golkonda sovereigns. Chánd Bibi directed all the operations of the siege, and in a few days procured the assassination of Ansar Khán and proclaimed Bahádur Sháh king of Ahmadnagar. Aided by Muhammad Khán, she took the whole management of affairs into her hands, and induced Shamshir Khán Habshi and Afzul Khán Borishi with many of their adherents to join her in the fort. Besides the government in the fort, the Nizám Sháhis were divided into three other parties; Mián Manju and his nominee Ahmad Sháh who were encamped on the Bijápur borders praying for aid to Ibráhim Adil Sháh; Yekhlás Khán near Daulatabad, who had declared another child called Moti to be the rightful heir to the crown; and Nehang Khán the Abyssinian who went to the Bijápur territories induced Sháh Ali the son of Burhán Nizám Sháh I. then upwards of seventy years of age, to leave his retirement and assume the royal canopy. Prince Murád immediately sent off a strong guard to protect the inhabitants of Burhánabad, which had been founded by Burhán Nizám Sháh II. in the neighbourhood of Ahmadnagar, with directions to treat them

Moghals near Ahmadnagar, 1595.

Chánd Bibi's Regency, 1595-1599.

with lenity. The troops were also ordered to proclaim protection to all natives, so that they relied entirely on the good disposition of the Moghals towards them. On the second day the prince in person went out, and with the advice of his engineers marked out the ground for the trenches against the fort and allotted to each division of the army its separate post round the garrison. On the 27th Sháhbáz Khán one of the Moghal generals, who was notorious for tyranny and cruelty, under pretence of hunting sallied forth towards Burhánabad, and, in spite of the prince's orders, encouraged his men to plunder, himself setting the example. In the course of an hour the towns of Ahmadnagar and Burhánabad were completely sacked. As soon as the prince heard of these disorders he hanged in front of the lines several men taken with plunder. But the people no longer trusted his promises and during the night both towns were deserted. Yekhlás Khán with a force of 12,000 men, was on his march to the capital, when Daulat Khán Lodi with a body of 6000 Moghal cavalry attacked and totally defeated him on the banks of the Godávari; and thence following up his success, arrived at the flourishing town of Paithan, and sacked it scarcely leaving the people enough to cover themselves.

Though she had proclaimed Bahádur Nizám Sháh, yet as he was still in confinement at Chávand, and as Mián Manju with the present king was also in force on the Bijápur frontier, Chánd Bibi thought it advisable to make overtures to Nehang Khán and Sháh Ali to join her in the fort. Nehang Khán put his force of 7000 men in motion and arrived within twelve miles of Ahmadnagar. He was told that the east face of the fort was not invested and that it was the only road by which he could make his entry. He marched during the night, but when he came within about three miles of the place he found part of the Moghal camp on the direct road pointed out for his entry. This division consisted of a picket of 3000 men under Khán Khánán who had been set there only the morning before as the prince had noticed that this part of the fort was not invested. Nehang Khán resolved to force his way, and coming on the party unexpectedly cut off a number of the Moghals. The post was reinforced but with a few followers he dashed on into the fort. Sháh Ali was less successful and in attempting to retreat 700 of his men were cut off by the Moghals under Daulat Khán Lodi. The Bijápur king hearing of this defeat despatched the eunuch Sohail Khán with 25,000 horse to Sháhdurg on his frontier to await orders. Sohail Khán was here joined by Mián Manju and Ahmad Sháh as well as by Yekhlás Khán, who for the present had laid aside every private consideration, in the hope of saving the government by forming a union. This army was soon after joined by Mehdi Kuli Sultán Turkomán with 6000 Golkonda horse sent express from Haidarabad. Prince Murád, hearing of the assemblage of this force at Sháhdurg, called a council of war and resolved that the fort should be attacked before the allies could relieve it. In a few days five mines were carried under the bastions on one face of the fort. All were charged with powder and built with mortar and stones, excepting where the train was to be laid, and it was

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Chánd Bibi's Defence of Ahmadnagar, 1596.

resolved to fire them on the following morning (20th February 1596). During the night, Khwája Muhammad Khán Shirázi, admiring the resolution of the besieged and unwilling that they should be sacrificed, made his way to the walls and informed them of their danger. At the instance of Chánd Bibi, who herself set the example, the garrison immediately began to countermine. By daylight they had destroyed two of the mines and were searching for the others when the prince, without communicating with Khán Khánán, ordered out the line and resolved to storm without him. The besieged were in the act of removing the powder from the third and largest mine when the prince ordered them to be sprung. Many of the counterminers were killed and several yards of the wall fell. When the breach was made several of the leading officers of the garrison prepared for flight. But Chánd Bibi, clad in armour and with a veil thrown over her face and a drawn sword in her hand, dashed forward to defend the breach. The fugitives to a man returned and joined her, and, as the storming party held back for the springing of the other mines, the besieged had time to throw rockets, powder, and other combustibles into the ditch, and to bring guns to bear on the breach. The Moghals at length advanced to storm. The defence of the foot of the breach was obstinate and the assailants suffered severely from the fire of the besieged. The ditch was nearly filled with dead bodies. From four in the evening till night-fall party after party forced their way into the breach but all were repulsed. Both camps were filled with admiration of the heroic leader of the defence whose title by common consent was raised from Lady Chánd to Queen Chánd. After midnight when the attack slackened, the queen in person superintended the repairs of the breach, and by dawn the wall was built seven or eight feet high. Next day she despatched letters to the allied armies at Bid to hasten their approach, representing the distress of the garrison for supplies. These despatches fell into the enemy's hand who forwarded them to their destination with a letter from prince Murád inviting them to hasten as he was anxious to meet them, the sooner the better.[1] The allies marched by the Mánikdaund hills to Ahmadnagar. The Moghal camp which was much distressed for provisions became still more straitened by the approach of the allies. The prince thought it advisable to make overtures to the fort, and agreed to quit the

[1] Chánd Bibi is the favourite heroine of the Deccan and is the subject of many legends. Even Khafi Khán mentions her having fired silver balls into the Moghal camp. The common tradition at Ahmadnagar is that when her shot was expended, she loaded her guns with copper, with silver, and with gold coin, and that it was not till she had begun to fire jewels that she agreed to make peace. Elphinstone's History, 456. According to the late Colonel Meadows Taylor, C.S.I., the character and deeds of no Muhammadan princess of the Deccan live so brightly at Ahmadnagar and Bijápur as those of Chánd Bibi. Of all their tales the people love none more than the story of the queen's defence of Ahmadnagar. She is one of several instances in Indian history of a lady of rank, at a crisis of extreme danger, showing great political wisdom, and the highest fortitude and self-reliance. A portrait of her at Bijápur, apparently painted by a Persian artist, a work of art and probably a true likeness, shows her in profile very fair, with blue or gray eyes, a thin aquiline nose and other refined features, a resolute womanly air, and a light graceful figure. Architecture of Bijápur, 36.

country on condition of receiving a grant for the cession of Berár, the sovereignty of which he required Ahmadnagar formally to renounce. Chánd Sultána at first refused these terms, but reflecting that if the allies were defeated she might not obtain even these conditions she signed the treaty in the name of Bahádur Sháh.[1] The Moghals retreated by the route of Daulatabad. Three days after the raising of the siege the allies arrived, Mián Manju expected allegiance to be paid to Ahmad Sháh. To this the nobles in the fort would not agree; Nehang Khán shut the gate of the fort against him and sent a force to bring Bahádur Sháh from his confinement in Chávand. Chánd Sultána now asked the aid of her nephew, the Bijápur king, to quell the internal commotions of the Ahmadnagar kingdom. Ibráhim Adil Sháh sent Mustafa Khán with a body of 4000 men to her aid, and wrote to Mián Manju requiring him to desist from pressing the claims of Ahmad Sháh and to repair to Bijápur. On his arrival at Bijápur, Ibráhim Adil Sháh having clearly ascertained that Ahmad Sháh was not a lineal descendant of the Nizám Sháhi family, gave him a handsome estate for life and enrolled Mián Manju among the nobles of his own kingdom. On his arrival at Ahmadnagar Báhádur Sháh was proclaimed king, and Muhammad Khán, Chánd Sultána's friend and adviser, was appointed Peshwa or minister. Shortly after establishing his authority Muhammad Khán promoted his own adherents and relatives to the chief offices of the state. Thinking that those who had distinguished themselves in the war would not tamely submit to be passed over, Muhammad seized and confined Nehang Khán and Shamshir Khán the two Abyssinian generals, and the rest of the chiefs fearing a similar fate, fled the kingdom. Muhammad Khán's influence at the capital was unrestrained, and Queen Chánd foresaw her approaching loss of power. She wrote to her nephew, Ibráhim Adil Sháh, begging his interference, and asking that a considerable force might be sent to reorganise the government, now usurped by Muhammad Khán. Sohail Khán was again despatched for this purpose with an army to Ahmadnagar with instructions to regulate his conduct according to the wishes of Queen Chánd. In the beginning of 1596, Sohail Khán arrived, and, as Muhammad Khán opposed his entry, he invested the fort, and blockaded it for four months. Muhammad Khán, finding a strong party against him, wrote to Khán Khánán the Moghal commander-in-chief in Berár, promising if he came to his help that he would hold the country as a vassal of the Delhi emperor. Hearing of this treachery the garrison seized Muhammad Khán and delivered him to the queen. This change at once restored her authority. She released Nehang Khán the Abyssinian and appointed him minister. On his way to Bijápur Sohail Khán sent word to Bijápur that the Moghals had laid hands on the town of Páthri

Treaty with the Moghals, 1596.

Bahádur Nizám Sháh, 1596-1599.

[1] Briggs' Ferishta, III. 303, 304. After the annexation of Khándesh, the Khán Khánán set out on his expedition to the Deccan. His first step was to lay siege to Ahmadnagar. Chánd Bibi who was at that time ruler of that province made peace under which the territory of Berár was surrendered to Akbar. Maásir-i-Rahimi in Elliot and Dowson, VI. 241. The fortress had long been defended by Chánd Bibi the sister of Nizám-ul-Mulk and when besieged dissensions among the Imperial armies averted its capture. Faizi Sirhindi's Akbarnáma in Elliot and Dowson, VI. 144.

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which had not been included in the Berár cessions. In reply he was ordered to march against the invaders. Muhammad Kuli Sultán, with a force from Golkonda, was directed to co-operate with Sohail Khán, who was also joined by 20,000 Nizám Sháhi troops from Ahmadnagar. He marched towards Berár with an army of nearly 60,000 horse and camped at the town of Sonpat. Khán Khánán, the Moghal general, joined by Rája Ali Khán of Khándesh, Rája Jagannáth and several other officers of distinction, halted on the banks of the Godávari, and, taking a position close to the enemy, intrenched his camp. For fourteen days beyond partial skirmishes no action took place. In a general action on the 26th of January 1597, though Rája Ali and Jagannáth were both killed, Sohail Khán was compelled to retreat to Sháhdurg, and the Nizám Sháhis retired to Ahmadnagar. Nehang Khán, the minister, gaining unlimited power devised a scheme for seizing Queen Chánd and taking on himself the management of the orphan king and the government. Learning his intentions the queen shut the gates against him, and, securing the person of the king, refused Nehang Khán admittance, saying that he might transact business in the town but not in the fort. Nehang Khán submitted quietly for some days. He then openly attacked the fort and several skirmishes took place. Ibráhim Adil Sháh made overtures to effect a reconciliation, but both parties rejected his offers, as nothing less than complete submission of their rivals would satisfy either. Nehang Khán taking advantage of Khán Khánán's absence and of the rainy season, sent a detachment, and retook the town of Bid from the Moghals. The governor of Bid marched out twelve miles to meet the Ahmadnagar force, but being wounded and defeated, he with great difficulty reached Bid, which was soon invested. Akbar despatched prince Dányál Mirza and Khán Khánán (1599) to the governor's relief, when Nehang Khán immediately raised the siege and marched with 15,000 horse and foot to seize the Jaipur Kotli pass and there meet the Moghals. The prince learning of this movement marched round by the village of Manuri and avoided the pass. Nehang Khán finding himself outmanœuvred and unable to withstand the Moghal force set fire to his heavy baggage and retreated to Ahmadnagar. He wished to compromise matters with the queen but she refused to listen to him and he fled to Junnar. The Moghal forces reached the fort without opposition and having laid siege to it began mining. The unfortunate Queen Chánd placing no trust on those around her, applied for advice to Hamid Khán, an eunuch, and an officer of rank in the fort. Hamid Khán recommended that they should fight and defend the place against the Moghals. The queen declared that after what she had seen of the conduct of officers she could place no trust in them. She thought it advisable to agree to give up the fort, if the safety of the garrison and of their property were secured and then to retire to Junnar with the young king. Hearing this Hamid Khán ran into the streets, declaring that Chánd Sultána was in treaty with the Moghals for the delivery of the fort. The shortsighted and ungrateful Dakhanis, headed by Hamid Khán, rushed into her private rooms and put her to death. In the course of a few days the mines were sprung and several breaches made. The Moghals

Chánd Bibi's Murder, 1599.

stormed and carried the place, giving little or no quarter. Bahádur Sháh and all the children of the royal family were taken prisoners, and the unfortunate king, with the regalia and jewels, was sent to the emperor Akbar at Burhánpur and afterwards confined in the fort of Gwalior.[1] His reign lasted for three years. As the great fort of Asirgad fell at the same time, Akbar made over Khándesh and the Ahmadnagar Deccan to prince Dányál.

[1] Briggs' Ferishta, III. 312. The following are Moghal accounts of the fall of Ahmadnagar. On the second occasion when Khán Khánán attacked Ahmadnagar Sohail the Abyssinian was appointed by Adil Sháh to the command of the army and the armies of Nizám-ul-Mulk, Adil Sháh, Kutb-ul-Mulk, and the Berid Sháhi chief being placed under his command. He came out in considerable strength and confidence. The Khánán with the small force at his command obtained a complete victory over Sohail. He then proceeded to the siege of Ahmadnagar which he reduced, and brought the whole province of the Deccan under the rule of the Delhi emperor, Maásir-i-Rahimi in Elliot and Dowson, VI. 241-2. The operations against Ahmadnagar were protracted, and the royal army was in difficulty about supplies. Evil-disposed persons in all parts began to move. So Mirza Rustam was sent to Prince Dányál with a *lákh* of *mohars*. Násik fell into the hands of the Imperial officers about this time. After the rains Akbar set his heart upon the reduction of Ahmadnagar. He sent directions for using every effort, and he himself proceeded to Burhánpur. Chánd Bibi was for keeping the treaty which she had made with Abu-l-Fazl the writer of this work; but Abhang, that is Nehang Khán, at the head of a large force of Abyssinians and Dakhanis was fighting against her. On the 26th of *Farwardin*, the royal army arrived and suspicion seized upon the Dakhani forces. One man whispered to another that their leaders had made terms with the Imperial army; so this force of Abhang's lost heart and dispersed without making any resistance. On the 2nd *Urdibihisht* the various intrenchments were assigned to the various *amirs*. Chánd Bibi was for abiding by the treaty. Several of the leading men on the fortress then took matters into their own hands, and made several unsuccessful sorties. Under the direction of the Prince, great efforts were made to form a *khák-rez* that is to fill the ditch which was thirty to forty *gaz* broad and seven *gaz* deep (*zarpha*). The wall was of bluish stone and twenty-seven *gaz* high. Mines were formed from the trenches of the prince and Mirza Yusuf Khán; but the besieged broke into them and filled them. They even formed a countermine from the inside and exploded it; but it was smothered by the *khák-rez*, and did no damage. The shock split a bastion of the fortress. When this was discovered, efforts were made to clear out the chasm and this being effected, 180 *mans* of gunpowder were placed therein. On the sixth *Sháhryur* it was exploded. The bastion and thirty *gaz* of the wall was blown into the air. The garrison suffered from the falling stones; but not a particle of stone fell on the besiegers. Through the breach rushed the assailants and another party made their way in from the intrenchments of Mirza Yusuf Khán. Fifteen hundred of the garrison were put to the sword; the rest were saved by the solicitations of their friends. Bahádur son of Ibráhim and grandson of Burhán who had been set up as Nizám-ul-Mulk was taken prisoner. Very valuable jewels, embossed arms, a splendid library, fine silks, and twenty-five elephants were among the booty. The guns and ammunition exceeded all compute. The siege was carried on during the rainy season, but by great good fortune there was no flooding to interrupt the construction of the *khák-rez*. The day after the victory heavy rain set in. The siege lasted four months and four days. Abu-l-Fazl's Akbarnáma in Elliot and Dowson, VI. 99-101. Another description of the siege runs as follows: Prince Dányál aided by some of the great *amirs* took the fort of Ahmadnagar by assault. The siege had been carried on for nearly six months and constant fire had been kept up without effect. Khán Khánán thought that mining must be resorted to and as the other nobles agreed with him a mine was formed. It was charged with 180 *mans* of gunpowder and was exploded on the 20th *Sháhryur* in the 45th year of Akbar's reign. A bastion was blown up with seventy or eighty *gaz* of the wall. Khán Khánán, Rája Jagannáth, and the other *amirs* exerted themselves to incite their troops and gave order that the troops were to rush in and finish the work directly after the explosion. This order was duly executed; and in another place a force under Yusuf Khán scaled the wall by means of a mound or *khák-rez*. The assailants pressed on and after a severe fight in which 1000 of the besiegers fell the fortress was captured. The grandson of Nizám-ul-Mulk was taken prisoner and carried to the emperor. Faizi Sirhindi's Akbarnáma in Elliot and Dowson, VI. 144-5.

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MUSALMÁNS.

Nizám Sháhis, 1490-1636.

Nizám Sháhi Institutions.

The Ahmadnagar dominions extended over the greater part of Berár and the whole of what was afterwards included in the *subha* of Aurangabad, Gálna, and some other districts in Násik and Khándesh and the district of Kalyán in the Konkan from Bánkot to Bassein. Under the Ahmadnagar kings, though perhaps less regularly than afterwards under the Moghals, the country was divided into districts or *sarkárs*. The district was distributed among subdivisions which were generally known by Persian names, *pargana, karyát, sammat, mahál,* and *táluka,* and sometimes by the Hindu names of *pránt* and *desh*. The hilly west, which was generally managed by Hindu officers, continued to be arranged by valleys with their Hindu names of *khora, mura,* and *mával*. The collection of the revenue was generally entrusted to farmers, the farms sometimes including only one village. Where the revenue was not farmed, its collection was generally entrusted to Hindu officers. Over the revenue farmers was a government agent or *amil,* who, besides collecting the revenue, managed the police and settled civil suits. Civil suits relating to land were generally referred to juries or *panchávats*. Though the chief power in the country was Muhammadan, large numbers of Hindus were employed in the service of the state. The garrisons of hill forts seem generally to have been Hindus, Maráthás, Kolis, and Dhangars, a few places of special strength being reserved for Musalmán commandants or *killedárs*. Besides the hill forts some parts of the open country were left under loyal Marátha and Bráhman officers with the title of estate-holder or *jágirdár,* and of district head or *deshmukh*. Estates were generally granted on military tenure, the value of the grant being in proportion to the number of troops which the grant-holder maintained. Family feuds or personal hate, and, in the case of those whose lands lay near the borders of two kingdoms, an intelligent regard for the chances of war, often divided Marátha families and led members of one family to take service under rival Musalmán states. Hindus of distinguished service were rewarded with the Hindu titles of *rája, náik,* and *rávi*. Numbers of Hindus were employed in the Ahmadnagar armies.[1]

Marátha Chiefs.

The Marátha chiefs under Ahmadnagar were Ráv Jádhav, Rája Bhonsle, and many others of less note. Jádhavráv, Deshmukh of Sindkhed is supposed, with much probability, to have been a descendant of the Rájás of Devgad. Lukhji Jádhavráv in the end of the sixteenth century held an estate or *jágir* under the Nizám Sháhi government for the support of 10,000 horse. The respectable family of the Bhonslás, which produced the great Shiváji, first rose to notice under the Ahmadnagar government. They are said to have held several *pátilships,* but their principal residence was at the village of Verul or Elura near Daulatabad. Bhosáji who is said to have been the first of the family to settle in the Deccan, and from whom the name Bhonsla is sometimes derived, claimed descent from a younger or from an illegitimate son of the royal family of Udepur in Rájputána. Máloji Bhonsla married Dipábái the sister of

[1] Grant Duff's Maráthás, 36, 38.

Jagpálráv Náik Nimbálkar the *deshmukh* of Phaltan. At the age of twenty-five, in the year 1577, by the interest of Lukhji Jádhavráv he was entertained in the service of Murtaza Nizám Sháh with a small party of horse of which he was the proprietor. Máloji was an active *shiledár* or cavalier, and acquitted himself so well in various duties entrusted to him that he began to rise to distinction. He had by some means made an addition to his small body of horse and was always much noticed by his first patron Jádhavráv. The story told of his rise to power in the Ahmadnagar court is, that in 1599 at the time of the *Holi* festival in March-April, Máloji took his son Sháháji, a remarkably fine boy of five, to pay his respects to Lukhji Jádhavráv, Máloji's patron. Lukhji Jádhavráv, pleased with the boy, seated Sháháji near Jiji his daughter a child of three or four. The children began to play, and Lukhji joking said to the girl, 'How would you like him for a husband.' The guests laughed but Máloji rose and solemnly accepted Lukhji's offer of marriage. Lukhji and his wife were furious, but Máloji was unshaken.

He retired to his village, where, it is said, the goddess Bhaváni appeared to him and discovered a large treasure. At all events he and his brother Vithoji became possessed of money in some secret manner, which Grant Duff suspects was by robbery. Their agent or their receiver was a banker of Chámbhárgonde or Shrigonde about thirty miles south of Ahmadnagar, named Shesho Náik Punde, in whose hands the cash was placed.[1] According to Marátha legends, the discovery of this treasure was the means provided by the goddess for carrying out her promise, that one of the clan would become a king and found a family which would reign for twenty-seven generations. Máloji spent his money in buying horses, and in the popular works of digging ponds and wells and endowing temples. He still clung to his favourite scheme of being connected with the family of Jádhavráv. Jagpálráv Naik Nimbálkar of Phaltan, the brother of Dipábái Máloji's wife, warmly interested himself to promote the proposed marriage of his nephew. Wealth and power at a falling court like that of Ahmadnagar could procure anything. As Jádhavráv's chief objection was Máloji's want of rank, this difficulty was removed by raising him to the command of 5000 horse with the title of Máloji Rája Bhonsle. The forts of Shivneri and Chákan in Poona with their dependent districts were likewise placed in his charge; and the sub-divisions of Poona and Supa were made over to him as estates. Jádhavráv had no longer any excuse for not performing what he was urged to by his sovereign (1604). The marriage of Sháháji to Jijibái was celebrated with great pomp, and was honoured by the presence of the Sultan.[2]

On the fall of Ahmadnagar (1600) the emperor Akbar conferred the government of the country on Khwája Beg Mirza Safawi a relation of Sháh Tamasp of Persia and Mirza Muhammad Sálih,

[1] It is remarkable, as it bespeaks a connection maintained, that Shiváji's treasurer in 1669 was the grandson of Shesho Náik Punde. Grant Duff's Maráthás, 106.
[2] Grant Duff's Maráthás, 40, 42.

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who lived in the country, and, according to the Moghal historian, conferred many kindnesses, obligations, and comforts on the people.[1] The officers of the Ahmadnagar kingdom refused to admit that the fall of the capital carried with it all hope of independence. They declared Murtaza the son of Sháh Ali king and made Paránda about seventy-five miles south-east of Ahmadnagar their capital. Of these officers Malik Ambar an Abyssinian and Mián Ráju Dakhani,[2] in spite of the Moghal forces, for more than twenty years held almost the whole of the Nizám Sháhi dominions. Malik Ambar's rule extended from the Kutb Sháhi and Adil Sháhi borders within two miles of Bid and eight of Ahmadnagar, and from sixteen miles west of Daulatabad to within the same distance of the port of Cheul. Mián Ráju held Daulatabad and the country north and south from the Gujarát frontier to within twelve miles of Ahmadnagar. Both officers professed allegiance to Murtaza Nizám Sháh II. whom they kept in the fort of Ausa about 130 miles south-east of Ahmadnagar and gave the revenues of a few surrounding villages for his subsistence. Malik Ambar and Mián Ráju were bitter rivals and their rivalry often broke into open hostility. Khán Khánán, the Moghal governor of Ahmadnagar, learning of their rivalry, sent a party from Berár to take a small district belonging to Malik Ambar on the Telingan boundary. Malik Ambar started to relieve his district with a detachment of six to seven thousand horse and succeeded in defeating the Moghals and recovering the land. Mirza Airich, the son of Khán Khánán, was at once sent to attack him with a picked force of 5000 horse. In a severe battle at Nánder about 200 miles east of Ahmadnagar many were slain on both sides and in the end the Dakhanis were beaten and Malik Ambar who lay wounded on the field was saved from falling into the enemy's hands only by the devoted gallantry of his attendants.[3] Málik Ambar recovered from his wounds, and gathered fresh troops. Khán Khánán, fearing his popularity and enterprise, made overtures for peace. Malik Ambar, who suspected the late attack was due to Mián Ráju's enmity, gladly accepted the offer, and a treaty was concluded under which Malik Ambar was confirmed in the possession of his territory. Ever after this Khán Khánán and Malik Ambar continued on the most friendly terms.

Not long after this Venkatráv Koli, Farhád Khán Movallid, Malik Sandal, and other officers deserted Malik Ambar and joined Murtaza Nizám Sháh II. at Ausa. Málik Ambar marched against the malcontents and defeated them under the walls of the fort. Venkatráv was taken prisoner, but the other chiefs fled with the king into the fort and came to terms. As Malik Ambar was anxious to gain Paránda he took the king with him to that fortress. The governor refused

[1] Anfa'u-l-Akhbár in Elliot and Dowson, VI. 247.

[2] Of Malik Ambar's origin the stories vary. The most consistent of them is that in his youth he was a personal adherent of Changiz Khán, the too loyal minister of Murtaza Nizám Sháh I. and from this able patron acquired the knowledge for which he was afterwards famous. Elphinstone's History of India. According to Grant Duff Mián Ráju was a Hindu; according to Briggs he was a Musalmán.

[3] Briggs' Ferishta, III. 315.

to surrender to Malik Ambar, who, he said, belonged to the Moghal party. Malik protested that he was a true and loyal servant of the Nizám Sháhi family and was ready to support his king with his last breath. Still the commandant refused to admit him into the fort, the garrison were strengthened by Farhád Khán and Malik Sandal, and, to prevent the king from joining the Paránda governor, Malik Ambar was forced to keep him a state prisoner. After a month's siege the people of the town rose and slew the governor's son who had been guilty of some cruelty and forced the father, Farhád Khán, and Malik Sandal to fly to Bijápur. The garrison still held out, but Malik Ambar, freeing Murtaza from restraint, was allowed to introduce the king into the fort while he himself remained encamped outside.[1] In 1604 Prince Dányál, the Moghal governor of the Deccan, whose head-quarters were at Burhánpur on the eastern borders of Khándesh, came to Ahmadnagar to receive his bride the Bijápur king's daughter. The prince expected that, as Malik Ambar had done, Mián Ráju would meet him and acknowledge his authority in the Deccan. Mián Ráju was asked to the Moghal camp, but, instead of attending, so harassed Dányál's army with 8000 light cavalry, that Khán Khánán had to march against him with 5000 cavalry from Jálna. After the marriage which was celebrated at Paithan, the prince returned to Burhánpur and Khán Khánán to Jálna[2].

The French traveller Francois Pyrard, who was in India between 1601 and 1608 writes: The reigning prince of Cheul is called Melique that is Malik and is a vassal of the great Moghal. The Malik, he adds, has a large number of elephants. When he dines he sends for many handsome women who sing and dance during the meal. Then some of them cut a piece of cloth called taffety into bits so minute that they have no other use than that of being carried away by the spectators, who stick them on to their breasts, as if they were so many medals. When the spectacle is over, the king remains alone in his palace, his mind absorbed in the contemplation of the vanity and uncertainty of life until he goes to sleep.[3]

Meanwhile Murtaza complained to Mián Ráju of the treatment he received from Malik Ambar. Mián Ráju marched to Paránda without opposition, conferred with the king, and promised to reduce Malik Ambar. When Malik Ambar heard of Mián Ráju's approach, he marched to meet him. For about a month the two forces were camped near Paránda. Several skirmishes ended so favourably for Mián Ráju that Malik Ambar asked Khán Káhnán for help. Mirza Husain Ali Beg, the Moghal governor of Bid, was at once sent to Malik's aid, with 3000 cavalry. Mián Ráju was defeated, and fled to Daulatabad. After this the death of Prince Dányál and the absence of Khán Khánán from Jálna gave Malik Ambar an opportunity of spreading his power. Gathering an army he marched to Daulatabad, and defeated Mián Ráju, who applied to Khán Khánán for aid.[4] Khán Khanán came and for six months

[1] Briggs' Ferishta, III. 316.
[2] Briggs' Ferishta, III. 317.
[3] Da Cunha's Chaul, 63.
[4] Briggs' Ferishta, III. 318.

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prevented the rival chiefs from attacking each other; in the end Malik Ambar, perceiving that Khán Khánán was rather well disposed to Mián Ráju, deemed it politic to yield to his wishes and make peace. On his return to Paránda, finding Murtaza constantly intriguing and raising factions against him, Malik thought of deposing him and choosing a less independent successor. Before taking action Malik consulted Ibráhim Adil Sháh of Bijápur, and as he was strongly opposed to the scheme, Malik Ambar gave it up. In 1607 Malik made Murtaza's position easier and more dignified, and mutual confidence was established. In the same year at the head of 10,000 cavalry they marched together against Junnar and made it the seat of Murtaza's government.

Malik Ambar's Regency, 1607-1626.

From Junnar Malik despatched an army to Daulatabad. Mián Ráju was defeated and taken prisoner and his territory became part of Murtaza's dominions. In the following years Malik Ambar's power increased. He founded a new capital at Khadki, whose name Aurangzeb afterwards (1658-1707) changed[1] to Aurangabad, and, profiting by dissensions between Khán Khánán and the other generals, repeatedly defeated the Moghal troops, and invested the town of Ahmadnagar. Every effort was made to defend the place and Khán Khánán and the other Moghal nobles who were with Prince Parvez at Burhánpur marched to relieve it. Through the jealousies and dissensions of the leaders, and from want of supplies, the army was conducted by roads through mountains and difficult passes, and shortly became so disorganized and so badly supplied with food that it was forced to retreat.[2] In spite of the efforts of the commandant Khwája Beg the Ahmadnagar garrison was so disheartened by the retreat of the relieving force that Khwája Beg capitulated and retired to Burhánpur. As Khwája Beg had acted with skill and bravery, he was promoted to the command of 5000. At the same time he was removed and Khán Jahán Lodi was sent in his place.[3] In 1612 to restore success to their arms in the Deccan, Jahángir organised a combined attack on Malik Ambar. At the same moment Abdulla Khán, the viceroy of Gujarát, was to advance from Gujarát and Prince Parvez and Khán Jahán Lodi, reinforced by Rájá Mánsing, were to advance from Khándesh and Berár. Before the time agreed on, Abdulla Khán arrived from Gujarát and Malik Ambar hurried to attack him before the Khándesh and Berár armies could take the field. The neighbourhood of the European ports enabled Malik to have better artillery than the Moghals, and his artillery afforded a rallying point on which he could always collect his army. But under ordinary circumstances, like the Maráthás after him, Malik trusted more to his light cavalry than to his artillery. His light horsemen cut off the Moghal supplies and harassed their march, hovered round their army when they halted, alarmed them with false attacks, and often made incursions into the camp, carrying off booty and causing constant disorder and alarm. These tactics were applied with unusual vigour

[1] Grant Duff's Maráthás, 483. [2] Elphinstone's India, 480.
[3] Wakiat-i-Jahángiri in Elliot and Dowson, VI. 324.

and success to prevent the advance of the Gujarát army. Abdulla Khán, the viceroy of Gujarát, who had advanced well into Khándesh was so worn by this warfare that he determined to retire. His rear-guard was cut to pieces, and his retreat had nearly become a flight before he found refuge in the hills and forests of Báglán, whence he passed in quiet to Gujarát. By this time the Khándesh and Berár armies had taken the field, but disheartened with the failure of the plan of the campaign they feared to risk a battle and centred their forces at Burhánpur. In spite of the success with which he guarded the Deccan from the advance of Moghal power Malik Ambar had the greatest difficulty in keeping his confederates and even his own officers loyal to him. In 1620, chiefly owing to the rivalry of other Musalmán officers, Malik Ambar was defeated in a great battle with the Moghals near the northern boundary of Ahmadnagar. Though apparently no share of the shame for this defeat attached to the Maráthás in Malik Ambar's service, for Sháháji Bhonsla who had succeeded his father Máloji, Lukhji Jádhavráv, and one of the Náiks of Phaltan all fought with distinguished bravery, the result of the battle so disheartened them, that in 1621 several Maráthás went over to the Moghals. The most important of the chiefs who deserted Malik Ambar was Lukhji Jádhavráv Deshmukh of Sindkhed the chief Marátha estate-holder under the Nizám Sháhi government. The very high importance which the Moghals attached to the Marátha leaders is shown by the fact that Lukhji Jádhavráv was given a command of 24,000 with 15,000 horse and that his relations were raised to high rank.[1] After the desertion of the Marátha chiefs Malik Ambar suffered a second defeat which so discouraged the allies, that Prince Sháh Jahán who was sent to the Deccan found little difficulty in detaching the king of Bijápur from the confederacy. Malik Ambar, entirely deserted, was forced to tender Murtaza's submission and to restore the fort of Ahmadnagar and all the territory he had won back from the Moghals. Soon after Sháh Jahán retired to Delhi. In his absence Malik Ambar renewed hostilities, overran the open country, and forced the Moghal commander into Burhánpur. Sháh Jahán was ordered to march against him and was supplied with a powerful army and great treasures. Sháh Jahán, who conducted this and his other Deccan campaigns with great ability, taking his brother Prince Khusru with him, started for the Deccan. Before he reached Málwa a detachment of Malik Ambar's had crossed the Narbada and burned the suburbs of Mándu, but they were driven back as the prince advanced. Malik Ambar as usual cut off supplies and detachments, hung on the line of march, and attempted by long and rapid marches to surprise the camp. He found Sháh Jahán always on his guard and at last was forced to risk the fate of the campaign in a general action, in which he was defeated with considerable loss. King Murtaza moved to Daulatabad and the imperial forces destroyed Khadki, and advanced to Paithan on their way to relieve Ahmadnagar which was besieged by a force

[1] Grant Duff's Maráthás, 43.

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of Malik Ambar's. Feeling further resistance hopeless Malik Ambar sent envoys to express repentance and ask forgiveness. He promised ever afterwards to remain loyal and to pay tribute, and in addition to furnish a war indemnity. A great scarcity of provisions in the imperial camp made Sháh Jahán anxious to accept Malik Ambar's submission.[1] Khanjar Khán, the commandant of Ahmadnagar, was strengthened by fresh troops and treasure, and it was agreed that about thirty miles of territory near Ahmadnagar should be ceded to the Moghals and £500,000 (Rs. 50 *lákhs*) paid into the Imperial treasury.[2]

In 1624 in the hope of gaining the management of the Deccan, Malik Ambar who was then at war with Ibráhim Adil Sháh of Bijápur, sent an envoy to Mohábat Khán the Moghal commander-in-chief in the Deccan to express obedience and devotion. Ibráhim Adil Sháh about the same time made similar offers and his offers were accepted. Malik Ambar, vexed and disappointed, sent his children with his wives and attendants to the fortress of Daulatabad[3] and marched with the king from Khadki to Kándhár on the borders of Golkonda to receive his fixed payments or *zar-i-mukrari* which were two years in arrear. After receiving the tribute and securing himself on that side by a treaty and oath Malik marched to Bedar, surprised and defeated Ibráhim Adil Sháh's forces, and plundered Bedar. From Bedar he marched against Bijápur. As his best troops and officers were at Burhánpur, Ibráhim Adil Sháh avoided a battle and took shelter in Bijápur. When they heard of Malik Ambar's success, Lashkar Khán and all the Deccan nobles, together with Muhammad Lari the commander of the Moghal troops, marched from Burhánpur towards Bijápur. Malik Ambar wrote to the Imperial officers stating that he was not less loyal to the Imperial throne than Ibráhim Adil Sháh and asking that Nizám-ul-Mulk and Adil Sháh might be allowed to settle their old standing differences without interference. To this remonstrance the Moghal officers paid no attention. As they continued to advance Malik Ambar was forced to raise the siege of Bijápur and retire into his own territories. Even here he was followed by the Moghal army, and, in spite of most humble offers, Muhammad Lari the Moghal commander persisted in hunting him down. At last, driven to desperation, and taking advantage of the carelessness which their belief in his powerlessness had brought on the Moghals, Malik suddenly fell on their camp ten miles from Ahmadnagar. At the first onset Muhammad Lari the Moghal commander was killed. His fall threw the Bijápur forces into confusion. Jádhavráv and Udárám fled without striking a blow, and the defeat ended in a rout. Ikhlás Khán and twenty-five of Adil Sháh's leading officers were taken prisoners. Of these Farhád Khán who had sought Malik Ambar's death was executed and the others imprisoned. Lashkar Khán and other Imperial chiefs were also made prisoners. Khanjar Khán by great exertions escaped to Ahmadnagar and prepared the fortress for a siege, and Ján Sipár Khán

[1] Elphinstone's History of India, 562, 563.
[2] Wákiat-i-Jahángiri in Elliot and Dowson, VI. 380.
[3] Ikbál Náma-i-Jahángiri in Elliot and Dowson, VI. 411-412.

reached Bid and set the fort in order. Of the rest who escaped some fled to Ahmadnagar and some to Burhánpur. Malik Ambar, successful beyond his hopes, sent his prisoners to Daulatabad and marched to lay siege to Ahmadnagar. As, in spite of every effort, he made no impression on Ahmadnagar, Malik left part of his army to maintain the investment and himself marched against Bijápur. Ibráhim Adil Sháh took refuge in the fortress and Malik Ambar occupied his territories as far as the frontiers of the Imperial dominions in the Bálághát. He collected an excellent army and laid siege to and took Sholápur. So complete was his success that the Moghal officers received strict orders from Delhi to keep within the forts they held and attempt no operations until reinforcements arrived.[1]

Malik Ambar's Death, 1626.

Malik Ambar died in 1626 in the eightieth year of his age. Great as was his success as a general, Malik Ambar is best known by his excellent land system. He stopped revenue-farming, and, under Musalmán supervision, entrusted the collection of the revenues to Bráhman agents. He renewed the broken village system, and, when several years of experiments had enabled him to ascertain the average yield of a field, took about two-fifths of the outturn in kind, and afterwards (1614) commuted the grain payment to a cash payment representing about one-third of the yield. Unlike Todar Mal, Akbar's (1556-1605) famous minister by whom the lands of North India were settled, Malik Ambar did not make his settlement permanent, but allowed the demand to vary in accordance with the harvest. This system was so successful that, in spite of his heavy war charges, his finances prospered and his country throve and grew rich.[2]

Fatteh Khán's Regency, 1626-1632.

Malik Ambar left two sons Fatteh Khán and Changiz Khán, of whom Fatteh Khán the eldest succeeded him as regent of the Nizám Sháhi kingdom. As, after Malik Ambar's death, Nizám-ul-Mulk in concert with Fatteh Khán continued the war against the Moghals, Khán Jahán placed Lashkar Khán in charge of Burhánpur and marched to Khadki. Nizám-ul-Mulk, who was in the fortress of Daulatabad, made Hamid Khán an able Abyssinian slave his commander-in-chief, and delivered over to him the management of his state. According to the Moghal historians Nizám-ul-Mulk was kept under control out of doors by the Abyssinian and indoors by the Abyssinian's wife.[3] When Khán Jahán drew near to Daulatabad, Hamid Khán took £75,000 (3 *lákhs* of *huns*) and went to meet him. The Abyssinian's wiles and a love of money led Khán Jahán astray. He took the £75,000

[1] Ikbál Náma-i-Jahángiri in Elliot and Dowson, VI. 414, 417.

[2] Grant Duff's Maráthás, 43; Elphinstone's History of India, 553. In warfare, in command, in sound judgment, and in administration Malik Ambar had no equal. He well understood the predatory or *kazzáki* warfare which in the language of the Deccan is called *bárgigiri*. He kept down the unruly, maintained his high position to the end of his life, and closed his career in honour. History records no other instance of an Abyssinian slave rising to such greatness. Ikbál Náma-i-Jahángiri in Elliot and Dowson, VI. 428-429.

[3] Hamid Khán the Abyssinian married a poor woman who served in Nizám-ul-Mulk's palace. She made herself so useful in supplying the king with wine and women that she was as much mistress inside the palace as her husband was master outside. Ikbál Náma-i-Jahángiri in Elliot and Dowson, VI. 433.

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Nizám Sháhis, 1490-1636.

and agreed to restore to Nizám-ul-Mulk all the Bálághát as far as Ahmadnagar. He wrote to the commandants of the different posts ordering them to give up the places to the officers of Nizám-ul-Mulk and to return to court. Sipahdár Khán the commandant of Ahmadnagar received one of these letters, but when Nizám-ul-Mulk's officers reached Ahmadnagar the Khán said: Take the country; it is yours; but without the Emperor's order I will not surrender the fort. The representatives of Nizám-ul-Mulk did their utmost to persuade him, but in vain. Sipahdár Khán never swerved, and busied himself in laying in provisions, and putting the fortress in a state of defence. The other officers weakly surrendered at the command of Khán Jahán and repaired to Burhánpur.[1] Khán Jahán was recalled and soon after made his escape to Gondvan.

In 1629 Murtaza Nizám Sháh II. came of age. He was wanting in ability, vindictive, flighty, and unfit to meet the difficulties by which he was surrounded. His first care was to reduce the regent's power a task which Fatteh Khán's violent and inconsistent conduct made easy. With the help of an officer named Takkarib Khán Murtaza seized Fatteh Khán and threw him into confinement. He managed his state with so little ability that it became a scene of faction offering every advantage to his foreign enemies. Sháháji Bhonsla broke his connection with Murtaza and went to the Moghals who confirmed him in his estates, gave him the command of 5000 horse and a dress of honour, and £20,000 (Rs. 2,00,000) in cash.[2] Judging the time suitable for a further advance of his power Sháh Jahán, now Emperor of Delhi, marched into the Deccan at the head of a great army and took the field in person. By the time Sháh Jahán reached the Ahmadnagar country, the Moghal force was aided by a movement from Gujarát. Khán Jahán, after some unavailing attempts to make head against this great force, retired to the south, and, by rapid movements, eluded the Moghal detachments. Failing to persuade the Bijápur king to take up his cause, he was once more obliged to enter the Ahmadnagar dominions. Murtaza Nizám Sháh, in spite of the desertion of Jádhavráv and Sháháji Bhonsla, had sufficient confidence to try a decisive battle. He assembled his army at Daulatabad and took post in strong ground among the neighbouring passes. But the strength of the Imperial troops was too great for him, and he was forced to seek safety in his forts and in desultory warfare. Khán Jahán, overwhelmed by the defeat of his allies, the destruction of their territory, and the additional calamities of famine and pestilence, retired from the country. The flight of Khán Jahán did not end the war with Nizám Sháh. At this time the Deccan was wasted by famine. The rains of 1629 failed and the sufferings were raised to a terrible pitch by a second failure of rain in 1630. Vast numbers remained in their homes and died, and, of the thousands who left their homes, many perished before they passed beyond the limits of the famine-

Famine, 1629-30.

[1] Ikbál Náma-i-Jahángiri in Elliot and Dowson, VI. 433, 434, 437.
[2] Bádsháh Náma in Elliot and Dowson, VII. 15. The details of Sháháji's command or *mansab* vary from 5000 to 15,000 horse. Ditto and footnote.

stricken country. Large tracts fell waste and some did not recover at the end of forty years. Besides of grain there was a total failure of forage and all the cattle died. To complete the miseries the famine was followed by a pestilence.[1]

In the midst of these horrors Ázam Khán, the most active of Sháh Jahán's officers, continued to press Murtaza Nizám Sháh, who, ascribing his disasters to the misconduct of his minister, removed him from his office, released Fatteh Khán from prison, and restored him to power. Foreseeing the ruin of the Nizám Sháhi government and the consequent danger to himself the Bijápur king brought a reasonable relief to the weaker party by declaring war against the Moghals. This aid came too late to save Murtaza Nizám Sháh from his own imprudence. Fatteh Khán, more mindful of former injuries than of recent favours and ambitious of recovering his father's authority, turned all his power to Murtaza's destruction. Aided by Murtaza's weakness and unpopularity he was soon strong enough to put him and his chief adherents to death and to take the government into his own hands (1631). At the same time he sent an offer of submission and a large contribution to the Moghals, and set an infant on the throne openly professing that he held his dignity from the Emperor. His terms were at once accepted and Sháh Jahán turned his whole force against Bijápur. Fatteh Khán evaded the fulfilment of his promises, was again attacked by the Moghals, and once more joined his cause with that of the Bijápur king. He was afterwards reconciled to the Moghals, and during the progress of the war made several more faithless and shifty changes.

Murtaza Nizám Sháh Murdered, 1631.

In 1632, Sháh Jahán returned to Delhi, leaving Mohábat Khán in command of the Deccan. After some time Mohábat Khán succeeded in shutting Fatteh Khán in Daulatabad where he defended himself with occasional aid from the king of Bijápur. The fate of the Nizám Sháhi monarchy was at last decided by a general action in which the combined attempt of the Dakhanis to raise the siege was defeated. Fatteh Khán soon after surrendered and entered the Moghal service, while the king whom he had set up was sent prisoner to Gwalior. In 1634, Mohábat Khán was recalled and the Deccan was divided into two commands under Kháni Daurán and Kháni Zamán. This change weakened the Moghals. The Nizám Sháhi monarchy, which, on the surrender of Fatteh Khán seemed to have come to an end, was revived by Sháháji Bhonsla, who, disgusted by the Moghals' treatment of him, had gone to Bijápur and had fought against them. After the fall of Daulatabad Sháháji aspired to the regency and accordingly proclaimed another prince as the lawful heir of Nizám Sháh. With the aid of some Bráhmans he began to manage the country, seized the forts, occupied the districts in the name of the new king, and gathered troops from all quarters. Except a few forts he succeeded for a time in overrunning the whole of the Ahmadnagar Konkan and the country as far east as Ahmadnagar from the Nira river on the south to the Chándor range on the north.[2]

Fall of Daulatabad, 1632.

Sháháji Bhonsla proclaims himself Regent, 1632.

[1] Elphinstone's History of India, 507. See also Badsháh Náma in Elliot and Dowson, VII. 24-25.

[2] Grant Duff's Maráthás, 50.

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End of the Nizám Sháhi Dynasty, 1636.

Sháh Jahán marched from Ágra and reached the Deccan in November 1635. A force was at once sent to recover the kingdom of Ahmadnagar. When he had driven Sháháji from the open country and reduced many of his leading forts, Sháh Jahán turned against the Bijápur king, who, in 1636, after a long struggle agreed to pay Sháh Jahán £700,000 (Pagodás 20 *lákhs*) a year, and in return received the south and south-east portions of the Nizám Sháhi dominions. Sháháji held out for some time. At length he submitted, gave up his pretended king, and with Sháh Jahán's consent entered the Bijápur service. Sháh Jahán returned to Ágra and the kingdom of Ahmadnagar was at an end.

Moghals, 1636-1759.

After the peace of 1636 Sháh Jahán endeavoured to improve the conquered territory. The two governments of Ahmadnagar and Khándesh were united, and prince Aurangzeb, who remained for only a short time, was appointed viceroy. The chief change which followed Sháh Jahán's conquest of Ahmadnagar was the introduction of the revenue system of Akbar's great financier Todar Mal. Under Todar Mal's settlement the lands were first assessed with reference to their fertility, in a proportion varying from one-half to one-seventh of the gross produce, according to the cost of tillage and the kind of crop grown. The government share was then commuted for a money payment, and in time when the land was measured, classed, and registered the assessment was fixed at a fourth of the yearly produce of each field. This system was introduced in the districts north of the Bhima under the superintendence of Murshed Kuli Khán an able officer who for nearly twenty years was engaged on the settlement. Murshed's system differed from Malik Ambar's chiefly in being a permanent settlement, while Malik Ambar's varied from year to year.[1] The Moghal system is known as the *Tankha* settlement a name taken from the silver coin which took the place of the old copper *Takka*. Another Moghal change was the introduction of the *Fasli* or harvest year into the Deccan. The *Fasli* or harvest year, which was started by Akbar (1556-1605), was a solar year and began from the *mrig* or opening of the south-west monsoon early in June. As no attempt was made to reconcile the *Fasli* or solar Musalmán year with their lunar year, the *Fasli* differed from the regular lunar Musalmán year more than three years every century. The measuring of their lands and the fixing of their rents proved very distasteful to the Kolis of West Ahmadnagar. Their head chief or *sarnáik*, Kheni, persuaded the chiefs to promise on the first chance to rise and free themselves from Moghal rule. The successes of the young Shiváji (1627-1680), son of Sháháji Bhonsla and the founder of the Marátha empire, seemed to the Kolis the chance they were waiting for. The whole country rose and the rising was not put down without extreme severities, among which the destruction of the whole of the Koli *sarnáik's* family and the pyramid of Koli heads at the Black Platform or *kála chabutra* in Junnar were still remembered by the Ahmadnagar Kolis in 1830.[2]

[1] Grant Duff's Maráthás, 56-57.
[2] Captain Mackintosh in Trans. Bom. Geog. Soc. I. 241-242.

In 1650, Shiváji preferred a claim on the part of his father or of himself to the *deshmukh's* dues in the Ahmadnagar districts to which he alleged they had an hereditary right. As was probably foreseen Shiváji's agent at Ágra did not succeed in obtaining a promise of the *deshmukh's* share, but he brought back a letter from Sháh Jahán, promising that the claim should be taken into consideration if Shiváji came to court. In the same year (1650) prince Aurangzeb was appointed viceroy of the Deccan for the second time. For several years he devoted his talents to perfecting the revenue settlement and protecting and encouraging travellers and merchants. He established his seat of government at Malik Ambar's town of Khadki, which, after his own name, he called Aurangabad.[1]

In 1657 Shiváji, who since 1650 had greatly increased his power, marched by unfrequented roads to Ahmadnagar in the hope of surprising the town. His attempt was partially successful. But while his men were plundering, he was attacked and several of his party were killed by a detachment from the fort.[2]

During the rains of 1662, under Moropant his minister or Peshwa Shiváji's infantry gained several strongholds north of Junnar, and as soon as the country was dry enough, his horse headed by Netáji Pálkar ravaged the Moghal districts without mercy. Netáji was ordered to plunder the villages and levy contributions from the towns. Exceeding these orders he swept the country close to Aurangabad, moved rapidly from place to place, and spread terror in all directions. Sháiste Khán, who, with the title of Amir-ul-Umráh, had been appointed to succeed prince Muazzam as viceroy, was ordered to punish this daring raid. He marched from Aurangabad with a great force and took the route by Ahmadnagar and Pedgaon to Poona.[3] In 1663 while Sháiste Khán was in Poona, Netáji Pálkar again appeared burning and plundering near Ahmadnagar. A party sent to cut him off succeeded in surprising and killing several of his men. The pursuit was hot and Netáji who was wounded would apparently have been taken had not Rustum Zamán the Bijápur general favoured his escape. At the beginning of the rains of 1664 and again of 1665 Netáji was most successful in plundering the country. In August 1665, Shiváji surprised and plundered the town of Ahmadnagar and raided near Aurangabad.[4]

In 1671 at the head of Shiváji's infantry the Peshwa Moropant took several forts, among them Aundha and Patta in Akola. Shortly after this the strength of the Moghals, which, for some time had been short, was increased by an army of 40,000 men under Mohábat Khán who began operations against Shiváji by endeavouring to reduce his forts. He took Aundha and Patta at the setting in of the rains and withdrew to cantonments.[5] The same year Khán Jahán, the new viceroy, occupied the Sahyádri passes and several parties of

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[1] Grant Duff's Maráthás, 68. Fatteh Khán, son of Malik Ambar, had before changed the name to Fattehnagar.
[2] Grant Duff's Maráthás, 74.
[3] Grant Duff's Maráthás, 86-87.
[4] GrantDuff's Maráthás, 87.
[5] Grant Duff's Maráthás, 92.

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Marátha horse appeared near Aurangabad and Ahmadnagar. The viceroy went in pursuit of them but without success, and at last cantoned for the rains at Pedgaon on the Bhima where he built a fort and gave it the name of Báhádurgad.[1] In 1675 some Moghal aggressions under Diláwar Khán gave Shiváji an excuse for breaking the terms of the Purandhar convention (1665). Moropant, who was ordered to act against the Moghals, attacked and retook Aundha and Patta, and Hambirráv the Marátha commander-in-chief plundered the country to Burhánpur.[2] On his return after crossing the Godávari Hambirráv was hotly pursued by Diláwar Khán and with difficulty brought off the valuable booty he had taken. At the opening of the season of 1675, Hambirráv again passed into the Moghal territory and did great mischief. In the same year Shiváji entered into an agreement with Khán Jahán the Moghal general and for some time Ahmadnagar was free from Marátha inroads.[3] In 1679 Shiváji agreed to aid Shikandar Adil Sháh (1672-1686) against Diláwar Khán who was then besieging Bijápur. He attempted to make the Moghals raise the siege but failed. As he found he could do nothing at Bijápur he turned to the north, rapidly crossed the Bhima, and attacked the Moghal possessions with fire and sword leaving the people houseless and the villages in ashes. He continued his depredations from the Bhima to the Godávari. As it was almost certain that Shiváji would attempt to carry his plunder to Ráygad, a force of 10,000 men was collected under Ranmast Khán, who pursued, overtook, and attacked Shiváji near Sangamner on his way to Patta. Part of his troops were thrown into confusion, and Siddoji Nimbálkar one of his best officers was killed. Shiváji, seeing that it was a time for wreckless daring, led a desperate charge and by great personal exertions retrieved the day.[4] The Moghal troops were broken, and Shiváji continued his march. He had not gone far when he was again attacked by the Moghals who had been joined by a large force under Kishensing which cut him off from the pass to which he was marching. Shiváji's army was saved by his guide who led them by a short cut unknown to the Moghals, thus gaining several hours and enabling them to reach Patta to which Shiváji in thankfulness gave the name of Vishrámgad or the Castle of Rest. The Moghal troops returned to Aurangabad and Shiváji judged the opportunity favourable for possessing himself of the twenty-seven forts near Patta. He ordered a body of infantry to join Moropant from the Konkan to reduce as many of them as possible and also placed a large detachment of cavalry at the Peshwa's disposal. Shiváji remained at Patta until he received an express from Masáud Khán of Bijápur to return south and make an effort to retrieve Bijápur.[5]

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[1] Grant Duff's Maráthás 114. Pedgaon continued for upwards of forty years one of the principal stations of the Moghal army. Fryer when at Junnar (June 1673) notices that the head-quarters of the Moghal army were not at Junnar but at Pedgaon.

[2] Grant Duff's Maráthás, 119.

[3] Grant Duff's Maráthás, 123.

[4] Grant Duff's Maráthás, 129.

[5] Grant Duff's Maráthás, 129.

In 1684, Aurangzeb issued orders that the *jizia* or tax of £1 6*s.* (Rs. 13) on every £200 (Rs. 2000) of property held by all except Musalmáns should be exacted as strictly in the Deccan as in North India. At the opening of the fair season (1684) Aurangzeb moved from Aurangabad with more than ordinary magnificence towards Ahmadnagar. His cavalry, collected chiefly from Kábul, Multán, Láhor, and Rajputána, presented an array of mighty men and horses completely armed and accoutred. His numerous infantry included well equipped musketeers, matchlockmen, and archers, besides bodies of hardy Bundelás and Mevátis, accustomed to hill-fighting and robbery, and well able to cope with the Marátha Mávlis. To these were afterwards added many thousand infantry raised in the Karnátak. Besides a number of field-pieces which accompanied the royal tents, several hundred pieces of cannon were manned by natives of Northern India and directed by European gunners, and a great number of miners were attached to the artillery, with craftsmen of every description. A long train of war elephants was followed by a number of the emperor's private elephants carrying the ladies of his palace or such of his tents as were too large for camels. Numerous magnificently harnessed horses were set apart for the emperor's riding. A menagerie accompanied the camp, from which the rarest animals in the world were frequently shown by their keepers before the emperor and his court. Hawks, hounds, hunting leopards, trained elephants, and every requirement for field sport swelled the pomp of his prodigious retinue. The canvas walls which encompassed the royal tents formed a circumference of 1200 yards and contained every description of apartment to be found in the most spacious palace. Halls of audience for public assemblies and privy councils, with all the courts and cabinets attached to them, each hall magnificently adorned and having within it a raised seat or throne for the emperor, surrounded by gilded pillars with canopies of velvet, richly fringed and superbly embroidered, separate tents as mosques and oratories, baths, and galleries for archery and gymnastic exercises; a seraglio as remarkable for luxury and privacy as that of Delhi; Persian carpets damasks and tapestries, European velvets satins and broadcloths, Chinese silks of every description, and Indian muslins and cloth of gold were employed in all the tents with the utmost profusion and the most brilliant effect. Gilded balls and cupolas surmounted the tops of the royal tents; the outside of which, and the canvas walls, were of a variety of lively colours, disposed in a manner which heightened the general splendour. The entrance into the royal enclosure was through a spacious portal, flanked by two elegant pavilions, from which extended on each side rows of cannon forming an avenue at the extremity of which was an immense tent containing the great state drums and imperial band. A little further in front was the post of the grand guard on duty commanded by a nobleman, who mounted with it daily. On the other sides, surrounding the great enclosures, were separate tents for the emperor's armoury and harness; a tent for water kept cool with saltpetre, another for fruit, a third for sweetmeats, a fourth for betel and so on, with numerous kitchens and stables. Besides every tent had its exact duplicate

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sent on in advance to be prepared against the emperor's arrival. His march was a procession and his entrance into his pavilion was announced by a salvo from fifty or sixty pieces of ordnance. The emperor assumed and maintained every form and ceremony observed at the established residences of the imperial court. The magnificence of these surroundings was in remarkable contrast to the austere plainness of the emperor's habits. The magnificence was intended to strengthen his power by the awe with which it impressed his subjects. As the emperor's state was imitated by his nobles, the grandeur proved a serious encumbrance to the movements of his army, while the devouring expense of such establishments pressed hard on his finances and soon crippled even the most necessary of his military and political arrangements.[1]

During the last fifteen years of the seventeenth century the Maráthás continued at intervals to plunder Ahmadnagar territories. In 1699 under Rájárám the combined Marátha troops entered Gangthadi claiming the *chauth* or one-fourth and the *sardeshmukhi* or extra tenth as their established right. All who submitted to these demands were protected, such of the Moghal garrisons who remained passive were not molested, and those who opposed were put to the sword. On this occasion the Marátha exactions were unusually systematic. Where they could not secure ready money they took promissory notes from the heads of villages according to the practice introduced by Shiváji. When he had nearly completed his tour Rájárám left Haibatráv Nimbálkar in Gangthadi to collect what they termed the outstanding balances. Haibatráv when appointed to this duty was styled Sar Lashkar, and received the Jari Patka or golden streamer. After the death of Rájárám (1699) Dhanáji Jádhav spread his horse in every quarter and performed many signal exploits. In 1700 large bodies of Maráthás levied tribute under the various heads of *chauth, sardeshmukhi,* and *ghás-dána.* Besides the organized bands of Maráthás, and still more destructive to the country, were the irregular assemblies of several thousand horsemen who having agreed to meet in some lonely part of the country, set off with little provision, no baggage except the blanket on their saddles, and no animals but led horses with empty bags for plunder. If they halted during the night they slept with their bridles in their hands; if by day while the horses were fed and refreshed the men slept with little or no shelter from the scorching heat except a bush or a tree. As they lay their swords were by their sides and their spears were generally at their horses' heads stuck in the ground. When halted on a plain groups of four or five might be seen stretched on the bare earth sound asleep, their bodies exposed to the sun, and their heads in a cluster, under the doubtful shade of a blanket or tattered horse-cloth stretched on spear points. The great object of this class of horsemen was plunder. They generally rendered a partial account to the head of the state but dissipated or embezzled the greater part of their gains. The Ghorpades at this time committed great devastations along the eastern borders south of the Godávari.[2]

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[1] Grant Duff's Maráthás, 146. [2] Grant Duff's Maráthás, 176.

In 1706, the grand Moghal army under Zulfikár Khán, on its way from Sinhgad ten miles south of Poona towards Ahmadnagar, was attacked by the Maráthás. In spite of a gallant charge led by Khán Alam a great part of the Moghal army was defeated, and had the Maráthás made the most of their advantage, Aurangzeb would have been a prisoner in their hands. On pitching his camp in Ahmadnagar, on the same spot which it had occupied in such splendour twenty-one years before, Aurangzeb said: I have ended my campaigning, my last earthly journey is over. He died at Ahmadnagar on the 21st of February 1707 in the eighty-ninth year of his age. Since his father Sambháji's execution in 1690, when he was a boy of six years, Sháhu had been brought up by Aurangzeb with care and kindness. In the hope that his influence might make the Maráthás less hostile Aurangzeb before his death intending to set Sháhu free, had presented him with Shiváji's sword Bhaváni and also the sword of the Bijápur general Afzul Khán and given him the district of Nevása as a marriage gift. Accordingly Sháhu, on being released by Aurangzeb's son Prince Azam, marched south from the Narbada. At the Godávari he halted to dispel any suspicion that he was an impostor. His army increased to 15,000 men, and, by the advice of Parsoji Bhonsla, the head of the Marátha army in Khándesh and Berár, he moved south without further delay. Dhanáji Jádhav and the Pratinidhi, in the interests of Tárábái, the widow of Rájárám Sháhu's uncle advanced to oppose him. The people seemed inclined to the cause of Tárábái and one village fired on Sháhu's troops. As several of his men were killed Sháhu assaulted the place and made a severe example of the offenders. During the attack a woman, bearing a boy in her arms, rushed towards Sháhu, and threw down the child, calling out that she devoted him to the Rája's service. Sháhu took charge of the child, and, in commemoration of his first success, called him Fattehsing. He afterwards added his own surname of Bhonsla and always treated the child like his own son. This Fattehsing was the founder of the Akalkot family. In 1711, Sháhu thought of moving his capital from Sátára to Ahmadnagar but as it gave offence to Zulfikár Khán, Sháhu gave up the intention.[1]

On Aurangzeb's death the dissensions among his sons soon reduced the Moghal power in the Deccan. In 1716 Dáud Khán, the governor of the Deccan, revolted against the Syeds who then ruled at Delhi in the name of the Emperor Ferokshir, but was defeated and slain in a battle in Khándesh by Husain Ali Syed. Husain Ali then sent troops to open communications between Burhánpur and Surat which were stopped by Khanderáv Dábháde a Marátha leader, and the Moghal force was surrounded and cut to pieces. A larger force was sent and a battle was fought near Ahmadnagar; the result was not decisive but the advantage remained with the Maráthás. At last in 1720 after tedious negotiations, through the able management of Báláji Vishvanáth the Peshwa, the Maráthás obtained the grants of the *chauth* and *sardeshmukhi* of the six provinces of the Deccan including

[1] Grant Duff's Maráthás, 196.

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Ahmadnagar. Shortly after this the fall of the Moghal power in the Deccan was completed by the revolt of Chin Kilich Khán, Nizám-ul-Mulk, the governor of Málwa. Ahmadnagar was one of the parts of the Deccan which became subject to the Nizám and remained in his hands till his death in 1748. The Peshwa took advantage of the disturbances which followed the Nizám's death to attack his successor Salábat Jang. The Peshwa had miscalculated his power as Salábat had the valuable help of his French general Bussy. In 1751 the Nizám advanced from Burhánpur to Ahmadnagar. Bussy repelled the Marátha attacks, and surprised their camp at Rájápur on the Ghod river in Shrigonda. As it advanced the Nizám's army plundered Ránjangaon in Párner and destroyed Talegaon Dhamdhere in Poona. Here a severe action was fought and the Nizám's troops were nearly routed. Still they pressed on to Koregaon on the Bhima in Poona. News arrived that the fort of Trimbak near Násik, had been surprised by the Maráthás and Salábat Jang returned to Ahmadnagar. In 1752, he marched by Junnar to retake Trimbak, but being hard pressed by the Maráthás he agreed to an armistice. Salábat Jang was specially anxious for peace because he was threatened by an attack from his elder brother Gházi-ud-din who advanced with a large army to Aurangabad and promised to cede to the Maráthás the country between the Tápti and the Godávari west of Berár. While at Aurangabad Gházi-ud-din was poisoned, but his brother Salábat confirmed the cession and thus the Maráthás obtained possession of the Gangthadi in Ahmadnagar, besides Násik and Khándesh.

MARÁTHÁS, 1759-1817.

In 1759, the Nizám's commandant Kávi Jang for a sum of money betrayed the fort of Ahmadnagar to the Peshwa.[1] War followed between the Peshwa and the Nizám. The Máráthás began by taking the fort of Pedgaon on the Bhima; they then attacked the Nizám at Udgir about 160 miles south-east of Ahmadnagar and forced him to come to terms (1760). Besides other concessions the Nizám confirmed the grant of Ahmadnagar and Daulatabad and also gave up the greater part of the province of Ahmadnagar. By this treaty the whole of the present district of Ahmadnagar was gained by the Maráthás. Next year (1761), after the great Marátha disaster at Pánipat, the Nizám advanced and burnt the temple of Toka at the meeting of the Pravara and the Godávari in Nevása, and marching on Poona forced the Peshwa to restore some of the districts which had been ceded after the battle of Udgir.[2]

[3] In 1760 the peace of Ahmadnagar was broken by a Koli rising. One of the Koli chiefs Hiráji Bomle whose family had held estates and rank from the time of the Bahmani kings died. Though Hiráji's son Jávji held a post in the Peshwa's service the Peshwa's manager at Junnar refused to give Jávji his father's estates and rank. Jávji, who is described as of slight figure, middle-sized and fair, bold

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[1] The descendants of Kávi Jang still hold *inám* villages in the Karjat sub-division. Mr. Loch, C. S.

[2] Grant Duff's Maráthás, 325.

[3] Trans. Bom. Geog. Soc. I. 245.

restless and of irregular habits, gave up the Peshwa's service, withdrew to the hills, and organized a series of gang robberies. Jávji was ordered to leave the hills and join an expedition which was starting for service in the Konkan. He feared treachery and fled to Khándesh. His family were seized and troops were sent against him. Jávji had a bitter enemy in Rámji Sávant an officer at Junnar who persuaded the manager of Junnar that Jávji was a man of hopelessly bad character. Rámji seized a party of seven Kolis, among them a brother and a cousin, whom Jávji had sent to get some tidings about his family. Rámji obtained from the Junnar manager an order for the execution of the seven Kolis and they were hurled down the Shivner rock. In revenge Jávji killed Rámji Sávant's brother who was living on a lonely part of the hills with a Gosávi who was performing incantations which were to make Sávant wound-proof. Rámji asked for a body of troops that he might hunt Jávji. The troops were supplied and Jávji broke his band in small parties and spread them all over the country. To have any hope of success against an enemy who were heard of from all quarters at once, Rámji had to follow their tactics and spread his men far and wide in small detachments. The party which he commanded was surprised by Jávji, and Rámji and a young son of his were slain. Rámji's eldest son was put in command of the force but him too Jávji surprised and killed in Junnar. The Poona government now formally declared Jávji an outlaw. He joined Raghunáthráv and did him good service, capturing Sidgad, Bhairugad, Kotta, and other Thána forts, Alang in Násik, and Ratangad and Madangad in Ahmadnagar. Nána Fadnavis sent orders to Dáji Kokáta, who was then one of the leading Koli officers at Junnar to act against Jávji, and warned him that if he failed to seize Jávji he would be dismissed the Peshwa's service. Soon after Dáji and Jávji happened to meet in the forests in the Ghod valley. Dáji represented himself as Jávji's friend. They sat talking together and went to a river near to bathe. While they were bathing one of Jávji's men opened Dáji's bag and found in it an order signed by Nána Fadnavis for Jávji's execution. On his return to camp this man told Jávji what he had seen and Dáji and his three sons had their throats cut during the night. After this the pursuit of Jávji became hotter than ever. He asked help from Raghunáthráv, but Raghunáthráv's cause was now hopeless and he could do nothing. On the advice of his friend Dhondo Gopál, the Peshwa's governor at Násik, Jávji surrendered all his forts to Tukoji Holkar, and through Holkar's influence was pardoned and placed in military and police charge of a district or *subha* of sixty villages in Rájur with powers of life and death over Koli robbers and outlaws. Jávji continued in a position of honour till in 1789 he died from a wound given by one of his own followers.[1] He was succeeded by his son Hiráji Náik. During the latter years of his life Jávji had taken part in quelling a serious rising among

[1] Mackintosh notices that of Jávji's twelve wives one was a Shimpin and the other a Telin. Trans. Bom. Geog. Soc. I. 254.

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Kolis.

the Kolis which was headed by two Koli leaders Kokáta and Shilkunda. One measure taken by the government to prevent the Kolis joining in this rising was to make the headmen of the different villages enter into a chain security or *jámin sánkhli* each becoming surety for the other's good behaviour and the *deshmukh* or district head being security for all. After Jávji was put in charge of the district these leaders remained quiet for more than four years. They again went out, were betrayed, and executed. In 1798 a fresh disturbance took place among the Kolis. The leaders of this outbreak were three Koli brothers Govindji, Manáji, and Váloji Bhángria, popular men round whom a large body of followers quickly gathered. Govindji was soon taken and Manáji fled and died. Váloji was more successful. He led a gang of over a thousand men and with drums and flags raided into the Deccan and Konkan and caused widespread terror and misery. He was at last taken by Hiráji Náik, Jávji Bomle's son and was blown from the mouth of a cannon at Rájur. After Váloji's death his nephew Rámji, who was an abler and more daring leader even than Váloji succeeded in baffling all the efforts of the Government officers to seize him. As force seemed hopeless the Government offered Rámji a pardon and gave him an important police post in which he did excellent service.[1]

In 1762, to gain the Nizám's help in his quarrels with his nephew Mádhavráv Peshwa, Raghunáthráv agreed to restore the rest of the districts which had been ceded under the Udgir treaty in 1760. A treaty to this effect was passed at Pedgaon, but as the quarrels in the Peshwa's family were settled Raghunáthráv's promise was not carried out. In revenge, in 1763, the Nizám marched on Poona and burnt it. As he retired he was overtaken by the Maráthás, part of his army was attacked at Rakisbon on the Godávari and cut to pieces, and the Nizám was forced to come to terms and confirm the former cessions. In 1767 fresh quarrels broke out between Mádhavráv and his uncle Raghunáthráv who levied troops in the Gangthadi. The war ended in 1782 by the treaty of Salbai, and Raghunáthráv retired to Kopargaon on the Godávari where he soon after died. His family remained at Kopargaon till 1792 when they were moved to Ánandveli close to the west of Násik town.

Battle of Kharda, 1795.

In 1795, in consequence of the Peshwa's exorbitant demands, war broke out between the Peshwa and the Nizám. Nána Fadnavis the minister at Poona collected a great army. Since Mahádji Sindia's death in 1794 Nána's power had greatly increased, and the prospect of sharing in the gains from a victory over the Nizám brought to his standard all the leading Marátha chiefs. Daulatráv Sindia and Tukoji Holkar were already in Poona; and the Rája of Berár had set out to join the army. Govindráv Gáikwár sent a detachment, the Patvardhans and Rástiás from the Bombay Karnátak, the Bráhman holders of Málegaon and Vinchúr in Násik, the Pratinidhi and the Pant Sachiv from Sátára, the Marátha *mánkaris*, Nimbálkar, Ghátge, Chavhán, Dafle, Povár, Thorát, and Pátankar, with many others of less note obeyed the summons.

[1] Trans. Bom. Geog. Soc. I. 256-258.

For the last time the Marátha chiefs met under the authority of the Peshwa. Nizám Ali was first in the field and slowly advanced from Bedar, along the banks of the Mánjra, towards the Marátha frontier. The Peshwa quitted Poona in January, and his army marched at the same time, but by different routes for the convenience of forage. The Marátha army contained over 130,000 horse and foot besides 10,000 Pendháris. Of this force more than one-half were either paid from the Peshwa's treasury, or were troops of *jágirdárs* or estate-holders under his direct control. Though the greater part of his army was in North India and Málwa, Daulatráv Sindia's force was the largest and most efficient, including 25,000 men, of whom 10,000 were regular infantry under Perron, De Boigne's second-in-command; Raghuji Bhonsla mustered 15,000 horse and foot; Tukoji Holkar had only 10,000, but of these 2000 were regulars under Dudrenec, and most of the Pendháris were followers of Holkar. Parashurám Bháu had 7000 men. Nána Fadnavis consulted the chief officers separately and appointed Parashurám Bháu commander-in-chief. The Pendháris and some other horse were ordered ahead to plunder round the Moghal camp, and spoil their forage. The heavy baggage, properly protected, remained one march in the rear, and the best of the horse with the regular infantry, supported by upwards of 150 pieces of cannon, were sent forward to attack Nizám Ali, who, with an army 110,000 strong, advanced towards Kharda in Jámkhed about fifty-five miles south-east of Ahmadnagar and descended the Mohori pass. A body of the Peshwa's household troops under Bábáráv, son of the deceased Haripant Phadke, attacked the Moghals when descending the pass. The Maráthás were driven off with loss. And on the same evening Nizám Ali sat in state and received presents and congratulations on his victory. Next day, when the Moghals were on their march from Kharda to Paránda, the Maráthás appeared in great force on their right, Nizám Ali halted his elephant, sent his baggage to the left, and directed Asad Ali Khán with the cavalry, supported by 17,000 regular infantry, under Raymond, to attack the Maráthás. Parashurám Bháu rode forward to reconnoitre, supported by Bábáráv Phadke and Káshiráv, the son of Tukoji Holkar. He had advanced only a short distance when he was suddenly charged by a body of Patháns, under a Beluchi named Lál Khán, who cut down several men, and, with his own hand, unhorsed and wounded Parashurám Bháu. Haripant Patvardhan, the Bháu's eldest son, seeing his father fall, attacked the Beluchi and killed him on the spot. In spite of the loss of their leader the Patháns, supported by Alif Khán the son of the Nawáb of Karnaul, and Salábat Khán the son of Ismáel Khán, Nawáb of Elichpur, pressed on till the advanced party of the Maráthás gave way, and were driven back in such confusion that a large section of the army were panic-stricken and thousands fled. Even Bábáráv Phadke in charge of the Golden Streamer or *Jari Patka*, was turning to fly when he was stopped by Jivba Dáda Bakhshi, who, upbraiding him for cowardice, told him if he wanted to be safe he might get behind Sindia's troops. By this time the regular battalions on both sides had approached within

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musket-shot, and the Moghal cavalry were advancing to the support of their infantry with apparent steadiness, when Raghuji Bhonsla met them with a shower of rockets, and at the same moment they received the fire of thirty-five pieces of cannon which Perron had judiciously placed on a rising ground. In a few minutes the Moghal cavalry were routed. Still Raymond's infantry stood their ground and had even gained some advantage over Perron's battalions, when Raymond, by repeated and peremptory orders, was forced to follow Nizám Ali, who had already retreated towards Kharda. By the time the detached portions of the Moghal army learned their leader's intention, the sun had set, and darkness increased their confusion. After nightfall shots continued to be exchanged in different directions and few men, except those of Raymond's half-disciplined battalions, could find their own division. At last the multitude, worn by fatigue and clamour sunk to rest, or lay down to await the return of day. In the stillness of night, a small patrol of Maráthás in search of water came by chance to a rivulet where lay a party of Moghals, who, discovering that they were Maráthás fired on them. Raymond's sentries who were near also fired. Then the whole line, who lay with their muskets loaded started from their sleep, and fired an irregular volley. In their perplexed state this volley drove the Moghal army into complete panic. Many of Raymond's sepoys, struck with the general fear quitted their ranks and mingled in the confusion. At last the moon rose and Nizám Ali, in utter consternation, sought refuge within the small badly placed fort of Kharda. Most of his troops fled, plundering the baggage of their own army as they went. They were not allowed to carry off this ill gotten spoil as Marátha Pendháris overtook them, and, without opposition, stripped the panic-struck fugitives of all their booty. Next morning the Maráthás found the ground strewn with guns, stores, baggage, and the usual wreck of an army. Their surprise was still greater on perceiving Nizám Ali shut in Kharda and his army wasted to one-tenth of its former strength. No people are keener or prompter in seizing such an advantage than the Maráthás. The joyful news flashed through the whole force; the furthest parties came swarming in to plunder the Moghals. In a few hours the Nizám's army was hemmed in, and next day batteries were opened from hills which commanded the fort as well as the army. Nizám Ali endured this hopeless exposure for two days. On the morning of the 15th March he asked for and obtained a cessation of arms. The preliminary demand made by the Maráthás was the surrender of the minister Mushir-ul-Mulk, that amends might be made for the insult offered to the Peshwa in threatening to seize Nána Fadnavis.[1] They next exacted

[1] When discussions about the payment of arrears were going on between the Peshwa's envoy Govindrávr Kále and Mushir-ul-Mulk, the envoy was told in public darbár that Nána Fadnavis must himself attend at the court of Haidarabad, in order to afford an explanation of the different items of their intricate claims. The envoy replied 'Nána Fadnavis is much engaged; how can he come?' 'How can he come,' re-echoed Mushir-ul-Mulk, 'I will soon show how he shall be brought to the presence.' This menace was considered a sufficient declaration and although negotiations continued to the last both parties prepared to decide their differences by the sword. While at a

territorial cessions, stretching along the frontier from Paránda on the south to the Tápti on the north, including the fort of Daulatabad and the part of those districts conquered by Sadáshivráv Bháu in 1760, which had been restored to Nizám Ali in 1761 and three millions sterling (Rs. 3 *krors*) were promised on account of arrears of revenue and war expenses. Besides this, by a separate agreement, in lieu of Raghuji Bhonsla's claims for *ghás-dána* in the Gangthadi, Nizám Ali ceded territory yielding £31,800 (Rs. 3,18,000) a year. Nizám Ali likewise promised to pay arrears due to Raghuji Bhonsla amounting to £290,000 (Rs. 29 *lákhs*) and to collect their respective shares of revenue in Berár, according to ancient usage, for all which the Peshwa afterwards became Raghuji's guarantee. Nizám Ali was extremely unwilling to surrender his minister. Mushir-ul-Mulk urged him to the measure, as he thought the other conditions more moderate than might have been expected. The minister was delivered to a party of 200 Maráthás, by whom he was escorted to their camp. The Peshwa met him at the outskirts, and received him with distinction, but his person was carefully guarded. The Marátha delight at their triumph knew no bounds. A grievous sign of decay, said the young Peshwa, that Maráthás should boast of a victory won without danger and without honour. In the battle both sides together scarcely lost 200 men, though a considerable number of Moghals were killed during the night of panic and the two days' exposure to the Marátha fire. For long, to have been present at the glorious field of Kharda, was one of the proudest boasts of old Marátha horsemen.[1]

With the death of Mádhavráv II. in October 1795, a time of confusion and trouble began which lasted till the country was conquered by the English in 1803. In 1797, as the price of his support of the claims of Bájiráv to be Peshwa, Sindia, who had already obtained large grants of land in Ahmadnagar, had the fort of Ahmadnagar and some other lands ceded to him. At the end of the year Sindia seized and imprisoned Nána Fadnavis in the Ahmadnagar fort. In 1798 disputes broke out between Daulatráv Sindia and the two elder widows of his adoptive father Mahádji Sindia, which resulted in the war known as the war of the Ladies or Báis. The ladies' troops ravaged Sindia's parts of the Deccan and the country round Ahmadnagar suffered severely. From Ahmadnagar the ladies retreated north to Khándesh, and in 1800 were defeated by Yashvantráv Holkar and retired to Mewád. Nána Fadnavis was released in 1798 and died in 1800.

In the latter part of 1802 Yashvantráv Holkar, who was enraged

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distance, the war was extremely popular among the Moghals. The grand army under Nizám Ali's personal command was assembled at Bedar and the camp was full of bustle and life. Vaunting threats were in the mouths of the ill-appointed disorderly soldiery. Poona was to be pillaged and burnt; the dancing girls already sung the triumphs of their army; and even the prime minister declared in a public assembly that the Moghals should now be freed from Marátha encroachments; that they should recover Bijápur and Khándesh, or they would never grant peace until they had despatched the Peshwa to Benares with a cloth about his loins and a pot of water in his hand, to mutter incantations on the banks of the Ganges. Grant Duff's Maráthás, 514.

[1] Grant Duff's Maráthás, 514-517.

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Treaty of Bassein, 31st December 1802.

with Bájiráv for the murder of his half-brother Vithoji, passed south to Poona laying the country waste. After Holkar's victory at Poona (25th October 1802) Bájiráv fled to Mahád in Kolába and from Mahád to Bassein, where, on the 31st of December 1802, in return for cessions of territory, the British government bound itself to defend the Peshwa from all attacks. Bájiráv was escorted to Poona and restored to the throne on the 13th of May 1803. Soon after accounts reached the British government that Daulatráv Sindia had combined with Raghuji Bhonsla the Rája of Berár to make war on the British.[1] The treaty of Bassein was communicated to Daulatráv Sindia on the 27th of May and he was called on to state his objections if he had any. He was also desired to make known the object of his negotiations with the Rája of Berár and other chiefs, and if his designs were not hostile to the British government or its allies he was called on to retire with his troops to their usual stations. Daulatráv Sindia, in answer, declared to the British Resident that until he had a meeting with the Rája of Berár he could not decide whether there should be peace or war, but that the British Resident should be made acquainted with the determination of the united chiefs as soon as they met. On the 3rd of June Sindia and the Berár chief met near Malkápur in Shevgaon, and from that day, though they were shown that the treaty of Bassein was purely defensive, they evaded giving any answer till the 8th of July 1803. Both Sindia and the Rája of Berár then declared that they had no intentions to attack the British or their allies or to obstruct the execution of the treaty of Bassein, provided the British would not prevent the execution of the treaties subsisting between the Peshwa and themselves. At the same time they continued to advance towards the Nizám's frontier. On the 14th of July General Wellesley, who was in command of the British forces and in charge of the negotiations, told Sindia by letter that unless he separated his troops from those of the Rája of Berár, and both retired from the Nizám's borders, he could not consider their actions consistent with their declaration; when the united chiefs retired he promised that the British troops should also retire to their usual stations. If Sindia and the Rája of Berár kept their troops close to the Nizám's frontier, the British troops would attack Ahmadnagar. Sindia admitted the justice of General Wellesley's demand that their troops should retire. But instead of retiring they kept to their position on the Nizám's frontier and wrote to General Wellesley advising him to withdraw to Madras, Seringapatam, or Bombay.[2]

[1] The contracting parties to the treaty of Bassein had a full right to enter into the treaty which was purely defensive. It contained an express stipulation that the British troops should not be employed to attack the great Marátha Jagirdárs unless they should first commit hostilities against the allies. Daulatráv Sindia had called upon the British government to give assistance to the Peshwa to recover his throne; subsequently when informed that the relations between the British and the Peshwa had been improved he had expressed his satisfaction at that event, and in his camp on the 2nd March had formally declared to the British Resident that he had no intention of obstructing the treaty of Bassein or of committing hostilities against the British government or its allies. Wellington's Despatches, I. 291.

[2] Wellington's Despatches, I. 291.

General Wellesley had offered an equal and honourable peace, the chiefs preferred war.[1] General Wellesley was stationed at Válki six miles south of Ahmadnagar.[2] It was his intention to seize Ahmadnagar so soon as he heard that Sindia and the Berár chief refused to withdraw from the Nizám's border. A very heavy fall of rain defeated his plans. News that the chiefs refused to retire reached him on the 3rd of August. But from the third to the sixth such constant rain fell that the six miles between Válki and Ahmadnagar were impassable. On the 7th of August General Wellesley issued a proclamation declaring that he would make no war on the people and that all officers and others were required to remain in their stations and obey the orders they should receive; that if they did no harm to the British armies, no harm would be done to them; and that any one who either left his dwelling or did any harm to the British army or to their followers, would be treated as an enemy. On the seventh the country was still impassable, but the weather cleared and General Wellesley reached Ahmadnagar on the eighth. On the morning of the eighth General Wellesley sent a messenger to the commandant or *killedár* of Ahmadnagar requiring him to surrender the fort. On arriving near the town or *petta* he offered terms or *kaul* to the people. As the town was held by Arabs, supported by a battalion of Sindia's regular infantry and a body of horse encamped in an open space between the town and the fort, the terms were refused. General Wellesley immediately attacked the town in three places, in one place with the piquets of the infantry reinforced by the flank companies of the 78th Regiment under the command of Lieutenant-Colonel Harness, in a second with the 74th Regiment and the 1st battalion of the 8th under the command of Lieutenant-Colonel Wallace, and in a third with the flank companies of the 74th and the 1st battalion of the 3rd Regiment under the command of Captain Vesey. The town wall was very lofty and was defended by towers. It had also no rampart, so that when the troops had climbed to the top they had no ground to stand on, and the Arabs who held the towers defended their posts with the utmost obstinacy. At length they were forced to quit the wall and fled to the houses, from which they continued to pour a destructive fire on the troops. Sindia's regular infantry also attacked the British troops after they entered the town. Still in a short time, after a brisk and gallant contest, the British were completely masters of the town with the loss of four officers. From the

[1] Wellington's Despatches, I. 291-92.

[2] The forces under the immediate command of Major-General Wellesley consisted of: Cavalry, H. M. 19th Light Dragoons, 384; 4th, 5th, and 7th Regiments native cavalry 1347, total 1731; artillery 173; infantry, H. M. 74th and 78th Regiments, 1368; 1st battalion 2nd Regiment native infantry, 1st and 2nd battalions 3rd regiment native infantry, 1st battalion 8th regiment native infantry, 2nd battalion 12th regiment native infantry, and 2nd battalion 18th regiment native infantry, 5631; total 6999; grand total 8903. Besids these there were European artillerymen and 653 Pioneers of the establishment of Fort St. George, 2400 cavalry belonging to the Rája of Maisur and about 3000 Marátha horse. Two battalions of sepoys were detached in July with a large convoy of treasure, bullocks, and grain from the army under the command of Lieutenant-General Stuart to the division under Major-General Wellesley. Wellington's Despatches, I. 293.

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nature of the contest the enemy's loss was much greater. On the 8th all the enemy's force which was not required for the defence of the fort, including all the Arabs who survived the contest in the town went north except a small number who attended one of their wounded chiefs who could not be moved from the fort. On the 9th General Wellesley reconnoitered the ground near the fort, and on that evening Colonel Wallace with five companies of the 74th Regiment and the 2nd battalion of the 12th Regiment, seized a position within 400 yards of the wall. On this spot in the course of the night, a four-gun battery was built to take off the defences from the side on which General Wellesley proposed to attack. The battery opened at daylight on the 10th. It was so well placed and fired with such effect that the commandant desired General Wellesley to cease firing that he might send a person to treat for his surrender. In reply General Wellesley told the commandant that he would not cease firing till either he had taken the fort or the commandant had surrendered it; still that he would listen to whatever the commandant wished to say. On the morning of the 11th the commander sent two agents to propose to surrender the fort on condition that he should be allowed to depart with his garrison and his private property. General Wellesley agreed to this proposal, but it was five in the evening before the hostages arrived in the camp without whose presence, General Wellesley refused to stop the fire from the British batteries. According to his engagement, the commandant marched out of the fort on the morning of the 12th with a garrison of 400 men, and the troops under General Wellesley's command took possession. The British loss since the 8th was trifling which General Wellesley attributed much to the spirit with which the British attacks on that day were made.[1] Among the officers mentioned in General Wellesley's despatches were Lieutenant-Colonels Harness, Wallace, and Maxwell who commanded in the trenches, Captain Beauman commanding the artillery, Captain Johnson the engineer, and Captain Heitland of the Pioneers in the short subsequent siege. The fort of Ahmadnagar held an important position on the Nizám's frontier, covering Poona, and was a valuable point of support to all future operations of the British to the north. It was considered one of the strongest forts in the country and except Vellor in the Madras Karnátak was the strongest country fort General Wellesley had seen. It was in excellent repair, except in the part exposed to the British artillery. Inside it was in a sad dirty state and in the utmost confusion. The quantities of stores were astonishing and the powder was so good that General Wellesley replaced from the magazines that which he had consumed in the siege. General Wellesley thought the fort ought to be cleared of the old buildings with

Ahmadnagar taken by General Wellesley, 1803.

[1] The losses were: Of Europeans, the 19th Light Dragoons, Artillery, and H.M. 74th and 78th Regiments, killed 2 Captains, 2 subalterns, 1 serjeant, 1 drummer, and 12 rank and file; wounded 2 subalterns, 1 sergeant, and 58 rank and file. Of Natives, 5th Regiment Cavalry, 1st battalion 2nd Regiment, 1st battalion 3rd Regiment 1st battalion 8th Regiment, 2nd battalion 12th Regiment, 2nd battalion 18th Regiment, and 1st battalion Pioneers, killed, 1 *havildár*, 1 *náik*, and ten sepoys; wounded 1 *subhedár*, 9 *havildárs*, 3 *náiks*, and 39 sepoys. Wellington's Despatches, I, 302.

which it was crowded.[1] General Wellesley proposed at once to cross the Godávari and intended to secure for the use of the British troops the resources of Sindia's possessions south of the Godávari depending on Ahmadnagar.[2]

General Wellesley appointed Captain Graham to take charge, for the use of the British government and the Peshwa, of all the territories belonging to Daulatráv Sindia depending upon the Ahmadnagar fort, and he called on all officials and others to attend to and obey Captain Graham's orders and those of no other person.[3]

General Wellesley then crossed the Godávari and the war was brought to a close by the great victory of Assaye on the 23rd of September. By the treaty concluded with Sindia by General Wellesley, on the 30th of December 1803, the territories near Ahmadnagar, the ancient family lands of Sindia were restored to him, under a particular stipulation that no armed men were ever to be kept in them.[4] The fort of Ahmadnagar together with the district taken possession of at the time of the capture of the fort remained with the British by whom they were soon after given to the Peshwa.[5] At this time two freebooters, Malva Dáda and Syed Sultán Ali, are mentioned as committing great depredations. Malva Dáda took Shrigonda and defeated Captain Graham's peons sent against him[6] and it was a condition in Sindia's treaty that he should cause Malva Dáda to withdraw with the banditti that were breaking daily from the district across the Godávari into Khándesh, Syed Ali was tried and found guilty and was sentenced accordingly.[7] The war against Holkar still continued and his districts in the Deccan were taken by the English. In 1805 he came to terms when his Deccan possessions were restored to him except Shevgaon which also was given up within two years.

Famine, 1803-4.

In 1804 to add to the miseries of the country which had been ravaged by Holkar's troops in 1802 the late rains of 1803 failed and a fearful famine followed. Whole districts were depopulated and the survivors sought refuge in the forts built in the larger villages. At Ahmadnagar more than 5000 persons were employed by General Wellesley in making a glacis or bank round the fort.[8] In his march from Ahmadnagar to the Godávari (24th August 1803) General Wellesley trembled for the want of the common country grains for the followers and cattle. The country was completely exhausted and the villages empty and large tracts of rich land waste.[9]

Bhils.

The Bhils and other wild tribes taking advantage of the confusion gathered in large bands and completed the ruin of the land. They

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[1] Wellington's Despatches, I. 310. [2] Wellington's Despatches, I. 299-301.

[3] General Wellesley's instructions to Captain Graham were: To keep the country quiet, to secure its resources and a free communication through it to Poona and Bombay. These were objects of far greater importance than to collect large revenue. Captain Graham was to refrain from pressing the country with a view to raising the collections. Wellington's Despatches, I. 303, 307.

[4] Wellington's Despatches, I. 569. [5] Wellington's Despatches, I. 412.

[6] Wellington's Despatches, III. 356, 423, 466 and I. 464.

[7] Wellington's Despatches, III. 556. [8] For details see Agriculture chapter.

[9] Wellington's Despatches, I. 335.

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MARÁTHÁS, 1759-1817.

pillaged and murdered without mercy and no mercy was shown them in return. To put down the Bhil rising Bájiráv invested Báláji Lakshman the Sarsubhedár or governor of Khándesh with full powers. At the instigation of Manohargir Gosávi one of his captains Báláji Lakshman invited a large body of Bhils to a meeting at Kopargaon on the Godávari, treacherously seized them, and threw them down wells. This restored order for a time. But in 1806 disorder was as general as ever and Trimbakji Denglia who was then in charge of the district caused another massacre of Bhils at Ghevri-Chándgaon in Shevgaon. He commissioned Nároba Tákit *Pátil* of Karambha to clear the Gangthadi; and 5000 to 6000 horse and a large body of infantry were given him. Nároba butchered the Bhils and all who had any connection with them wherever he found them. During fifteen months 15,000 human beings are said to have been massacred.

After the transfer of Ahmadnagar to the Peshwa the land revenue was farmed to the highest bidder. The farmer had not only the right to collect the revenue, but to administer civil and criminal justice, and so long as he paid the required sum and bribed the court favourites no complaints were listened to. Justice was openly sold and the mámlatdár of a district was often a worse enemy to the husbandmen than the Bhils. In 1816, Trimbakji who had been imprisoned at Thána for the murder of Gangádhar Shástri the Gáikwár's ambassador, escaped and wandered about the hilly country of Sangamner, rousing the wild tribes, and, in concert with his master Bájiráv, making preparations for war. The Pendháris also began to make raids into the district. In June 1817 under the treaty of Poona the Peshwa ceded the fort of Ahmadnagar to the English.[1]

Battle of Kirkee, 1817.

After his defeat at the battle of Kirkee (5th November 1817) the Peshwa fled (17th November) past Junnar to Utur and then to Bráhmanváda about ten miles north in the Akola subdivision up the Lál pass, and thence to Lingdev about nine miles. Between these three places he spent the time from the 17th to the 27th of December. As the eastern passes were difficult for guns General Smith who had arrived at Sirur on the 17th of December moved to the Nimbedehera pass. He left Sirur on the 22nd and on the 25th reached Hanvantgaon nearly on the direct road from Ahmadnagar to Kopargaon. From Hanvantgaon he made a long march to Sangamner and on the 27th he marched further west to Thugaon. The Peshwa sent his tents to the Vásir pass on the 27th as if he intended to cross the valley of the Pravara near Akola and proceed by the great road to Násik, but on hearing of General Smith's approach to Sangamner he changed his route and moved to Kotul on the more western side through Rájur. When General Smith reached Thugaon the Peshwa, thinking that he could not pass to the north without the risk of being entangled in the hills and overtaken by the British troops, retraced his steps on the 28th and arrived on the

[1] Grant Duff's Maráthás, 635.

same day at Utur a distance of nearly twenty miles through hills from whence he proceeded southwards.[1]

After his defeat at Ashti in Sholápur on the 20th of March 1818 Bájiráv marched by Nevása to Kopargaon, and proceeded north towards Chándor in Násik. But the approach of Sir Thomas Hislop drove him back to Kopargaon whence he fled north-east towards Dholkot near Asirgad where he finally surrendered on the 3rd of June 1818. Meantime Holkar and the Pendháris had been defeated, and by the treaty of Mandeshvar in January 1818, Holkar surrendered to the English all his possessions south of the Sátpudás including Shevgaon. The forts of Harishchandragad and Hunjilgad were taken possession of between the 4th and the 8th of May 1818 by a detachment under Captain Sykes despatched by Major Eldridge from Chávand in Poona.[2]

On the 27th of April 1818 a body of horse entered Nevása and excited considerable alarm. Within three days they were dispersed and returned to their villages. Dharmáji Pratápráv committed great depredations and cruelties in Shevgaon.[3] Before General Smith's arrival a detachment, commanded by Major Macleod of the Auxiliary Horse, had marched from Ahmadnagar at the requisition of Captain Pottinger against Dharmáji Pratápráv, the only individual who remained in arms on the south side of the Godávari. The insurgent dispersed his banditti, and disappeared; but General Smith sent out a sufficient reinforcement to Major Macleod, to enable him to reduce Dharmáji's forts and to cut off the means of renewing the rebellion.[4] The whole of the dominions of the Peshwa and those of the Holkar in the Deccan were taken possession of by the British government. Sindia had held half of Shevgaon and the Shrigonda *pargana*. The greater part of the Korti *pargana*, including the present sub-divisions of Karjat and part of Shrigonda was under Ráv Rambha Nimbálkar till 1821 when it was given to the English. Ahmadnagar with the country between the Chándor hills and the Bhima was placed under Captain Pottinger. Little difficulty was found in restoring order. The country was exhausted, and the people willingly obeyed any power that could protect them. The Peshwa's disbanded soldiers settled in their villages, the hill forts were dismantled, and their garrison gradually reduced. Near the Sahyádris the country was in the hands of the Koli Náiks. They and the Bhil Náiks were sent for, and allowances and villages which they already held were confirmed to them on the understanding that they should keep the neighbouring country quiet. Ahmadnagar very soon enjoyed more complete rest than it had known for years.

When the British government took possession of Ahmadnagar much of it was almost ruined. According to Mr. Elphinstone the east of Gangthadi, though open and fertile, was almost entirely uninhabited since the famine of 1803 and 1804 in which years out

[1] Pendhári and Marátha Wars, 177-180. [2] Pendhári and Marátha Wars, 274.
[3] Pendhári and Marátha Wars, 273.

Chapter VII. History.

THE BRITISH, 1817-1884.

of 180 villages in Nevása only twenty-one were inhabited. The country between that and Ahmadnagar was better and the plains south of Ahmadnagar were for many marches one sheet of the richest cultivation. Still in 1819 more than half of the arable land was waste, and in Párner the sub-division next to Sirur in Poona the country was a wilderness.

Jail Outbreak, 1821.

On the 19th of August 1821 a desperate fight took place in the Ahmadnagar jail. The convicts overpowered the guard and seized their weapons. Some of the convicts escaped and the rest shut themselves in the jail and held it until troops arrived with a gun. The door was blown open and the military charged the convicts who were not dispersed till twenty-nine were killed and sixty-two wounded.[1]

On the 19th of October 1822, on the confession of Narsingráv a servant of Chintámanráv Purandhare of Sángli, a plot was discovered for collecting troops in Sindia's villages of Belápur, Sonai Bomni, and Jámgaon, and at Nandurbar in Khándesh. They were to meet at Lasur and were to be joined by others from Hindustán when a general attack was to be made on the British posts.[2]

Koli Risings, 1828.

Nearly twenty years of British rule passed before the warlike Kolis of the western hills were brought to order. The beginning of troubles arose out of an unfortunate mistake. Rámji Bhángria, who in his youth had been a famous outlaw and during the latter years of Bájiráv's reign had become a most useful police officer, on the establishment of British rule, waited on the Collector and was appointed chief constable or *jamádár* of one of the hill police posts. According to custom in addition to his pay, Rámji received as a yearly meeting or *bhet* present from every village a rupee, a fowl, and some rice, and a sheep from every flock that passed through his charge. Rámji did good service until an order came that no Government servant was to take any present in addition to his pay. This order was applied to Rámji and his chickens; he wrote to ask that an exception might be made in his favour, and as he got no answer to his letters he asked for his discharge. His discharge was refused and he was given six months' leave. At the end of the six months' leave as nothing was done to raise his salary or to make up for his loss of perquisites he went into outlawry. Rámji Bhángria's chief supporter was a Koli named Govindráv Khári. Govindráv had been commandant of the hill fort of Ratangad about twenty-two miles west of Akola under the Peshwa. On the Peshwa's fall he remained staunch to his master, and under the plea of age, refused employment under the British government. In the reductions of hill fort garrisons which followed the establishment of order, twelve of Govindráv's kinsmen, who had formed part of the Ratangad garrison, were thrown out of employment and were also deprived of the revenues of a village to which as commandants of the fort they had hereditary claims. Govindráv and his kinsmen and several other discontented people went to the hills and in the latter part of 1828 were joined

by Rámji Bhángria from the Konkan. In January 1829, in consequence of news that there were several hundred Kolis in the Akola hills and that the people were in great alarm, Captain Mackintosh went with a detachment of police to the Sahyádris. At first, though almost no village had not its two or three representatives in the gang, no information could be got. The Bráhman *kulkarnis*, some of whom were abetting the rising, advised that troops should not be sent after the Kolis but that some arrangement should be made to redress their grievances. Captain Mackintosh for a time took little notice of the gang beyond sending them word that no letters or petitions could be attended to till they had laid down their arms. He busied himself in accustoming his men to the roughest tracts which the Kolis used, and gathered information regarding the strength of the outlaws, the names of their leaders, the people who were likely to help them, and the places where they were in the habit of meeting. He also took pains to gain the goodwill and co-operation of a number of the people. When his information was completed a detachment from Bhiwndi was stationed at the bottom of the passes leading into the Konkan, and other detachments from Málegaon, Ahmadnagar, and Poona were posted in the most suitable places, and lightly equipped parties kept constantly searching the Kolis' haunts and lurking places. A few days before the troops came the insurgents had plundered three villages. The insurgents had soon to break into small parties. Many of the insurgents finding how all the ways were blocked and guarded, fled, and the rest were greatly perplexed by finding guards posted over their favourite ponds and drinking places. The people gave great help and officers and men worked with unceasing zeal. In two months the two chiefs and over eighty of their followers were marched into Ahmadnagar. Though the chiefs were secured the rising was not at an end. Ráma Kirva, one of the leaders in the rising, a stout and powerful man with an extremely fine figure and good features noted for excelling all the Kolis in agility, had escaped south before the final success against the gang. In July 1830 he was joined by Bhils and he and his gang gave great trouble plundering both above and below the Sahyádris. The troops under Captain Luykin of the 17th Regiment N. I., Lieutenant Lloyd of the 11th Regiment, and Lieutenant Forbes of the 13th worked with the greatest energy. The people gave the troops important help and the thorough knowledge of the hills which two years' experience supplied enabled the troops to give the insurgents no rest. A number of prisoners were taken to Poona and Thána, and Ráma Kirva and several other notorious leaders were taken to Ahmadnagar where Kirva was executed.[1]

Rághoji Bhángria, 1845-1847.

In 1845 the Kolis were again troublesome. One Koli outlaw whose name is still fresh in the district was Rághoji Bhángria of Násik. He made a raid on some Márwári Vánis who applied to the police. During the investigation the police asked Rághoji's mother where her son was hiding; and when she refused to tell she was put

[1] Capt. J. Mackintosh in Trans. Bom. Geog. Soc. I. 257-263

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to torture. Enraged at this outrage Rághoji gathered a band of Kolis and wandering through the Násik and Ahmadnagar districts cut the nose off of every Márwári he could lay hands on. Almost all village Márwáris fled in terror to the district towns and the pursuit of the police was so hot that Rághoji had to break his band and disappear. He avoided capture for many years. At last in 1847 he was caught at Pandharpur by Lieutenant afterwards General Gell. As some of his raids had been accompanied with murder, he was hanged and many of the leading men punished.[1]

Bhágoji Náik, 1857-1859.

[2]During the 1857 mutinies Ahmadnagar was the scene of considerable disturbance. The rebels were about 7000 Bhils of South Násik and North Ahmadnagar. Detachments of troops were stationed to guard the frontier against raids from the Nizám's dominions, and to save the large towns from the chance of Bhil attacks. The work of scattering the Bhil gatherings and hunting the rebels was left almost entirely to the police who were strengthened by the raising of a special Koli corps and by detachments of infantry and cavalry. The first gathering of Bhils was under the leadership of one Bhágoji Náik. This chief, who had been an officer in the Ahmadnagar police, in 1855 was convicted of rioting and obstructing the police and was sentenced to imprisonment. On his release he was required to find security for his good behaviour for a year. Shortly after the year was over, in consequence of the order for a general disarming, Bhágoji left his village of Nándur-Shingote in the Sinnar subdivision of Násik, about five miles to the north of the Ahmadnagar boundary. Being a man of influence he was soon joined by some fifty of his tribe and took a position about a mile from his village, commanding the Poona-Násik road. After a few days (4th October 1857) Lieutenant J. W. Henry, the Superintendent of Police, arrived at Nándur-Shingote and was joined by his assistant Lieutenant now Colonel T. Thatcher, and Mr. A. L. Taylor inspecting postmaster. The police force under Lieutenant Henry consisted of thirty constables and twenty revenue messengers armed with swords. Lieutenant Henry told the mámlatdárs of Sangamner and Sinnar to send for Bhágoji and induce him to submit. Bhágoji refused unless he received two years' back pay and unless some arrangement was made for his maintenance. On receiving this message, the police were ordered to advance against his position. The first shot killed a man immediately behind Lieutenant Henry. The officers dismounted, but before they had advanced many yards were met by a volley, and Lieutenant Henry fell wounded. He regained his feet, and, pressing on, received a mortal wound in the chest. The attack was continued under Lieutenant Thatcher and the Bhils retreated. This unfortunate engagement excited the whole Bhil population. A fresh gang of about 100 Bhils was raised by Patharji Náik in the Ráhuri sub-division, but it was soon dispersed by Major now Lieutenant General Montgomery, the new superintendent of police. On the 18th of October an engagement

[1] Details of Rághoji Bhángria's capture are given in the Thána Statistical Account.
[2] Major H. Daniell, formerly Superintendent of Police, Ahmadnagar.

took place in the hills of Shamsherpur in Akola, between Bhágoji's men and a detachment of troops and police under Colonel Macan of the 26th Native Infantry, in which Lieutenant Graham who was on special police duty and Mr. F. S. Chapman of the Civil Service who accompanied the force were wounded. As disorder was widespread, Captain now General Nuttall, who succeeded Lieutenant Graham, was ordered to raise a corps of Kolis, the hereditary rivals of the Bhils, who, in Marátha times, had been among the bravest of the Mávlis or West Deccan footmen. The corps was recruited chiefly in the hilly parts of Akola, of Junnar in Poona, and of Násik. In December 1857 a hundred men armed with their own swords and muskets were fit for the field, and so useful did they prove, that in January and February 1858 a second levy of 110 was ordered, and shortly after the strength of the corps was increased to 600 men with a commandant and adjutant.[1]

Koli Corps, 1858.

In raising the corps Captain Nuttall dealt with the heads of the different clans, promising them rank and position corresponding to the number of recruits they brought to the corps. Jávji Náik Bomla, the chief of the Bomla clan, was made the head of the corps and a brother of the famous outlaw Rághoji Bhángria and other leading men were chosen as officers. Drill masters were lent by the Ahmadnagar police, and, in spite of the want of leisure, the Kolis mastered their drill with the ease of born soldiers, and proved skilful skirmishers among hills and in rough ground. In 1858 the rebels were chiefly engaged in Násik, Khándesh, and the Nizám's dominions and gave no trouble in Ahmadnagar. In the hot weather (April-May) of 1859, the Bhils under Bhágoji and Harji Náiks again appeared in the district. On the 5th of July after a forced march, Captain Nuttall came upon the Bhils near Ambhora Dara eight miles south-east of Sangamner. The Bhils took a strong position from which they were driven by twenty-five men of the Koli Corps with a loss of ten killed, including Yashvant Bhágoji's son, several wounded, and three prisoners among whom was Harji Náik one of the leaders. In October 1859 parties of Bhils were reported to be gathering in the Nizám's territory with the intention of joining Bhágoji. In the British districts also they were again becoming uneasy and excited. Under these circumstances a detachment of Native Infantry was kept posted along the frontier which was constantly patrolled by strong parties of the Poona Irregular Horse. On the 26th of October, Bhágoji plundered the village of Korhála in Kopargaon and carried off property worth about £1800 (Rs. 18,000). He was closely pursued by Captain Nuttall for nearly a fortnight along the rough Sahyádri country, down to the Konkan, and up again into Ahmadnagar, but by very rapid and secret marches always succeeded in baulking his pursuers. At last on the 11th of November the rebels were pursued by Mr. now Sir Frank Souter, the newly appointed police superintendent of the district, and at Mithságar, in the Sinnar sub-division of Násik, in a hand to hand fight Bhágoji and most of his followers were killed and the rebellion

[1] Details are given in the Population Chapter.

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brought to an end.[1] The Nizám Bhils who were awaiting Bhágoji's arrival dispersed, and on the 20th, in falling back from the British frontier with a loss of forty killed were attacked and routed by a detachment of the Haidarabad contingent under Lieutenant Pedler. On the 12th of November a large party of Bhils, under an influential chief, a relative of Bhágoji's, left Sonai in Nevása to join Bhágoji. On hearing of his death they turned towards Khándesh where they were caught. As they had committed no crimes they were pardoned and allowed to return to their homes. Though disturbances were at an end posts of regular troops were maintained till 1860. When the regular troops were withdrawn their places were taken by detachments of the Koli corps. The Koli Corps continued to perform this outpost duty till March 1861, when they were disbanded, and all, except a few who entered the police, returned to their former life of tillage and field labour. The wisdom of raising the corps had been proved. Instead of heading disturbances, as had often happened before and has happened since, the disciplined Kolis were a powerful element in repressing disorder. Under Captain Nuttall's patient and kindly care, and by the example of his dashing bravery and untiring energy, they proved a most orderly, well disciplined, active, and courageous force. They showed themselves superior to the Bhils in strength and spirit, and, in their two and a half years of active service five times earned the special thanks of Government.

Honya Bhágoji, 1873.

In 1873, one Honya Bhágoji Kenglia, an influential Koli of Jamburi in Poona, at the head of a well trained gang began a series of attacks on the moneylenders who habitually cheat and oppress the hill tribes and at intervals drive them into crime. Honya's robberies extended over the western parts of Poona Ahmadnagar and Násik and the eastern sub-divisions of Thána.

1874.

They became so numerous and daring that in 1874 a special police party of 175 armed men under Colonel Scott and Mr. W. F. Sinclair C. S. was detached for his arrest and proclamations were issued offering rewards of £100 (Rs. 1000) for Honya and £20 to £60 (Rs. 200-600) for any of his followers. In spite of these measures Honya managed to evade pursuit till July 1876 when he was caught by Major H. Daniell then superintendent of police. In 1875 the spirit of disorder spread from the Kolis to the peace-loving Kunbis of the plain country and between May and July chiefly in Párner, Shrigonda, Nagar, and Karjat twenty-two cases of assaults on moneylenders by bands of villagers were committed. Troops were called to the aid of the police and the disturbance was put down.

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[1] Details are given in the Násik Statistical Account, 203-4.

CHAPTER VIII.

THE LAND.[1]

SECTION I.—ACQUISITION AND STAFF.

ACQUISITION, 1818-1870.

THE lands of the district of Ahmadnagar have been gained by conquest, cession, and exchange. Most of the country fell to the British on the overthrow of the Peshwa in 1818. In 1822, His Highness the Nizám, by a treaty dated the 12th of December 1822, ceded 107 villages, sixteen in Nagar, five in Jámkhed, twenty in Shrigonda, sixty-five in Karjat, and one in Shevgaon. In 1861, His Highness Sindia, by a treaty dated the 12th of December 1860, in exchange for other lands, ceded 120 villages, ten in Nagar, thirteen in Párner, fourteen in Shrigonda, one in Karjat, two in Nevása, seventy-seven in Shevgaon, and three in Kopargaon. In 1868, His Highness Holkar, under Government Resolution 4157 dated the 30th of December 1867, in exchange for other lands, ceded three villages in Shrigonda, and under Government Revenue Order 4470 dated the 28th of November 1868, in exchange for other lands, ceded one village in Kopargaon. In 1870, His Highness the Nizám, under Government Resolution 3519 dated the 22nd of July 1870, in exchange for other lands, ceded two villages in the Nagar sub-division.

STAFF, 1884.

District Officers.

The revenue administration of the district is entrusted to an officer styled Collector on a yearly pay of £2160 (Rs. 21,600). This officer, who is also the chief magistrate and executive head of the district, is aided in his work of general supervision by a staff of four assistants, of whom three are covenanted and one is an uncovenanted servant of Government. The sanctioned yearly salaries of the covenanted assistants range from £600 to £1080 (Rs. 6000 - Rs. 10,800);

[1] Materials for the Land History of Ahmadnagar include, besides elaborate survey tables prepared in 1879 by Mr. Fforde of the Revenue Survey, Mr. Elphinstone's Report dated the 25th of October 1819 (Ed. 1872); Mr. Chaplin's Report dated the 20th of August 1822 (Ed. 1877); East India Papers, III. and IV. (Ed. 1826); the Collector Mr. Boyd's Report 203 dated the 26th of November 1828 (Lithographed Papers); Manuscript Selections 157 of 1821-29; Mr. Williamson's Report 2610 dated the 23rd of November 1838; Mr. Vibart's Report 311 dated the 24th of February 1842; Survey Reports in Bom. Gov. Sel. CXVII. CXXIII. and CXXX. and in Bom. Gov. Rev. Rec. 207 of 1848, 212 of 1848, 204 of 1849, and 207 of 1849; Annual Jamábandi and other Reports and Statements in Bom. Gov. Rev. Rec. 47 of 1822, 50 of 1822, 68 of 1823, 72 of 1823, 74 of 1823, 117 of 1825, 123 of 1825, 156 of 1827, 207 of 1828, 351 of 1831, 352 of 1831, 406 of 1832, 482 of 1833, 548 of 1834, 625 of 1835, 691 of 1836, 692 of 1836, 769 of 1837, 968 of 1839, 1092 of 1840, 1235 of 1841, 1339 of 1842, 1448 of 1843, 1564 of 1844, 9 of 1845, 11 of 1847, 10 of 1848, 13 of 1849, 13 of 1850, 11 of 1851, 12 of 1851, 11 of 1852, 13 of 1856, 17 (Part 1) of 1856, 10 of 1857, 11 (Part 2) of 1857, 18 (Part 2) of 1858, 18 (Part 5) of 1859, 9 of 1860, 11 of 1861, 236 of 1862-1864, Gov. Res. on Revenue Settlement Reports for 1873-74, Rev. Dept. 6092 dated the 27th of October 1875, and Bom. Pres. Genl. Adm. Reports since 1872-73; Season Reports in Bom. Gov. Rev. Rec. 90 of 1861, 235 of 1862-1864, 75 of 1866, 57 of 1867, 59 of 1868, 65 of 1869, 95 of 1871, 81 of 1872, 89 of 1873; and the printed Acquisition Statement of the Bombay Presidency.

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STAFF, 1884.

District Officers.

the salary of the uncovenanted assistant is £720 (Rs. 7200) a year. For fiscal and other administrative purposes the lands under the Collector's charge are distributed among eleven sub-divisions, all of which are generally entrusted to the three covenanted assistant collectors. The fourth assistant, styled the head-quarter or *huzur* deputy collector, is entrusted with the charge of the treasury. These officers are also assistant magistrates, and those of them who hold revenue charges have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.

Sub-Divisional Officers.

Under the supervision of the Collector and his assistants the revenue charge of each fiscal division is placed in the hands of an officer styled *mámlatdár*. These functionaries, who are also entrusted with magisterial powers, have yearly salaries varying from £180 to £300 (Rs. 1800 - 3000).

Village Officers.

In revenue and police matters the charge of the Government villages is entrusted to 1352 headmen, all of whom are hereditary. The headmen are nearly all Maráthás or Kunbis. A few Máli, Bráhman, and Musalmán headmen are scattered over the district, and in the west of Akola many villages are under Kolis and one or two are under Thákurs. Of the 1352 headmen 125 attend to matters of police only, while 1227 perform both revenue and police duties. Their yearly endowments depend on the village revenue, varying from 6*s.* 3*d.* to £18 9*s.* 1½*d.* (Rs. $3\frac{1}{8}$ - $184\frac{9}{16}$) and averaging £3 6*s.* 4½*d.* (Rs. $33\frac{3}{16}$). In many villages, besides the headman, members of his family are in receipt of state grants representing a yearly sum of £496 (Rs. 4960), of which £493 (Rs. 4930) are met by grants of land and £3 (Rs. 30) are paid in cash. Of £4983 (Rs. 49,830), the total yearly charge on account of the headmen of villages and their families, £493 (Rs. 4930) are met by grants of land and £4490 (Rs. 44,900) are paid in cash. To keep the village accounts, prepare statistics, and help the village headmen, a body of 991 village accountants or *kulkarnis* are employed. Of these fifteen are stipendiary and the rest hereditary. All of them are Bráhmans. Every village accountant has an average charge of 1¼ villages containing on an average 780 people and yielding a yearly revenue of about £133 (Rs. 1330). The *kulkarni's* yearly pay varies from 13*s.* 3*d.* to £25 9*s.* 1½*d.* (Rs. $6\frac{5}{8}$ - $254\frac{9}{16}$) and averages £6 10*s.* 7½*d.* (Rs. $65\frac{5}{16}$). The total yearly charge on account of village accountants amounts to £6473 (Rs. 64,730), of which £6429 (Rs. 64,290) are paid in cash and £44 (Rs. 440) in land.

Village Servants.

Under the headmen and accountants are 8694 village servants who are liable both for revenue and for police duties. They are either Musalmáns or they are Hindus of the Máng, Koli, Rámoshi, Bhil, Mhár, Kunbi, and Kaikádi castes. The total yearly cost of this establishment amounts to £3035 (Rs. 30,350), being 6*s* 11¾*d.* (Rs. 3 *as.* $7\frac{1}{8}$) to each man, or a cost to each village of £2 9*s.* 8½*d.* (Rs. 24 *as.* $13\frac{2}{3}$). Of the whole amount, £1830 (Rs. 18,300) are paid in cash and £1205 (Rs. 12,050) are met by grants of land.

The average yearly cost of village establishments may be thus summarised:

Ahmadnagar Village Establishments.

	£	Rs.
Headmen	4983	49,830
Accountants	6473	64,730
Servants	3035	30,350
Total ...	14,491	1,44,910

This is equal to a charge of £11 17*s.* 4½*d.* (Rs.118$\frac{11}{16}$) a village or about eleven per cent of the district land revenue.

SECTION II.—HISTORY.

HISTORY. *Early Hindu.*

The earliest revenue settlements of which traces remained at the beginning of British rule, seem to be the division of the land into plots or estates known as *munds, kás,* and *tikás* or *thikás.* These names seem to be of Dravidian that is of southern or eastern origin.[1] They need not date from times further back than the northern element in Maráthi, as, among the great Hindu dynasties who ruled the Deccan before the Musalmán invasion in 1294, perhaps the Ráshtrakutás (760-973) and the Chálukyás (973-1184) and probably the Devgiri Yádavs (1150-1310) were of southern or eastern origin. The *mund* or large estate was the aggregate of many fields or *tikás* together or separate, or part together part separate. The assessment on the *mund* was a fixed lump sum for all the lands in the estate or *mund,* good, fair, and bad. In the settlement of *kás* or small estates the division of the village lands was into smaller parcels than *munds,* and, unlike the assessment on *tikás* or *shets,* the assessment on each *kás* in a village was the same.

Malik Ambar.

The next system of revenue management of which traces remained was Malik Ambar's. This was introduced at the beginning of the seventeenth century by the Ahmadnagar minister Malik Ambar (1600-1626). It was a new system based on the system introduced in the Moghal territories in Upper India and partially in Gujarát and Khándesh by Akbar's (1556-1605) minister Todar Mal. According to Major Jervis,[2] Malik Ambar's chief change was to make the settlement direct with the village instead of with the district hereditary revenue superintendents and accountants, the *deshmukhs* or *desáis* and the *deshpándes.* His next step was, by careful measuring and classing, which however seem to have been confined to a portion only of the arable area,[3] to find the yield of the land, and to fix one-third of the yield as the government share. When some years of experience had shown the average amount of grain due to government and the average price of grain, the grain share was changed into a money payment. The village headmen were made hereditary and responsible for the village rental. An average or normal payment called the *tankha* was fixed for each plot of land surveyed and for each village. Unlike Todar Mal's settlement this average money payment was not fixed permanently. It represented the sum due in a normal year. The actual collections varied from

[1] See Thána Statistical Account, Bombay Gazetteer, XIII. 550.
[2] Jervis' Konkan, 66. See Thána Stat. Acct. Bombay Gazetteer, XIII. 553-554.
[3] East India Papers, IV. 732-733; Poona Statistical Account (Bombay Gazetteer) Chapter VIII. 317-319.

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year to year with the crops.[1] Malik Ambar's system combined the two great merits of a moderate and certain tax and the possession by the cultivators of an interest in the soil. Instead of keeping the state sole landowner Malik Ambar sought to strengthen the government by giving the people a definite interest in the soil they tilled. He made a considerable portion of the land private property. The lands of the village were considered the joint property of the township; the fallow land was the common for the pasture of the cattle; and the ploughed land was either the property of individual villagers or it was tilled by the headman's tenants who received a portion of the crop. It appears to have been a principle of his wise administration to encourage the possession of private landed property as a means of attaching the cultivators to the soil, and making over in perpetuity to them what is useful to government only so long as cultivators continue to till it. At the same time his settlement was with the village head for a lump sum not with individual holders for an acre rate. The assessment is described as being fixed by *tankha* and *rakba*, that is apparently by a lump payment from a lump area, or the share to be levied from individuals being left in each village to be settled between the landholders and their headman or *pátil*.[2]

Malik Ambar's *tankha* or ideal average rental was continued without change by various persons whose names were handed down by oral tradition and were still known in 1822. The *tankha* accounts which were produced by the district officers in 1822 were declared to be framed from information handed down from generation to generation; and this assertion was corroborated by the scraps of the oldest available papers, and occasional measurements showed that the areas given in the *tankha* were correct. In 1822 Captain Pottinger noticed that the *tankha* of many villages considerably exceeded the *kamál* or total fixed under Maratha surveys made in 1769-70 (*Fasli* 1179).[3]

The Maráthás.

The revenue system which the English found in force when they conquered Ahmadnagar in 1818 took its rise in the latter part of the seventeenth century. About 1670 the Maráthás appear as freebooters without any fixed dominion. Their first demand was one-fourth of the land revenue due to the existing government. In

[1] Grant Duff (Maráthás, 43) gives the following summary of the changes introduced by Malik Ambar: 'He abolished revenue farming, and committed the management to Bráhman agents under Muhammadan superintendence; he restored such parts of the village establishment as had fallen into decay and he revived a mode of assessing the fields by collecting a moderate proportion of the actual produce in kind, which after the experience of several seasons was commuted for a payment in money settled annually according to the cultivation.' It is stated that his assessment was equal to two-fifths of the produce, but tradition says his money commutation was only one-third.

[2] Khándesh Statistical Account, Bombay Gazetteer, XII. 267-268.

[3] According to Capt. Pottinger, 31st July 1822, the ancient custom of the Deccan was that, after deducting all *hakdárs'* or claimants' rights government received one-half of the net produce of dry crop or *jirávat* land and one-third of the produce of garden or *bágáyat* land. This method was called *batái* or division. The *tankha* is supposed to have been framed with reference to the produce of the soil. The *tankha* was established on the average prices of grain for a series of years. In most places money-rent was first substituted for payment in kind when the *tankha* rental was established, and in a few places at a more recent period. East India Papers, IV. 732, 747.

1717 the Marátha claim to the one-fourth or *chauth* and the one-tenth or *sardeshmukhi* of the revenue was acknowledged by the Moghal general Husain Ali Khán.[1] About 1720 the Maráthás made many assignments of revenue to individual chiefs and others for whom it was politic to make provision. Besides these grants of portions of the revenue, many proprietors held and collected the rents of various estates. The whole system was complicated and confused. Uncertainty as to the amount of revenue due and as to the persons to whom it should be paid caused the people constant suffering.

About 1769 (*Fasli* 1179), during the administration of Peshwa Mádhavráv Ballál (1761-1772),[2] a rate of assessment was indroduced,

[1] Kháfikhán (Muntakhabu-l-Lubáb in Elliot's History of India, VII. 467-468) gives the following details for the year 1718. The Moghal government agreed that there was to be paid to the officers of Rája Sháhu a fourth part of what the *amins*, *kroris*, and *shekhdárs* collected as land revenue and as *sáyar* from the government lands and from the *jágirdárs*. It was also settled that in addition to the fourth share which they were to get from the receipts of the *jágirdárs*, they were to receive from the *rayats* ten per cent as *sardeshmukhi*. Altogether they were to receive thirty-five per cent upon the total collections, (and also) upon the *abvábs* called *faujdári*, *shekhdári*, *ziyáfat*, and other charges, as shown in the gross account of the collections. According to this account they were to receive nearly half the total revenue recorded in the government rent-roll, and the collections were thus shared by the domineering collectors of Rája Sháhu. This arrangement, by which they were to collect all taxes, fell very hard on the *rayats*, and on the government officers and *jágirdárs*, for in every district there were two collectors, one called the *kamávisdár* the other the *gumásta* of *sardeshmukhi*. On the roll of the collections the signature of the *shirastedár* of the *sardeshmukhi* was first placed, and what was required by the rules on that account was to be taken separately. The position and life of the officers of government and of the *jágirdárs* became irksome. Besides these there were two separate collectors of the *rahdári* or road duties in each district. In consequence of the negligence of the *faujdárs* and the power of the enemy, these had for some time taken their positions in different places, and exacted half a rupee or one rupee for each bullock and cart from merchants, and whatever they pleased from other persons. They exacted twice or three times more than the most tyrannical *faujdárs*. Now also, since the days of the peace, the former grievance remained but it was aggravated by more taking part in it. In the present state of things there were in each district three regular collectors of Rája Sháhu, with parties of horsemen and footmen stationed at the office, the guard-house where the land revenue, the *sáyar*, and the tolls were collected. Besides this, there were in many places villages which had been laid waste by the Maráthás, and which had been again brought into cultivation, under special agreements, such as the districts about Nandurbár in Khándesh, in Berár, and in other places. They paid no heed to the special contracts made by Husain Ali Khán; but conceding the third share belonging to the *jágirdár*, they made the following arrangement. They recognized three shares; one was for the *jágirdár*, one they took themselves, and the third they left to the *rayats*. In revenue and civil matters the orders and the action of the enemy prevailed over the authority of the *faujdárs* and *jágirdárs*. At the time of the peace Husain Ali Khán determined and issued strict injunctions that the *rahdári* should not be exacted, as in the days before the peace, from merchants and travellers at the rate of three rupees or four upon each bullock and cart, as if *faujdár* and harsh officials were acting. But it was no good. In several districts there was no longer any plundering of villages and caravans; but, as in former days, travellers and wanderers paid the *rahdári*, and went on in peace without interruption. Villages which had been ravaged by plunderers or made completely desolate by the tyranny of rapacious managers were now restored to cultivation. Husain Ali delivered a *sanad* containing the conditions of peace under his seal to the agents of Rája Sháhu, and made no delay in writing for a royal grant confirming this document. He introduced the agents of Rája Sháhu everywhere and he settled that Báláji Vishvanáth and Jamnáji, two of the highest officers of Rája Sháhu, should stay with a suitable escort in Aurangabad as deputy and agent or *vakil* of the Rája, so that all civil and revenue matters might be settled through them.

[2] The Collector gives the date 1769 and the name Mádhavráv Náráyan, but his administration was between 1774 and 1796. The name of Mádhavráv Ballál is therefore given in the text and the date left unchanged.

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known as the *kamál* or total. The period when it was imposed was one of much greater agricultural prosperity than prevailed for many years either before or after the British accession.[1] The *kamál* settlement is generally supposed to have been undertaken to ascertain the exact value of the soil, and the highest rent it would bear consistent with the prosperity of the country.[2] Great pains are said to have been taken to employ intelligent and upright officers. After a short trial, in the Sinnar sub-division now (1884) in Násik, the *kamál* assessment was found not to bear equally on the soil, and in its place, with the sanction of Nána Fadnavis, an older settlement known as the *kásbandi bigha* was introduced. In some sub-divisions, probably because they were already sufficiently highly assessed, the *kamál* rental was never introduced.[3]

During the time of Nána Fadnavis (1774-1800) the village rental was divided into three parts. First the village expenses were paid and the claims of village servants met; second the state revenue was set apart; third the remainder was divided among officers and chiefs to whom it was advisable to give a local interest and local authority. Provision for the state share of the revenue seems to have been made in three ways. By allotting to the state the rents of certain whole villages or groups of villages; by deducting from the full village rent a share for the state and distributing the balance of the rent among chiefs and officers; by nominally dividing the whole village rents among chiefs and by crediting certain of these allotments for the use of the head of the state. When as much of the revenue of a tract of country as was required, or as seemed advisable, had been taken for the state, the remainder, in some villages the whole net rental, in other villages part of the net rental, was distributed in claims or *amals* to state officers and chiefs. The system by which these shares were allotted and collected was elaborate and uncertain. It differed greatly even in neighbouring villages of the same district. The usual plan was to divide the available rental into a certain number of shares of £11 5*s.* (Rs. 112½) each. From each share of £11 5*s.* (Rs. 112½) £1 5*s.* (Rs. 12½) were deducted for *sardeshmukhi* that is for the overlord's share which was sometimes set apart for the head of the state and sometimes allotted to the Pratinidhi or Premier. Of the remaining hundred a half to two-thirds was set apart for the proprietor of the estate or *jágír* to which the

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[1] Mr. Harrison, Collector, 28th September 1836, Rev. Rec. 692 of 1836, 33-34.

[2] It is a question whether *kamál* meant the highest rent the whole arable land of the village could bear or the highest rent that could safely be levied from the area under tillage when the settlement was made. The latter seems the more probable meaning. In 1820, Captain Robertson, the Collector of Poona, wrote (East India Papers IV. 426-427): In 1757-58 an attempt was made to introduce a general revenue settlement by measuring the land and by classing and arranging its quality and fixing an average rate for each village. This settlement was introduced in great part of the Junnar district between 1758 and 1768 and in the country round Poona at a later date. The result was termed the *kamál*. The *kamál* as it existed in Poona in 1820 seemed to be the assessment on the land actually occupied and paying rent at the time of the settlement, together with the *shiváya* or extra revenue. In Capt. Robertson's opinion the *kamál* varied with the increase or decrease of cultivation and of the extra revenue.

[3] Capt. Pottinger, 31st July 1822, East India Papers IV. 731.

village belonged. The distribution of the remaining half or one-third varied greatly. Four to thirty per cent were set apart as cess or *bábti* for some officer or chief; one to two per cent to another officer as *sahotra* literally six per cent; eleven to thirty-two per cent to some one else as *mokása* or military service grant; one to three per cent as *nim-chauthái* literally half a fourth that is an eighth or twelve and a half per cent; and twenty-five per cent as *svaráj* that is originally the part due to government. As an example of the distribution of shares Captain Pottinger quotes the case of Mekhri village. In Mekhri, of every £11 5*s.* (Rs. 112½), £1 5*s.* (Rs. 12½) were set apart as *sardeshmukhi* or the overlord's share, £7 10*s.* (Rs. 75) as *jágir* or the proprietor's share, and £2 10*s.* (Rs. 25) as *svaráj* or the government share. Of the twenty-five per cent government share or *svaráj* 18¾ were allotted under the head of *mokása* or reward for military service and 6¼ under the head of *bábti* or cesses. In the 18¾ *mokása* were included sixteen of original and 1$\frac{10}{16}$ of extra *mokása* and 1$\frac{3}{16}$ of *sahotra* at six per cent. In the 6¼ *bábti* were included 4$\frac{1}{16}$ of original or *ain bábti* and 1$\frac{9}{16}$ of *nim-chauthái* that is half a fourth or twelve and a half per cent. The proprietor or *jágirdár* who in most cases had much the largest share, generally made the revenue settlement for the year, representatives of the other claimants being present and each collecting his employer's share. The village officers generally settled the share to which each claimant had a right. If the amount was doubtful the local records were consulted, and if the correctness of the local records was questioned, an appeal lay to the central records at Poona.[1]

The management of a district was entrusted to an officer styled *subhedár* whose charge was divided into sub-divisions each under the management of a *kamávisdár* or *mámlatdár*.[2] The authority of the *subhedár* closely corresponded to the authority of a Collector under the English Government. He was vested with general control over the heads of sub-divisions or *kamávisdárs*. He had power to punish theft, peculation, and other offences not amounting to capital crimes. He superintended the conduct of all grades of government officers, and, if he discovered malpractices, he suspended the delinquents and reported the matter to government. His authority was of great use in adjusting boundary disputes between villages or quarrels concerning the right of hill pasture and waste lands, the division of the water of streams, and similar matters. The *mámlatdár* or *kamávisdár* decided suits that were submitted to him by the consent of both parties, or he ordered village councils or *panchávats* to sit and settle them. He could not inflict any severe punishment without the *subhedár's* sanction. *Subhedárs* and *kamávisdárs* were paid by assignments on the revenue of their charge. The assignments

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[1] Captain Pottinger, 31st July 1822, East India Papers IV. 741-743.

[2] Captain Pottinger, 31st July 1822, East India Papers IV. 755. The Ahmadnagar papers styled the officer in charge of a district *sarsubhedár*. The word *subhedár* has been used in preference, as, according to the usual practice, *sarsubhedár* is applied to a higher officer, the head of a province such as Khándesh or Gujarát. For the relative authority of *subhedár* and *kamávisdár*, see Captain Pottinger's Report of 15th January 1819 quoted in East India Papers IV. 755.

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were fixed on an estimate made at Poona, and if any difference was discovered in the payment of the inferior officers, in the number of revenue messengers employed, or in any other items, the *kamávisdár* was fined and punished, besides being obliged to refund the amount.[1] Besides these stipendiary officers, there was a staff of district hereditary officers, of whom the chief were the district superintendent of revenue or *deshmukh* and the district accountant or *deshpánde*. These hereditary officers were generally styled *zamindárs*.[2] Their duties were to look after the revenues of their village groups in the same way as the *pátil* and *kulkarni* looked after the revenue of their village. They were bound to inform the stipendiary officers of government on all questions relating to the revenue, to help in fixing the yearly rent settlement or *jamábandi*, to endeavour to keep the landholders or *rayats* in good humour, and to explain any cause of dissatisfaction. They were expected to be present at the settlement of all boundary disputes, to attest all transfers and sales of land within the limits of their charges, and to prepare a statement of the gross revenue. Their perquisites varied from three to ten per cent of the revenue which their village group yielded. These perquisites were known by the names of *rusum* or customary allowances and *bhikna* or charitable demands. The charitable demands were payable from the revenues of villages without reference to their value; it was not determined in accordance with any fixed scale.

Though the system remained the same, the character of Marátha revenue management depended greatly on the views and energy of the head of the executive. During the ministry of Nána Fadnavis (1774-1800) great attention was paid to the representations of the heads of villages and other landholders. If a village headman went to Poona with a complaint he had no difficulty in interviewing the minister. The knowledge that petitioners had a full and ready hearing was a great check on the *kamávisdárs* and other distant officers. Besides this freedom of appeal, local officers were under the surveillance of people stationed in each sub-division to watch and report on their actions. In other respects their doings were not so closely checked as under the British system.[3]

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[1] Captain Pottinger, 31st July 1822, East India Papers IV. 755.

[2] In the early Ahmadnagar records the hereditary revenue officers are generally styled *zamindárs*. The chief of these hereditary revenue officers were the *deshmukh* and the *deshpánde*. The *deshmukh*, who was the revenue superintendent of a group of villages, stood to his group in the same relation as the village headman or *pátil* stood to his village. The *deshpánde*, who was the group accountant, stood to the group in the same relation the village accountant stood to the village. Captain Pottinger, 1822, East India Papers IV. 743. Unless they forfeited their position owing to treason or other state crimes, these offices were hereditary. Captain Pottinger (31st July 1822, East India Papers IV. 756) notices that the *deshmukhs* of Vádi in Poona had forfeited their office by joining in an attempt to overthrow the government.

[3] It is said that out of every Rs. 1,00,000 which he collected, a *kamávisdár* had tacit permission to spend Rs. 5000 in contingent expenses. If he paid Rs. 95,000 into the treasury and satisfactorily showed how the balance was spent, little inquiry was made. In spite of this slackness, Captain Pottinger believed (31st July 1822) that under efficient ministers, the Maráthás had a more thorough knowledge and control over their subordinate officers than was possible under an English Government. Like the English the Marátha minister could work only through the medium of natives. But the minister was skilled in detecting abuses and knew at a glance where abuses existed. With the close of Nána Fadnavis' ministry, these checks

The Maráthás occasionally measured the land which happened to be under cultivation, but as these measurements were made only to answer the purpose of the hour there was no specification of the names or of the position of the surveyed fields; consequently, even where they were preserved, the rough records gave no useful information. Under the Maráthás the *subhedárs* attended merely to the aggregate revenue which the different sub-divisions could yield. They left the interior fiscal management to the *kamávisdárs* who every year settled with the heads of each village what rental the village was to pay.[1] If tillage had spread or if the village showed any other sign of prosperity the government demand was raised. On the other hand if the people were so poor that the levy of the whole of the former demand would be followed by the throwing up of land a temporary abatement was sanctioned. In very favourable seasons extra cesses were introduced professedly for that year only; once exacted these cesses were generally included in subsequent settlements as part of the regular rental. When the total rental for the year was settled the village community apportioned the sum to the different holdings according to established practice, generally by fractional shares.[2]

The revenue settlement or *jamábandi* was by villages. There was no instance on record of the settlement being by *maháls* or districts, or by *amals* that is by the shares of the different revenue claimants. Whole villages lying within foreign territory were sometimes farmed to save the expense of establishments. The rest of the country was under direct or *amáni* management. When the *kamávisdár* of a sub-division moved from his head-quarters to begin the yearly rent-settlement or *jamábandi*, he summoned the headmen and the accountants of a certain number of villages. With the help of the local hereditary revenue officers, the accounts of these villages were carefully examined by the *kamávisdár* and his clerks. The receipts of former years were referred to and the cause of the absence of old landholders, whether from death or emigration, was closely scrutinised. The cause of any change in the revenue, whether increase or decrease, was also closely examined. When these points were settled, the village statement or *patta* was drawn out and given to the headman; and a written agreement was taken from the headman to pay the sum mentioned in the village statement. After this agreement was recorded, neither the *kamávisdár* nor his assistants interfered with the village except to realize the rental of which a large share was sometimes taken in advance. Though he did not make an individual or *kulvár* settlement, a *kamávisdár*, who did his duty, was always ready to attend to the complaints of landholders whom the heads of villages might have forced to pay more than their share. On the other hand where

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on extortion and abuse ceased. When the system of farming the revenue was introduced by Bájiráv, the friendship of some court favourite secured the revenue farmer against any local complaints of extortion. East India Papers, IV. 745, 746.

[1] Captain Pottinger, 31st July 1822, East India Papers IV. 745; Mr. Goldsmid 1st November 1840, Bom. Gov. Sel. CXXX. 13-14.

[2] Mr. Goldsmid, 1st November 1840, Bom. Gov. Sel. CXXX. 13-14.

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landholders failed to discharge their dues and absconded, the loss was very often divided among the rest of the villagers; and this gave the headman the opportunity of befriending his relations and indirectly oppressing those with whom he might be on bad terms.[1]

Under Nána Fadnavis no government officer dared to burden a village with an unusually heavy rent without first obtaining the assent of the village. After the death of Nána Fadnavis in 1800 the system changed. During the eighteen years before the introduction of British management the only limit on the demands made from the landholders was their power to pay. So long as it was known or even imagined that a village could pay a fresh cess, there was no want of pretences for levying it. The cesses varied in almost every village. There were the butter or *tup* cess, the hemp or *ambádi* cess, the grass-cutting or *gavat-katái* cess, the grain-purchase or *galla-kharedi* cess, and many others. In individual cases the nature and the amount of these cesses were fixed according to the quantity of ground cultivated.[2] Except that the head of the village was held responsible for the payment of the village revenue, until the accession of Peshwa Bájiráv (December 1796), there was no revenue farming. Under Bájiráv's system, the revenue farmer or *maktedár* was obliged, even if he ruined himself, to pay the full amount which he had offered. The farmer in turn took care not to lose by his agreement. Whether failure arose from death or from any other cause, he levied the utmost penny from the villages included in his farm. Occasionally ignorant court dependants or *hujre* that is men of the presence, agreed to farm a group of villages at more than they could possibly pay. Even in these cases the farmers were treated without the slightest consideration. They were obliged to sell their houses and chattels, and, if their property did not make good the deficiency, they were thrown into prison. In Párner in 1816 Rágho Chimnáji the revenue farmer failed to pay the amount he had promised. He was ordered not to appear at court till he made good the difference. Rágho Chimnáji represented that he had raised the assessment as high as he could possibly raise it. He received no answer except that he need not appear at court till he had paid the full amount of his farm. He returned to his villages and sending out his men seized people of all classes and forced them to pay till the sum he wanted was realized. Several of the injured people went to Poona, but no notice was taken of their complaint.[3] Whether a farm should last for one year or for a term of years depended on the pleasure of the government. In Bájiráv's time it was usual to grant farms for several years and the head contractor for a district underfarmed it by villages or even by shares of villages. This minute division of farms more than anything else impoverished the people.[4] The farmer, desirous only of securing a profit, left internal arrangements to the village officers. So long as a good

[1] Capt. Pottinger, 31st Jan. and 31st July 1822, East India Papers, IV. 720, 745, 746. [2] Captain Pottinger, 31st July 1822, East India Papers IV. 746, 747.
[3] Captain Pottinger, 31st July 1822, East India Papers IV. 745-751.
[4] Captain Pottinger 31st July 1822, East India Papers IV. 746.

round sum was forthcoming from a village no inquiries were made as to the amount of land under tillage or the share which each landholder had to pay. The village harvest, when stored in the village thrashing floor, was considered the test of a village's paying power. Old rates were sometimes continued in the hereditary or other long cultivated holdings near the village. The rest of the lands were given out without reference to established boundaries, rates, or land measures. When the revenue of a village was not farmed but was collected by the government officials, the village rental was usually settled in the lump with the head of the village who furnished security for the amount and was left to collect it without detailed settlements. The payments of land revenue were usually made by drafts on the moneylender who did the chief banking business of the village; little was collected in cash. The banker usually stood security and was allowed to collect the revenue and his own debts at the same time. Besides the land revenue the people of Ahmadnagar had to pay twenty-six cesses.

Little attention was paid to the fixing of instalments or *kists*. The rents from the early crop or *tusár*, and the middle crop or *kharif*[1] were taken at a guess and paid as quickly as they could be collected by the headman who sent the amount to the *kamávisdár*, and he to government. If the revenue was farmed the contractor usually paid about one-third in advance. In any case he was obliged to deposit a sum as security for the fulfilment of his agreement or to persuade some rich man to become responsible for him. The rents due on the early or *tusár* crop were received in July August and September; those on the middle or *kharif* crop in September October November and December; and those on the late or *rabi* crops, which formed the bulk of the revenue, in January February and March.[2] When the landholder had the means he paid his rent in cash. But the way in which the revenue was collected forced most of them to give a reference to some moneylender who charged them exorbitant interest. When the headman realized the required sum he sent it to the *kamávisdár's* station by the Mhárs accompanied by the village goldsmith. The *kamávisdár* remitted it to the treasury at Poona, either in money or by exchange bills. If the instalment was sent by bills and any loss was sustained by exchange, the loss was met by the people of the village. If the cash proved short from the presence of base coin, the *kamávisdár* had himself to make good the loss. If the *kamávisdár* remitted more money than he was bound to send, the government paid him interest at twelve per cent a year besides a premium or *manuti* of two per cent. Thus if a *kamávisdár* whose villages were to pay £8500 (Rs. 85,000) in a year, remitted £10,000 (Rs. 1,00,000) to Poona, he got interest at twelve per cent on the balance till the instalments of the next year were transmitted.

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[1] The early Ahmadnagar reports divide the dry-land crops into three sets or harvests, an early called *tusár* sown in June and reaped in August; a middle called *kharif* sown in June and reaped in October; and a late called *rabi* sown in October and reaped in February.

[2] Captain Pottinger, 31st July 1822, East India Papers IV. 747-748.

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He then deducted the amount due to him as interest and premium from his first or second remittance. In a few parts of the district there was a *shirasta batta,* that is a fixed or special local exchange, of two per cent.[1] This special rate was seldom necessary; for at that period the great number of base rupees, which afterwards came into circulation (1822) were unknown. When the *tusár* or early crop was ready, a rough estimate was framed of the area under pulse and a portion of the revenue equal to that estimate was collected. The same was done with the middle or *kharif* crop, when the rent settlement or *jamábandi* of the season was finally made. When the late or *rabi* crops were ripe or nearly ripe, it was usual to store the grain in the village thrashing floor or *khala,* and to set on them a seal or *thápti* made of cowdung and clay. The grain was not allowed to be moved till security was given. In some cases the security of a neighbouring village was required, and in all cases the headman and the landholders of the village became responsible for each other. The delay that took place before the people were able to take their grain from the village thrashing floor, often made them lose opportunities of disposing of their crop.[2]

In most cases village expenses were included in the revenue settlement. But in some villages expenses formed a separate head. There was little check on village charges. The *kamávisdár* seldom interfered and the headmen and accountants fixed the amount on no regular system or scale.[3] When the people of a village required advances they applied through the headman to the hereditary revenue officers who made arrangements for the requisite security and got the *kamávisdár* to advance the amount. As a rule, the hereditary revenue officers became responsible for the village headman, the headman for the village, and each landholder for his neighbour. Except in special cases these advances were repaid within the season.[4] In parts of the district where bodies of horse were stationed, waste land was often reserved as meadow or *kuran.* These meadows were set apart in the most convenient villages and a corresponding deduction was made in the village rent. The practice proved the unqualified power of government over the land.[5]

In spite of the exactions of the revenue farmers, under the peace which the supremacy of the British preserved in the Deccan, the cultivating classes recovered considerably from their desolate state in the beginning of the century. Population was scanty and land abundant and much of the people's wealth consisted of flocks and herds, the produce of which was less exposed to the greed of the taxgatherer than the produce of cultivated land.[6]

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[1] This special local exchange was also known as the *patti chál batta* or current exchange cess. Captain Pottinger, 31st July 1822, East India Papers IV. 748.

[2] East India Papers, IV. 744, 748.

[3] Captain Pottinger, 31st July 1822, East India Papers IV. 751.

[4] Captain Pottinger, 31st July 1822, East India Papers IV. 757.

[5] At the same time when *mirás* land was included in the grass land set apart for state horses, the owners of it got an equivalent. Captain Pottinger, 31st July 1822, East India Papers IV. 744.

[6] Deccan Riot Commissioners' Report, 1875, para 32 pp. 17-18.

SECTION III.—THE BRITISH.

As regards land administration, the sixty-six years (1818-1884) of British management fall under two nearly equal divisions, before and since the introduction of the revenue survey settlement in 1848. The first division includes two periods, before and after the 1838-39 famine, the first on the whole a time of stagnation and the second of progress. The establishment of order, the removal of abuses, and the high price of field produce during the first four years (1818-1822) of British rule caused a rapid increase both in tillage and in revenue. This was followed by about fifteen years of very little progress. The district suffered from a series of bad harvests or from ruinously cheap grain due to the spread of tillage, the small local demand and the want of means of export. The result was a fall in tillage from 1,033,620 *bighás* in 1821-22 to 830,194 *bighás* in 1836-37, and a decline in the net collections from £67,544 to £39,651 (Rs. 6,75,440 to Rs. 3,96,510). The remaining eleven years of this division were on the whole years of steady progress; the tillage area rose from 916,050 *bighás* in 1837-38 to 1,065,987 *bighás* in 1847-48 and the net collections from £45,515 to £69,701 (Rs. 4,55,150 to Rs. 6,97,010).[1]

1818-1821.

The ruin caused by Yashvantráv Holkar's army in the latter part of 1802, the failure of the late rains of 1803, and various local rebellions and disorders, so completely wasted the district, that hardly a village was left which was not deserted plundered or burnt during the twenty years before the introduction of British rule.[2] In 1819 many of the sub-divisions were greatly reduced and the villages thinly inhabited.[3] The cultivated land measured 1,929,968 *bighás* and the arable waste 1,753,206 *bighás* or a proportion of ninety-one of arable waste to 100 of cultivated land.[4] In 1820-21, of 2647 villages which occupied about 28,000 square miles and contained about 650,000[5] people or about twenty-three to the

[1] The tillage and revenue figures are for the sub-divisions of Nevása, Karda, Nagar, Korti, Shevgaon, and Jámkhed, Bom. Gov. Sel. CXXIII. 212-213, 222-223, 234-235, 244-245, 252-253, and 260-261.

[2] Captain Pottinger adds (31st July 1822): 'As a proof of this I may add that within these twenty years Sonai and Hivra were the only inhabited places between Ahmadnagar and Aurangabad.' East India Papers, IV. 731-732. Mr. Harrison, 28th September 1836 in Bom. Gov. Rev. Rec. 692 of 1836, 31-32. In 1849-50, when the revenue survey settlement was introduced, Ráhuri had fewer *mirásdárs* and other hereditary villagers than any other sub-division hitherto surveyed. This was believed to be due to the complete desertion of the villages in the early years of the century. Bom. Gov. Sel. CXVII. 9.

[3] Captain Pottinger, 29th May 1821, Bom. Gov. Rev. Rec. 50 of 1822, 165.

[4] Captain Pottinger, 31st July 1822, East India Papers IV. 728. The total area of land in the collectorate was about 5,997,000 *bighás* of which about 3,748,000 were stated to be lost in rivers, rocks, and hills, and included in grants or *ináms*, leaving about 2,249,000 *bighás* of arable land in the hands of Government. Extract Revenue Letter from Bombay 27th November 1822, East India Papers III. 795. The difference between the figures in the text and the figures in this footnote is due to territorial changes between 1818 and 1820.

[5] Returns prepared by the Collector in 1818 showed for the district as then constituted a population of about 800,000. After 1818 several territorial changes took place. In 1821 the Collector estimated the population at 650,000. 'It is difficult,' he writes, 'owing to the interlacing of Sindia's and the Nizám's possessions, to form even a fairly correct guess of the population. This difficulty has been

Chapter VIII. The Land. THE BRITISH. *1818-1821.*

square mile, only 1963½ villages were under the direct management of the British Government.[1] Of the rest 181½ were alienated or *inám*,[2] 198½ had been granted on military service or *saranjám*, 179½ belonged to Sindia and his dependants, eighty to Holkar and his dependants, and forty-four to the Nizám.[3] In the same year (1820-21) the rental or *tankha* of the Government villages was £296,646 (Rs. 29,66,460) and of the 683½ alienated villages £133,246 (Rs. 13,32,460).[4] Owing to the oppression of the revenue farmers, the husbandmen, though on the whole frugal and provident, were much indebted to traders and merchants. Many of the debts were of long standing, and were often made of compound interest and fresh occasional aids, which went on growing until the accounts became exceedingly complicated. The embarrassed husbandman could seldom clear off his debts. Hereditary that is *mirás* or *vatan* lands were sometimes mortgaged, the mortgager in some cases and the mortgagee in others paying the Government dues. The moneylenders were greedy and their rates of interest were high. The usurious nature of many of the transactions was such as to secure the creditors from loss even if they realized one-half of their demands. The crops of whole villages were sometimes mortgaged to a moneylender before they were ripe, and the greatest distress often ensued from this mode of forestalling the market. In deciding money disputes the Collector made it a rule to reject suspicious debts and debts of more than twenty years' standing. Reasonable and fair debts were settled by instalments, an arrangement which, while favourable to the husbandmen, showed them that their whole debts would not be wiped out, and forced them as far as they could to compromise their creditors' claims.[5]

As soon as military operations came to an end and order was established, Ahmadnagar was formed into a district extending (1822) from Vani in the Dindori sub-division of Násik in the north-west to Karmála in Sholápur in the south-east. This gave a length of 260 miles, a breadth varying from ninety to 130 miles, and an area of about 28,000 square miles. In 1818-19 (*Fasli* 1228) some sub-divisions were given to Poona and in 1819-20 (*Fasli* 1229) some were taken from Khándesh.[7] In 1819-20 the district was divided into

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increased by the constant transfers of lands to and from my authority. A census taken in 1821 showed the population of the immediate possessions of the British Government at 453,260. The population in the villages of Sindia, Holkar, the Nizám, and others in this collectorate was computed at 172,000, making a total of 625,260. This did not include the wandering people, Bhils, Kolis, shepherds, and others. Some people were also afraid of a capitation tax; 650,000 might therefore be taken as an approximately correct total.' Captain Pottinger, Collector, 31st July 1822, East India Papers IV. 727-728.

[1] In 1442½ of these villages other states and various individuals held shares. Some of these shares were trifling. Still they tended to complicate the partition and adjustment of rents; and as the British Government had similar claims or *amals* in 468 of the 683½ alienated villages the accounts were most intricate and unsatisfactory. Mr. Chaplin, 20th August 1822 (Ed. 1877, 17) and Extract Revenue Letter from Bombay, 27th November 1822, East India Papers III. 795.

[2] Mr. Chaplin, 20th August 1822 (Ed. 1877, 17).

[3] Captain Pottinger, 1st October 1821, Bom. Gov. Rev. Rec. 47 of 1822, 251.

[4] Captain Pottinger, 31st July 1822, East India Papers IV. 728.

[5] Mr. Chaplin, 20th August 1822 (Ed. 1877, 105-108).

[6] Captain Pottinger, 31st July 1822, East India Papers IV. 727.

[7] Bom. Gov. Rev. Rec. 50 of 1822, 164, 167.

twenty-one sub-divisions with a total of 2155 villages and 554 hamlets.[1] In the following year (1820-21) the number of sub-divisions was nineteen composed of forty-five *parganás* and *tarafs*.[2] Each sub-division was placed under a mámlatdár or *kamávisdár*, and exclusive of alienations yielded an average yearly revenue of £8100 (Rs. 81,000).[3]

The salaries[4] of the mámlatdárs were regulated as nearly as possible so as to give them £120 (Rs. 1200) a year for every £10,000 (Rs. 1,00,000) they collected. Their clerks and assistants were paid according to the situation and importance of their charges. Some *kamávisdárs* had charge of one *pargana*, others of two, and some of even three. In these large divisions respectable clerks had to be

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[1] The sub-divisions were, Ahmadnagar including Ránjangaon; Karda; Párner including Gánjibhoyra and Nigoji; Ráhuri including Belápur, Bárágaon-Nándur, and Vávrad; Sangamner including Dhándarphal; Akola including Kotul and Rájur; *pránt* Junnar; Nevása including the *phutgaons* or outlying villages of Bijápur and Gondápur; Shevgaon including the town or *kasba* of Mánikdaundi; Jámkhed including Kada and Amalner; Bársi including Ágalgaon, Rátanjan, Pángri, Pángaon, and outlying villages of Dhoka; Bhosa including outlying villages of Vángi, Mandrup, Mhola, and Karkamb; Indápur including Rásin; Ambar; Erur including outlying villages of Sirur and Dhondalgaon; Násik including Trimbak and Vághera; Sinnar including Daipur; Kumbhári including Korhála and the towns or *kasbás* of Ráháta and Vávi; Chándor; Pátoda; and Vani including Dindori. Captain Pottinger, 29th May 1821, Bom. Gov. Rev. Rec. 50 of 1822, 161-162; Extract Revenue Letter from Bombay 27th November 1822 in East India Papers III. 795.

[2] Captain Pottinger, 31st July 1822, East India Papers IV. 728-729. In the first thirteen years of British rule territorial changes were very frequent. The *pránt* of Junnar and the *pargana* of Indápur were transferred to Poona in the beginning of 1820-21 (*Fasli* 1230) and the districts of Ambar, Elura, Seur, Dhondalgaon, and some detached villages were made over to the Nizám in April 1821 (Captain Pottinger, 1st October 1821, Bom. Gov. Rev. Rec. 47 of 1822, 250). Bársi, Pángaon, Pánjri, Rátanjan, and Ágalgaon were attached to the sub-collectorate of Sholápur. In return for Ambar, Elura, and others ceded to the Nizám, Ahmadnagar, received the *parganás* of Karmála and Korti and a number of detached villages, with probably as many people. (Captain Pottinger, 31st July 1822, East India Papers IV. 727-728). In 1822-23 that part of the Sholápur sub-collectorate which lay to the north of the river Bhima was transferred to Ahmadnagar (Bom. Gov. Rev. Rec. 50 of 1822, 501). In 1824-25 the Ahmadnagar collectorate included the ten sub-divisions of Ahmadnagar, Karda, Akola, Sangamner, Nevása, Pátoda, Násik, Sinnar, Vani-Dindori, and Chándor. It also included the Sholápur sub-collectorate consisting of Sholápur, Mohol, Bársi, Karmála, and Korti (Bom. Gov. Rev. Rec. 123 of 1825, 8, 15, 17). During the next three years (1825-1828) the Sholápur sub-collectorate was abolished and three of its sub-divisions, Bársi Karmála and Korti, were added to Ahmadnagar (Bom. Gov. Rev. Rec. 207 of 1828, 501, 503, 505). At the close of 1828 Ahmadnagar included thirteen sub-divisions stretching from Vani-Dindori to Bársi, a distance of 225 miles with a breadth of sixty to 125 miles. It had the Chándor range on the north, the Sahyádris on the west, and the Nizám's territory on the south and east (Mr. Boyd, Collector, 203 of 26th November 1828, Lithographed Papers, 3). In October 1829 Sholápur was added to Ahmadnagar, and in March 1830 Ahmadnagar was made a principal collectorate with a sub-collector at Sholápur (Mr. Robertson, 12th July 1830, Bom. Gov. Rev. Rec. 352 of 1831, 2). The sub-divisions were Ahmadnagar, Akola, Bársi, Chándor, Karda, Karmála, Korti, Násik, Nevása, Pátoda, Sangamner, Sinnar, Vani-Dindori, and Sholápur. In January 1831 the sub-divisions of Sholápur and Bársi were transferred to Poona. Principal Collector, 5th August 1831, in Bom. Gov. Rev. Rec. 406 of 1832, 235.

[3] Captain Pottinger, 31st July 1822, East India Papers, IV. 728-729; Mr. Chaplin, 20th August 1822 (Edition 1877, 58); Extract Revenue Letter from Bombay, 5th November 1823, East India Papers III. 811.

[4] The salaries of the mámlatdárs amount to less than two per cent of the revenue they collect. Extract Revenue Letter from Bombay, 5th November 1823, in East India Papers III. 811.

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Hereditary, Officers, 1818.

placed in charge of each petty division.[1] Between May 1820 and December 1821 the expenditure on this branch of the service was reduced by more than one-half.[2]

Under the Peshwás, during times of good administration, the hereditary revenue officers were carefully watched and attempts were often made to curtail their authority. But under the lax government of the last Peshwa hereditary officers were left in the free enjoyment of their grants, the only service that was expected of them being information of the state of their districts, the registration of grants, and attendance on the mámlatdárs of their districts. When the farming system was introduced they became ready instruments of exaction under the revenue farmers. When this farming system was in vogue the revenue farmers used sometimes to withhold part of the share due to the district officers, and in some instances they levied contributions from those district officers or *zamindárs* who were men of little weight or position and were afraid to complain of the exaction. On the other hand in some parts of the district by usurping authority the district officers were enabled to make large sums of money.[3] On the British accession the hereditary district officers lost much of the influence and power which had belonged to them as the revenue farmers' chief engines for carrying their exactions into effect. As regards their regular emoluments they were fully as well paid as formerly, and their claims, which, exclusive of some immunities, varied from three to ten per cent, increased with the prosperity of the country.[4] Still they probably did not actually receive so much as they had made during the last twenty years of Marátha rule. In that period, exclusive of their acknowledged rights, they had various means of obtaining money and grain from the landholders who were led to submit to their demands either from fear of their power or by a wish to secure their interest with the mámlatdárs. With these exceptions, the hereditary district officers were perhaps better off under the British than they were under Bájiráv. Under Bájiráv they were liable to be called on to pay cesses and fines for a continuance of their office or on some other pretence, whereas under

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[1] The Collector, 20th December 1821, Ahmadnagar Collector's Outward File 10 (1821-22). The size of all the sub-divisions and the salaries of mámlatdárs in charge of those sub-divisions had been lately increased, the increase in the salaries being made up by the consolidation of the petty districts. Mr. Chaplin, 20th August 1822 (Ed. 1877, 58).

[2] The Collector, 20th December 1821, in Ahmadnagar Collector's Outward File 10 (1821-22).

[3] The exactions of the *deshmukhs*, *deshpándes*, and other revenue officers who were continued by the British proved so great that most of them had to be dismissed. They lost no opportunity of plundering both government and the landholders. They could not at once be dismissed, for in certain places they possessed considerable influence and the mámlatdárs on first taking charge required their help. Where this was the case the authority of Government was enfeebled and abuses were multiplied. Mr. Chaplin, 20th August 1822 (Ed. 1877, 58-59).

[4] On the introduction of British rule the claims of the *zamindárs* or hereditary revenue officers were preserved according to the ancient custom as far as the custom could be ascertained. Where that was not possible an average of receipts for a series of years was taken, and the percentage laid down in proportion to the revenue of those seasons. Captain Pottinger, 31st July 1822, East India Papers IV. 756.

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the British they knew that whatever their rightful claims amounted to they were sure to get without trouble and to enjoy in security.[1] In certain parts of the district a secretary or *chitnis* whose duty it was to take down complaints and other depositions, enjoyed a fixed salary. In other parts there was no such officer.[2]

Village Staff, 1818.

The number of village officers was not in all places the same. The most common were the headman or *pátil*, the accountant or *kulkarni*, and the twelve village servants or *bára balutás*.[3] The headman's duty was to superintend the cultivation and the improvement of the village, to collect the revenue, to adjust trifling disputes among the landholders, to see that every one of the village servants performed the service belonging to his station, to arrest suspicious characters, and to keep the village police efficient. The accountant or *kulkarni* was the headman's secretary and chief helper. The direction of tillage rested with the headman, the accountant, and to a less extent the grain-watchman or *haváldár*, and the headman's assistant or *chaughula*. The headman and accountant could grant leases or *kauls*. Captain Pottinger put a stop to their power of granting leases and vested the power in the *kamávisdár* to whom the husbandman had to apply through the headman of his village. Captain Pottinger considered this restriction necessary and also beneficial to the people by preventing disputes. Under the new arrangement no head of a village could assign ground to a landholder till the rights of other claimants had been well discussed. In other respects the position of the headman and the accountant was carefully maintained and their fees and perquisites were collected. Their emoluments varied. In a few villages the headman had no private land, and in others the accountants had no pay, and no special claim to perquisites.[4] The *kulkarni's* claims were usually fixed at a certain amount of grain from each *bigha*. The amount of the perquisites and the rent-free or quit-rent lands held by the headmen, after deducting all Government dues, was estimated at about £10,473 (Rs. 1,04,730) or about six per cent of the district rental. The accountants' allowances amounted to £3217 (Rs. 32,170) or about two per cent. It had been the custom for each sharer in a headship to be responsible for keeping up the cultivation of a share of the village lands proportionate to his share of the headship; and the lands consigned to his care were regularly defined by landmarks or *sánchans*. Under the British this practice fell into disuse. In 1831 not more than seventy-five or eighty villages in the district had traces of separate shares.[4] The twelve village servants or *bára balutás* were, the carpenter, the blacksmith, the carrier or Mhár, the tanner or Chámbhár, the potter, the barber, the washerman, the rope maker or Máng, the astrologer or *joshi*, the temple-attendant or *gurav*, the mosque-attendant or *mujávar* and butcher

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[1] Captain Pottinger, 31st January and July 1822, East India Papers IV. 724-725, 743, 756; Mr. Chaplin, 20th August 1822 (Ed. 1877, 58-59).

[2] Captain Pottinger, 31st July 1822, East India Papers IV. 743.

[3] East India Papers IV. 752.

[4] Mr. Robertson, 5th August 1831, Bom. Gov. Rev, Rec. 406 of 1832, 259-260.

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Village Staff, 1818.

that is Mulla, and the gatekeeper or *yeskar*. These were hereditary servants who had claims on the husbandmen. To these may be added the *chaughula* or headman's assistant, the *nárgun* or head of the shepherds a position held by the Holkar family, and the *haváldár* or grain-watchman who was an officer of Government rather than of the village. Their names explain the chief duties of the village servants or *bára balutás*. Each of them performed for all the persons in the village the services of his particular calling or craft. The carpenter built and repaired houses, made and mended ploughs and yokes; the blacksmith helped the carpenter in all iron work; the tanner or Chámbhár mended shoes and sandals, repaired the mouths of water-bags, and cured hides. The Mhár was the most useful of the village servants. He went on messages, carried money to the treasury, knew the lands of the different landholders and all boundaries, and in boundary disputes, whether between individuals or villages, his voice carried the greatest weight. He was considered the most trustworthy man in the village, and though his caste was low, he held a highly respected position among the village servants. The potter made earthenware for the villagers; the barber shaved them; the washerman washed their clothes; the Máng made traces for ploughs and ropes for wells; the *joshi* or astrologer performed ceremonies of all kinds; the *gurav* cleaned and washed the village temples and helped the *joshi* on particular occasions; the Mulla did the same service for the mosques that the *gurav* did for the temples, and was also the village butcher when any of the villagers wished to sacrifice goats; the *yeskar* or village gatekeeper knew everyone that went in or out, ascertained where travellers had come from, showed them where to put up, and reported all arrivals and departures to the head of the village. The rights perquisites and privileges of all of these village servants were ill-defined and differed in almost every village. They also varied according to the need which landholders had for the services of a particular village servant. All payments to village servants were in kind and were charged on the land. It was not possible to define with any precision the rights and emoluments of any of the village servants except of the headmen and the accountants. They were paid in kind, the quantity they received greatly depending on whether the harvest was good or bad. The owner of a field that had a good crop readily paid double the quantity of service grain that was demanded or expected from an equal area of land bearing a middling or a bad crop. Where grain was bought either in granaries or standing in the field, the seller paid ten per cent to the village servants and two and a half per cent to the accountant. He also paid the district hereditary officers' and headman's claims and his proper share of village expenses. Besides the regular village servants there were hill-chiefs, watchmen of the Bhil and Rámoshi tribes, and *shetsanadis* that is a militia who were originally paid in land not in cash or grain. The duties of hill-chiefs or watchmen were to guard hill-forts and villages. The hill-chiefs held grants of villages and besides were in the receipt of pay from the treasury. The Bhil and Rámoshi watchmen received allowances from the villages which they guarded. In some villages they were given a

fixed quantity or a varying share of each landholder's crop; in other places the watchmen were paid in money, and the charge was included under village expenses; and in a third class of villages plots of land were allotted to them. The chief duty of the Bhil and Rámoshi watchmen in the pay of the British Government was to apprehend criminals and to maintain order. The land-holding militia or *shetsanadis* were men who performed the duties of field police or *mahál shibandis* under the British Government and received an allowance on this account. These field police or messengers were found only in Párner where there were fifty-eight who received a grain allowance equal to £174 (Rs. 1740) or an average yearly pay of £3 (Rs. 30).[1]

Landholders, 1818-1823.

Besides the owners of alienated estates landholders belonged to two leading classes, hereditary holders or *mirásdárs* and non-hereditary holders or *upris*.[2] Hereditary holders were also called people of the place *thalkaris* and *vatandárs*. The term *mirásdár* was used to mark that the landholder belonged to the village rather than to show that he held his land under any special tenure. The *mirásdár* could dispose of or mortgage his land when he liked.[3] He could not be ousted from his lands if he refused assent to the terms proposed.[4] He was not allowed to throw up his land without the Collector's leave.[5] In 1823 the hereditary rights and privileges of *mirásdárs* seemed occasionally to be the result of long possession and regular uninterrupted payment of the same assessment. Under the name of *vatan* or *mirás* the existence of hereditary rights was admitted from the Krishna to the hills which divide the Gangthadi from Khándesh. This practice was of considerable antiquity. Traces were discovered (1818-1823) in accounts of one hundred and fifty years standing, but nothing certain was known of its institution. Immediately before the British accession the heads of villages had commonly exercised the privilege of granting lands on *mirás* tenure. The *mirás* deed or *patra* was delivered on payment of a *bigha* fee varying from 2*s.* to 5*s.* (Rs. 1-2½). These deeds invariably conferred possession from generation to generation, so long as the grantee or his heirs continued to pay the government assessment according to the established usage of the village. Though not drawn up with much precision or uniformity the *mirás* deeds were attested by the village

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[1] Captain Pottinger, 31st July 1822, East India Papers IV. 740, 741, 743, 752, 753, 754, 757.

[2] East India Papers IV. 735. Only one village was held on the *izáfat* or special service tenure. It was granted to the *deshmukhs* of that place by the Emperor of Delhi, and Captain Pottinger believed all other *izáfat* villages in the Deccan were enjoyed under the same authority. They were rent-free villages granted to hereditary revenue servants of the crown in addition to their other emoluments. East India Papers IV. 743-744.

[3] East India Papers IV. 735.

[4] If ground was cultivated by a yearly tenant or *upri*, and another man offered to pay more, the yearly tenant might be turned out provided he did not hold the land under a lease or *kaul* particularly specifying that he should hold it as long as he pleased. Captain Pottinger, 31st July 1822, East India Papers IV. 747.

[5] Captain Pottinger, 31st July 1822, East India Papers IV. 740.

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managers and servants as witnesses and the new *mirásdár* used to make them a present on the occasion. Hindu law authorities and the practice which had obtained showed (1823) that the heads of villages had not an exclusive right to dispose of lands in perpetuity, but the government had often been obliged to connive at the practice. The fees, or part of the fees, were sometimes paid to the government or to propitiate the government officers or to make up the loss in the village rental. Most frequently they were laid out in improving the village or in repairing the temple or public rest-house. Hereditary or *mirás* land was often sold, given, or mortgaged, without the leave of government, though government sometimes interfered. The purchaser was bound to discharge the public dues according to the village rates, whether the land was cultivated or waste; remission was granted only in case of a general failure of crops or of some other serious calamity. A *mirásdár* would sometimes let his land for half, a third, or a fourth of the produce. This did not invalidate his right; but while present, and retaining his right on the land, he was responsible for the assessment. When the *mirásdár* was absent the cultivator to whom he let the land paid the government dues. The assessment on hereditary land was seldom lower than that paid by a yearly or *upri* tenant. When hereditary land was thrown up it was often tilled by a yearly or *upri* tenant at a reduced rent, or on a lease for a term of years. The interest felt by an hereditary holder in his land often enabled him to get twenty-five per cent more from his land than it would have yielded to a yearly tenant. The rent supposed to have been originally fixed at one-half fell to a smaller portion of the produce as the land grew richer from careful tillage. The rent paid by the yearly tenant was less than half of the produce. Having only a precarious interest in the soil, he had to be compensated by a higher immediate profit. An hereditary holder seldom abandoned or disposed of his land except from extreme necessity. If want of money forced him to part with his land, he met with great forbearance, and could regain possession at the close of any temporary lease. If from long absence the land had been granted to another in *mirás* the grantee would not be ejected. But hereditary land was never granted in hereditary possession unless the original holder had for many years ceased to have any connection with it. After the original holder's connection had been broken for many years, government could dispose of the land, or, if the owner refused to sow his land or to pay his rent, he might be compelled to pass a deed of renunciation. *Mirás* was also forfeited by treason or rebellion, provision being usually made for the family. Under the Hindu law of inheritance *mirás* land was liable to be split into very minute shares. But though divided it sometimes remained in the name of the original holder. This seemed (1823) a trace of the *jatha* or federal system which carried a mutual responsibility for the payment of the public revenue and for the maintenance of the widows and families of deceased members of the clan. This system was beneficial and was encouraged by Government. Unless it had been greatly improved hereditary land did not fetch more

than two or three years' purchase, apparently showing that the assessment left but little to the proprietor. In 1823 the value of *mirás* was said to have decreased under the British as the yearly tenure was almost as valuable. The privileges of an hereditary holder were, in the western districts, freedom from certain cesses, a voice in the village councils, the right of pasture on the village common, and the right of building and of selling a house. In the eastern parts of the district, in addition to these privileges and some further exemptions, the hereditary holder and his wife were entitled to precedence in village ceremonies and meetings, and his social position, especially in the matter of marriages, was higher than the position of a yearly tenant. These immunities and privileges made his condition better than that of a yearly tenant. He had some personal consequence, and, not being liable to ejectment, was animated to exertion and enterprise in the sure prospect of enjoying the fruits of his labour. In some places it was usual for Government to share in improvements. A tax of four or five rupees was laid on each well, or garden rates were levied on dry land when it was turned into garden. This practice, except where it was the established custom, was forbidden as tending to discourage improvements. In some parts on the sanction of long prescription, a special hereditary holder's cess was levied once in three years. In 1823, Government remarked that though this may originally have been an encroachment, the hereditary holder's deed seldom mentioned anything regarding the terms of assessment except that they should be the customary rates.[1]

In 1823 the number of hereditary and of yearly tenants in Ahmadnagar was computed to be nearly equal. To the north beyond the Godávari and to the north-east of the hills which divided the highland of Nagar from the lowland of Shevgaon, the existence of hereditary right was less general and the difference between hereditary and yearly tenure was fainter. In the Pátoda districts of the Gangthadi, the special hereditary rights were so far impaired that the practice of buying and selling hereditary land had become obsolete. If poverty prevented an hereditary holder tilling land, he was allowed a partial or a total remission of rent. Indeed throughout Ahmadnagar the grant of remissions to hereditary holders was common though the practice was opposed to the theory of the tenure.[2] In Akola and probably in other places it was usual to reserve the option of purchase to the relations of the hereditary holder. If the relations of the seller declined the land it was offered to the headman of the village, and after the headman to the chief hereditary holders. This limitation of the right of alienating hereditary property had the effect of maintaining a unity of interest among the members of the village community. In Mr. Chaplin's opinion the custom ought not to be interfered

[1] Extract Revenue Letter from Bombay, 5th Nov. 1823, paras 403-425, East India Papers III. 808-810.

[2] Mr. Chaplin, 20th Aug. 1822, Ed. 1877, 43-44, notices the case of a *mirás* village being recommended for remission without any special hardship or general failure of crop.

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Landholders, 1818-1823.

with. As regards the right of the villagers to sell waste hereditary land or *gatkul mirás*, Mr. Chaplin was satisfied that though the practice might have been allowed once or twice it was contrary to the fundamental law that the land belonged to Government. Mr. Chaplin recommended that the practice should cease and this opinion received the approval of Government.[1] Long possession of land was sometimes allowed to constitute an hereditary title. But this title was not acquired unless by upwards of half a century of unbroken occupancy. The difficulty of gaining this title was partly due to the jealousy of the heads of villages who had usurped the power of levying a fine on all cases in which yearly holders were raised to the position of hereditary holders.[2] Mr. Chaplin considered that a definite payment should be substituted for the existing indefinite yearly payment for hereditary or *mirás* holding. At the same time he considered a revenue survey the only effectual security to the *mirásdárs*.[3]

Land System.

Except in the *dáng* or hilly tracts bordering the Sahyádris the lands of the district were divided into larger and smaller shares. This distribution of village lands was carried out according to two systems, one found in all the central lands of the district, the other in a few outlying villages in the east and north. According to the common practice the village lands were divided into *thals* or settlements and the settlements were divided into fields *tikás* or *shets* each of which had a name. According to Mr. Robertson (1830-31) the *thals* or settlements generally bore the name of the families who originally colonised them. The settlement or *thal* was a considerable tract of land all in one spot and was divided into *tikás* or *shets* whose assessment was fixed on a rough estimate of the average character of the soil included in the *shet* or *tika*. The assessment on the field or sub-division, though this seems to have been doubtful, was apparently not liable to change. In about 250 villages, chiefly in Pátoda now Yeola in Násik and Kopargaon in Ahmadnagar, in Jámkhed, and in Shevgaon,[4] there was a different settlement under the names of *mund* or large estates and *kás* or small estates. The *mund* was the aggregate of many fields or *tikás* together or separate or part together part separate. The assessment of the *mund* was a fixed lump sum for all the lands in the estate or *mund*, good, fair, and bad. In the *kás* settlement which was found in only five villages, four of them now in Násik and one in Akola, the division of the village lands was into *kás* which were smaller parcels than *munds*, and unlike *tikás* or *shets*

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[1] In Ahmadnagar a right is supposed to exist in the villagers to all waste hereditary or *gatkul mirás* land that has lapsed from the death or absence of the holder. This right is incompatible with the undoubted right of Government to dispose of waste land and under the existing rules of assessment it would be unwise to allow that right to be compromised. Though the extension of the *mirás* tenure is desirable, the admission of the pretended right of these villagers might frustrate that object. Extract Revenue Letter from Bombay, 5th Nov. 1823, East India Papers III. 809-810.

[2] Mr. Chaplin, 20th August 1822, Ed. 1877, 43-48.

[3] Extract Rev. Letter from Bombay, 5th Nov 1823, East India Papers III. 809.

[4] Also in twelve or fourteen villages of Násik, in a few villages of Karmála and Akola, and in two villages in Sinnar. Bom. Gov. Rev. Rec. 406 of 1832, 260-261.

the assessment of every *kás* in a village was the same. In Pátoda, now the Yeola sub-division of Násik and the Kopargaon sub-division of Ahmadnagar, where the estate or *mund* system was universal, to increase the number of landholders by reducing the size of estates, Colonel Briggs gave up the practice of assessing whole estates and instead charged only the land under actual tillage. As the lump or *mund* rate had been fixed on a rough estimate of the average character of the soil over the whole estate, the change was a great gain to those who tilled only the best lands. This the people very quickly saw and the tillage of the poorer soils ceased. Mr. Robertson held that the division of village lands into settlements and fields was part of the *jatha* or village community system. He held that this community system was the oldest form of land settlement and that the rougher estate or lump divisions into *mund* and *kás* were the result of the decline in the land system during the later years of Marátha rule. Mr. Robertson probably argued from his experience that other branches of the administration showed that the careless management in force at the introduction of British rule was the remains of an earlier more effective system. It seems probable that Mr. Robertson's application of the law of decay to this part of the land system was incorrect. The Sanskrit origin of the words *thal* and *shet* and the non-Sanskrit origin of the words *mund* and *kás* suggest that the division of lands into the rough estates or lumps of land known as *munds* and *kás* was older than the more systematic division into *thals* and *shets* which was part of the village community system. This view is supported by the character of the country in which the lump estate system was in force. A few of the villages were in the east of Ahmadnagar and more were in the wilder north now in Násik. In Thána, where the early element in the population is much greater than in the Deccan, the rough estate or *mund* and *kás* system was almost universal until the introduction of the revenue survey.[1] The difference is apparently a difference of names, not of system. But it seems probable that the *mund* and *kás* villages are a relic of what was the universal system before the introduction of the Rajput or other northern element into the population of the Deccan.[2]

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[1] Details are given in the Thána Statistical Account, Bombay Gazetteer, XIII.

[2] Captain H. D. Robertson, Principal Collector, 12th July 1830, Bom. Gov. Rev. Rec. 352 of 1831, 2-3; and 5th August 1831, Bom. Gov. Rev. Rec. 406 of 1832, 260-266. The following are Mr. Robertson's views of the lump or *mund* and *kás* system. They were written on the 12th of July 1830 and are taken from Bom. Gov. Rev. Rec. 352 of 1831, 3-4. In Ahmadnagar there were two varieties in the manner of ascertaining the dues of the landholders. The first and most general was an assessment for the supposed quantities by rates declared to be fair rates for the supposed qualities. This was called the *rayatvár* settlement. The other, which was called the *mundbandi* or *kásbandi* method, was the assessment by an average rate of good bad and indifferent land for supposed quantities or actual patches. 'The *kás* or *mund* system,' he says, 'is no doubt the ancient system of the country, and is in fact a fixed system of rental, although it had been often infringed in the shape of *jásti pattis* or extra cesses by oppressive taxgatherers. Mr. Lumsden had abrogated this system; Mr. Boyd had judiciously reverted to it; and as Government sanctioned Mr. Boyd's measures, I carried them out wherever I could. By the *rayatvár* system the resources of Government are always at the mercy of the seasons and depend on scanty means of poor and unsettled

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In consequence of the troubles through which the district had passed in the beginning of the century the Collector, Captain Pottinger, found the utmost difficulty in procuring authentic accounts. None could be obtained showing the collections during a series of years before the introduction of the British Government.[1] The hereditary revenue officers, who should have been able to supply the information, were so ignorant and so jealous of inquiry that it was most tedious and irksome to extort answers from them.[2] In many cases when the answers were readily given, they were so obviously imperfect that they were of no use for the Collector's purposes.[3]

Revenue Settlement, 1818-1822.

The modes of fixing the assessment varied greatly.[4] In many villages the hereditary holders, like those of Poona, paid one nominally uniform rate of rent, holding more or less land in proportion as it was bad or good. In other villages rates were established for each particular class of land, varying with its quality and situation. A *makta* or fixed rent in some places was also established for parcels of land without reference to any given *bigha* rate. In Ahmadnagar, hereditary holders occupying garden land usually paid garden rates, though only the dry-land rate may have originally been imposed. In Poona, the dry-land rate more commonly obtained, even though the land may have subsequently been turned into garden.[5] About 100 Dindori villages, formerly paid a plough-cess, a pair of bullocks paying ten, fifteen, or twenty

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cultivators. By the *mundbandi or kásbandi* system men are induced to fix to particular spots, and scope is allowed for the improvement of the farms or estates, while the amelioration of the condition of the holders of such lands goes hand in hand with the more certain realization by Government of its revenues.'

[1] Captain Pottinger, 31st January and 31st July 1822, East India Papers IV. 723, 724, 731, 732; and Mr. Harrison, 28th September 1836, Bom. Gov. Rev. Rec. 692 of 1836, 31-32.

[2] The hereditary district officers and village headmen, even where they had preserved some old accounts, were at first very backward in producing them. Latterly as they saw our actions agreed with our declarations, they did not hesitate to show them. Captain Pottinger, 31st January 1822, East India Papers IV. 723-724.

[3] Captain Pottinger, Collector, 29th May 1821, Rev. Rec. 50 of 1822, 160.

[4] They were much the same as in Poona. 'The rates of assessment vary in different parts of Poona. In villages where hereditary *mirás* land is found there is commonly one uniform *dar* or rate for all lands. This rate is adapted to the different qualities of soil by assigning a larger or smaller quantity of land to the *bigha*, according as the ground is bad or good. In some villages separate rates, supposed to be those established by Malik Ambar, are fixed for each class of land. Little dependence is to be placed on the *kulkarni's* records or the traditions of the old rates, and those levied by the Marátha *ámlatdárs* have been variable. In the villages where hereditary or *mirás* land is found, the holders usually apportion the land among themselves with reference to its known produce; in other villages each holder pays according to an established classification. In some villages, under the *mundbandi* plan, the land is divided into parcels, paying a *makta* or fixed rent, the data for which are not now known. When relinquished the parcels are rented out at or below the *makta* as may be offered, or at an *istáva* rising by degrees to the full rent. In such villages extra assessments are levied on the holders in proportion to their respective rents. The *mund* rent is considered permanent, and should not be exceeded; to tenants-at-will or *upris* the rate is sometimes reduced. In a few villages each field pays a fixed rent and this method, which is the *mundbandi* plan more in detail, is called *tika.*' Extract Revenue Letter from Bombay, 5th November 1823, East India Papers III. 805; Mr. Chaplin, 20th August 1822 (Ed. 1877, 27) and in Bom. Gov. Rev. Rec. 68 of 1823, 196.

[5] Ext. Rev. Letter from Bombay, 5th Nov. 1823, East India Papers III. 806,

rupees according to the quality of the soil.[1] For some time after the British accession in 1818, no change was made in the *bigha* rates of assessment. There were no fewer than twenty-one *bigha* rates for dry crops alone, varying from *6d.* to *4s.* (Rs. ¼-2) in ordinary soils, and rising as high as *6s.* (Rs. 3) in the best soil.[2] In some cases the entire lands of a village were assessed at a single all round *bigha* rate, inequalities being prevented by varying the size of the *bigha*. Garden crop rates varied from *2s. 3d.* to *18s.* (Rs. 1⅛-9) the *bigha*.[3] In the year following the introduction of British rule, the total or *kamál* assessment, which had long been given up, was taken as the basis of the future revenue settlement, and the village officers were required to give statements of the *bigha* rates leviable on each holding. As no authentic records of revenue payments were available the Marátha full or *kamál* rental was generally assumed as the maximum of assessment. Where accounts of the Marátha full rent were not forthcoming, the Collector adopted the Muhammadan maximum or *tankha* as his standard.[4]

Regarding the adoption of these *kamál* and *tankha* rentals, Mr. Chaplin wrote on the 20th of August 1822: 'In many parts of Ahmadnagar, as in other districts, the rates of rent were undefined, and attempts were made to adjust them with reference to the supposed *kamál* and *tankha* settlements. The principles on which this adjustment was made have not been fully explained. They were meant to produce a gradual rise of the revenue or *jama* and were called *istáva* arrangements.' Mr. Chaplin doubted if these rates would ever become fixed. They appeared to him to depend more upon general assumed views of former realizations than upon any knowledge of the actual resources of cultivation.[5] A progressive rise or *istáva* was granted to villages where the increase was considerable and where it was evident that the people were unable to pay the whole amount at once.[6] Great difficulties were experienced in adjusting the rents with reference to any known standard, as the great demand for labour had induced the Marátha authorities to hold out unusual exemptions to the cultivators, and the oldest rates of rent were reduced even to the *mirásdárs* and still more to others. When even these reduced rates were found

[1] After the British accession the land was taxed by Captain Briggs at a rate fixed with reference to former payments. Mr. Chaplin, 20th Aug. 1822, Ed. 1877, 27-28; Bom. Gov. Rev. Rec. 68 of 1823, 196-197.

[2] The *bigha* was an uncertain measure. It may roughly be taken at three-fourths of an acre.

[3] Mr. Stack's British India Land Revenue Settlement Memorandum (1880), 469; Mr. Chaplin, 20th August 1822 (Ed. 1877, 31); Extract Revenue Letter from Bombay, 5th November 1823, East India Papers III. 807.

[4] Bom. Gov. Rev. Rec. 692 of 1836, 31-34. Few authentic records were procurable and the rates finally adopted were in many cases arbitrary and probably of larger amount than had ever been actually in force. Bom. Gov. Sel. CXXIII. 19.

[5] Mr. Chaplin's Report of 20th August 1822 para 24 (Ed. 1877, 10).

[6] Mr. Harrison, 28th September 1836, Bom. Gov. Rev. Rec. 692 of 1836, 32. In cases in which the villages had become depopulated *istávás* were granted. The Collector seems duly impressed with the conviction that any rapid attempt to raise rents would have the effect of injuring rather than of improving the revenue. His moderate rate of assessment met with the approbation of the Commissioner. Extract Revenue Letter from Bombay, 27th November 1822, East India Papers III. 795.

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to have prevailed for any considerable period, only a small increase was laid on, to be raised yearly till the rents should reach the old *kamál* standard.[1]

The chief changes introduced by Captain Pottinger in the Marátha revenue system were that revenue farming was abolished and a settlement with individual landholders was made either by himself or by his *kamávisdárs* in conjunction with the *pátils*. The legitimate authority of the *pátils* of villages was substituted for much arbitrary power. Captain Pottinger never allowed the rents of deceased or deserted husbandmen to be levied on the village except with his own sanction. He found that the only object of the *deshmukhs* and other hereditary officers was to mislead and to plunder both the Government and the landholders, and he therefore acted as much as possible without their help. He forbade, under the severest penalties, the levy of any kind of assessment beyond the amount shown in the Government accounts. When the rent settlement or *jamábandi* was going forward, he admitted all landholders into his office and made all arrangements public. When a landholder represented to him that he was paying for more ground than he tilled, his land was measured and either the rent was lowered or the landholder was shown that he was not charged too much.[2] Regular collections of rents were made directly from the landholders instead of through the village moneylender. The landholder enjoyed greater security of property, and he was not burthened with extra or irregular cesses.[3] The landholder received a paper or *patta* defining his rent and obtained a receipt for all payments. If in distress, he got an advance which had seldom been done by the former government. He paid his instalments at regular periods in any good coin he liked, without being compelled to discharge them in a particular currency.[4]

Captain Pottinger's mode of settlement was as follows: About a week before he expected to arrive at a sub-division, he sent orders to the *kamávisdár* to summon the village headmen and accountants, and to obtain from them statements of the cultivation of their villages. These cultivation statements were made out according to a given form, and showed the increase and decrease of tillage with the causes. On his arrival at a village, these statements were submitted to the Collector through his head clerk or *shirastedár*; and inquiries were set on foot by sending clerks to the different groups of villages to test the correctness of the returns. If the returns were found to be correct, the *patta* or lease was prepared, and, where any difference was discovered, the required alterations were made, and the headmen were occasionally fined or suspended

[1] Ext. Rev. Letter from Bombay, 27th Nov. 1822, East India Papers III. 795.

[2] Captain Pottinger, 31st January 1822, East India Papers IV. 720-721. Some of these rules were in force in particular places under the Maráthás. But they were certainly not carried to the extent they were in Captain Pottinger's time, and the satisfaction and confidence of the smaller landholders was increased in proportion.

[3] One species of exaction was the seizing of provisions and forage by the public officers for the use of themselves or of government, payment being postponed or more usually neglected. Mr. Chaplin, 20th August 1822, Ed. 1877, 63.

[4] Mr. Chaplin, 20th August 1822, Ed. 1877, 63-64; and Extract Revenue Letter from Bombay, 5th November 1823, East India Papers III. 812.

for a time. These investigations usually took eight or ten days, which was the longest time a Collector could spare to this portion of his duties in any sub-division. The landholders of a certain number of the nearest villages were then brought and an individual or *kulvár* settlement was made. After this the papers or *pattás* were publicly made over to the headmen and to the individual landholders and all were allowed to return to their homes. Each headman furnished an agreement binding himself to see the rent discharged and each landholder in like manner gave a ticket on which his name was written and the amount he was to pay. In cases where the *kamávisdárs* made the individual settlement,[1] they first prepared the leases and sent them to be sealed by the Collector. After this they were sent back and distributed to the landholders whose receipts were taken and recorded.[2]

Captain Pottinger abolished all sorts of restrictions as to the period of removing and disposing of the crops. He was satisfied that had he not done so there would have been heavy balances outstanding against every sub-division in the collectorate.[3] Under the British the rent was paid in six instalments or *kists*. The proportion the different instalments bore was out of a hundred, ten parts in November, ten in December, and twenty in each of the four months from January to April. About one-fifth of the revenue was usually unpaid on the 30th April. This indulgence, while it made little difference to Government, was of the greatest consequence to the landholders as it gave them time to pay the last instalment without borrowing from moneylenders or *sávkárs*. Further, the concession tended to the realization of the total revenue. In no part of the country were the balances of the Government dues so small as in Ahmadnagar. As regards the coin in which the revenue was paid it was collected at certain fixed rates with reference to the *ankushi* rupees.[4]

Like the *kamávisdárs* of the late government, the British mámlatdárs had the general superintendence of village expenses.

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[1] The Collector and his assistant could not in person give a lease to every landholder. The duty, therefore, chiefly devolved on the *kamávisdár* assisted by the *pátil*. The number of individual agreements issued by the Collector and his assistant in 1820-21, and of those sent for their seal and signature from the sub-divisions, was about 25,000. East India Papers IV. 738.

[2] Captain Pottinger, 31st Jan. and July 1822, East India Papers IV. 722, 738-739.

[3] Under the Maráthás, when the early crop or *tusár* was ready, a rough estimate was framed of the area under pulse, and a portion of the revenue was collected corresponding to the estimated area. The same was done with the middle or *kharif* crops and the revenue settlement or *jamábandi* of the season was completed. When the late or *rabi* crops were ripe or nearly ripe it was usual to place a *thápti* or cow-dung and clay seal on the stacks of grain after they were placed in the farmyard or *khala*. The produce was not allowed to be removed till the headman and landholders had become responsible for the village rent. In some cases the security of the people of a neighbouring village was required. This procedure was attended with the most serious loss to the landholders, who sometimes missed the best opportunity for selling their crops. Captain Pottinger, 31st July 1822, East India Papers IV. 744.

[4] Captain Pottinger fixed these rates after careful inquiry. He never had a complaint on the subject, and, as a proof that Government did not suffer, several Ahmadnagar bankers offered to take the revenue as it came in, and to pay an equal amount of *ankushi* rupees into the treasury. East India Papers IV. 748-749.

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Revenue Settlement, 1818-1822.

At the close of the year the village headman and accountant were expected to show how the sum assigned for village expenses had been spent. Captain Pottinger held that, so long as the total amount was fixed, headmen should be allowed considerable freedom in the matter of village expenses. Village expenses were allotted at the rate of six per cent of the village rental, and wherever Captain Pottinger discovered that the sum had been exceeded, either under the name of village expenses or under any other name, he forced the headman and accountant to refund the amount. When he had spent more than the proper amount the headman had always some excuse ready. A well had been dug or a cistern had been built for the general good, or the gate or wall of the village had been repaired. Captain Pottinger never met with any instance of a cess being levied by the *pátils* unknown to him in which they had not made away with the amount for their private use. He had therefore less compunction in forcing them to pay back what they had levied, and they all understood the penalty they incurred if detected. The amount fixed for village expenses he considered ample for every purpose and he thought that it would not long be necessary to continue it at so high a rate. Still as it was reduced to at least one-half what it had been under the Maráthás, it seemed to him politic not to lower it further for a time.[1]

Non-hereditary holders or *upris* had full liberty to throw up their land. But if a landholder was angry and they thought it likely that he might throw up his land the mámlatdár and village headman did what they could to induce him to stay.[2] Captain Pottinger established the rule that all who chose to settle under the British were to be allowed to come and were to be treated in every respect as the old residents. He refused to sanction any force being used to oblige them to return to their former habitations; if they could be persuaded to go back he made no objection. So also he forbade all attempt to keep back any British subjects who wished to move into the territories of other powers. This rule remained a dead-letter as no cases occurred of English cultivators wishing to settle in other districts.[3]

Lands that had long lain waste were given for tillage on leases varying from four to eight years, according to the time the land had been out of tillage. For the first few years they were charged a nominal rent rising towards the close of the period to the full assessment. At the end of the lease or *kaul* the full assessment, together with extra cesses, was generally levied, but in some cases the extra cesses were withheld till long after. Fallow lands overgrown with brushwood were exempted from rent for one or two

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[1] Captain Pottinger, 31st July 1822, East India Papers IV. 751-752.

[2] Captain Pottinger laid down this principle the first year after he came. He constantly found that when a landholder was inclined to be troublesome, or when his crops did not fulfil his hopes, he used to say he had been forced to till his land. As soon as it was left optional such complaints ceased. During the best periods of the Marátha rule Captain Pottinger found that the plan was exactly the same, but, he adds, 'in those days the land was too valuable and scarce to be thrown up from any petty pique or annoyance.' Captain Pottinger, 1822, East India Papers IV. 740.

[3] Captain Pottinger, 31st January 1822, East India Papers IV. 724.

years. When waste land was turned into garden land, five years of gradually rising rents were generally allowed.[1]

No non-hereditary or *upri* holder, whether he held for a year or on a lease for a term of years, was forced to keep his land when he was anxious to give it up. At the same time he was never allowed to give up land that was covered with brushwood. At the close of a lease the non-hereditary holder was seldom able to keep his holding. This was due to the jealousy of the head of the village who feared that by making improvements the non-hereditary holder might gain hereditary rights. The headman was also anxious to get new holders for the lands held by *upris* on the expiry of the lease, in the hope that he might indirectly gain the *mirás* rights for himself. The village authorities put every difficulty in the way of non-hereditary holders and discouraged improvements.[2] For this reason Captain Pottinger took the power of granting leases from the village authorities and gave it to the mámlatdárs.[3]

In the arrangements for granting leases on rising or *istáva* rents Mr. Chaplin found several defects. He thought that the conditions of the lease did not ensure the headman's granting waste lands according to fixed rules. The people were not secure from exactions; nor was there any provision to enable the Collector to ascertain what leases were granted and how far their provisions were carried out. In some places the settlement was made on a lease not conformable to the regular rules. The term of reduced rental varied from three to seven years. The lease laid down a loose classification and assessment of the land, in conformity to which the heads of villages agreed to pay the increase. But the system accorded neither with a village lease nor with an individual or personal settlement; and the rules were indefinite and vague. The system failed either to secure the husbandman against exactions or the Government against misappropriation. In the villages subsequently transferred from Ahmadnagar to Poona leases had been granted to the heads of villages and could not be superseded without breach of faith. Besides there were several conditions in the leases which were often abused, sometimes to the injury of the husbandman and sometimes to the injury of Government. Though the rent of hereditary or *mirás* land should strictly be unvarying, hereditary land was occasionally granted on leases with rising rentals. Considering these defects, Mr. Chaplin proposed the following changes in the provisions for the grant of leases on rising rentals: That in all *istávás* or leases on rising rent there ought to be a clause binding the renter to keep separate registers of the fields for which the holders paid the full rent and of those which were to be held on leases or *kauls*. That the distinction between these two classes of fields should be marked in the land-holders' deeds or *rayatvár pattás*. That in enumerating the fields held on lease or *kaul*, their area in *bighás* and the amount of rent to be paid till the expiry of the lease should be specified.

[1] Mr. Chaplin, 20th August 1822, para 96, Ed. 1877, 29. Bom. Gov. Sel. CXXIII. 22.
[2] Mr. Chaplin, 20th August 1822, Ed. 1877, 30.
[3] Captain Pottinger, 1822, East India Papers IV. 740, 744.

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Survey, 1825-1828.

And that registers of all individual leases should be kept and furnished to the head-quarters or *huzur kacheri* and all changes should be noted at the time of settlement.[1]

Among the earliest measures suggested to acquire a better knowledge of the country was a survey.[2] The survey known as the old Deccan survey was introduced into part of Ahmadnagar between 1825 and 1828, but the measurements and classifications then made were never put to any use.[3]

Alienations.

The amount of alienated or *inám* land in Ahmadnagar was small. Up to 1822 there was no special inquiry. The Collector during his tour examined recent alleged grants. Many were found to be invalid, but he believed that few false alienations had escaped notice.[4]

Cesses, 1818-1826.

Under the Peshwás many cesses had been added to the original assessment. These cesses, of which a list is given in a footnote, were levied both on hereditary and on non-hereditary landholders. All of these cesses were not levied from any one village, but there was no village that had not to pay several of them. Under the British the most oppressive were abolished and the rest continued.[5] In 1822, thirty-six cesses were levied from the holders of land, some of which were collected from the land, some from the village, and some from the landholder. Under the British most of these cesses were paid in cash instead of in kind.[6]

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[1] Mr. Chaplin, 20th August 1822, Ed. 1877, 10-11.

[2] In 1821 (October 1), Captain Pottinger observed, 'Some of the arrangements proposed by Mr. Crawford can be brought about only very progressively and perhaps cannot be introduced till the whole country is surveyed, measured, and the ground classed according to the plan adopted in the ceded districts.' Bom. Gov. Rev. Rec. 47 of 1822, 257.

[3] Mr. Stack's British India Land Revenue Settlement Memorandum (1880), 469. East India Papers III. 813.

[4] Mr. Chaplin, 20th August 1822, Ed. 1877, 56.

[5] Mr. Chaplin, 20th August 1822, Ed. 1877, 24.

[6] These thirty-six cesses were: (1) *galla patti* or *kharedi galla*, that is grain taken from the husbandmen at less than the market price for the supply of forts or of the government horse; (2) *kadba*, originally straw levied as forage: this cess or *báb* was (1826) found only in the sub-divisions of Nagar Karda and Sangamner, and amounted to Rs. 1997; (3) *ambádi*, originally horse-ropes, amounted in 1826 to Rs. 16 in Nagar, Rs. 43 in Karda, and Rs. 41 in Sinnar, or Rs. 100 in all; (4) *gavat katái*, originally cut grass for the government cattle and horse, amounted in 1826 to Rs. 1369 in Nagar, Rs. 1599 in Chándor, Rs. 356 in Karda, Rs. 60 in Sangamner, Rs. 670 in Akola, Rs. 4 in Nevása, Rs. 100 in Sinnar, and Rs. 308 in Pátoda, or Rs. 4466 in all; (5) *kharch patti*, a money cess to meet village expenses, amounted in 1826 to Rs. 21,257 in Násik, Rs. 7749 in Chándor, Rs. 47 in Dindori, Rs. 230 in Nagar, Rs. 666 in Karda, Rs. 99 in Akola, and Rs. 428 in Nevása, or Rs. 30,476 in all; (6) *til sankránt*, an offering at the *sankránt* (January 12th) originally in sesame seed, amounted to Rs. 29 in Kumbhári and Rs. 10 in Nagar; (7) *charmi joda*, originally a pair of shoes taken from the Chámbhár, afterwards a money claim on landholders; (8) *bazár batta* and (9) *shirasta batta*, exchange on coins; the *shirasta batta* was in Nagar at two and three per cent Rs. 2139, in Párner at three per cent Rs. 2165, in Karda at three per cent Rs. 202, in Kotul at two per cent Rs. 291, and in Násik at one per cent Rs. 1367, total Rs. 6164; (10) *tup patti*, originally a levy of clarified butter, amounted in 1826 to Rs. 876; (11) *gurhál patti*, originally a levy of unrefined sugar, chiefly in Párner amounted to Rs. 70; (12) *kulkarni musháhira*, originally a claim of the *kulkarnis*; (13) *pán tattya*, a particular leaf used in thatching; (14) *sut*, originally horse ropes; (15) *ghugri* and *haváldári*, the threshing floor watcher's cess, amounted to Rs. 22,908, Rs. 17,797 being on account of *ghugri* and Rs. 5111 of *haváldári* or charge; (16) *dasara bhet* or *dasara bakra*, originally a goat sacrificed on Dasara Day (September-October), amounted in 1826 to Rs. 146 in Akola, Rs. 144 in Sinnar, and Rs. 59 in Kumbhári, or Rs. 349 in all; (17) *mirás patti*, an irregular cess levied once in three years on *mirásdárs* in the Junnar

Besides cesses levied from landholders, some non-agricultural or professional taxes were brought under *sáyar* or miscellaneous revenue. Of these the chief was the *mohtarfa*, which included house and shop taxes, loom taxes, taxes on traders, taxes on professions, and a house-tax collected from a few landholders. The Ahmadnagar traders had little to complain of in the matter of taxation. The taxes were lighter than either in Poona or in Khándesh, and the traders were much better off than in Dhárwár.[1] The traders were divided into several classes and the different persons in each class were assessed at a very arbitrary estimate of their wealth. The highest payment made by moneylenders or *sávkárs* was £4 (Rs. 40) a year; by moneychangers or shroffs about £3 18*s.* (Rs. 39); by first class grocers £5 (Rs. 50); by grain-dealers 6*s.* to £3 (Rs. 3-30); by petty moneychangers and the sellers of vegetables fruit and tobacco, ½ *a.* or a half-penny a day. This last was the heaviest compared with the profits. All of the others, though irregular, were light. A great objection to the system was that many wealthy traders paid nothing. The cesses on craftsmen varied from 2*s.* to £3 (Rs. 1-30) a year. They were very unequal and were lighter in the country than in large towns. Some craftsmen were exempted on the ground that they worked for government.[2]

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villages transferred to Ahmadnagar; (18) *bhet*, originally a present at the time of fixing the rental; (19) *bár patti*; (20) *ghugri*, originally a trifling cess in grain belonging to the *pátil*; (21) *mál kátni*, originally a fine of Re.1 for leave to cut the crops, amounted in 1826 to Rs. 60 in Akola, Rs. 49 in Sinnar, and Rs. 29 in Kumbhári, or Rs.138 in all; (22) *pendval*, originally a cess in green *jvári* for horses in the Nagar sub-division, amounted in 1826 to Rs. 5; (23) *halad patti*, a tax on the growth of turmeric; (24) *katta páyli*, an undefined impost in grain; (25) *hurda*, originally a present of toasted ears of corn; (26) *tabarrak patti*, a cess paid by an endowed Muhammadan; (27) *rui khor*, a cess collected from the village of Devi Bhoyra on account of charcoal, formerly supplied by it for the manufacture of gunpowder, when the village was assigned to the arsenal or *tofkhána*: in 1826 it amounted to Rs. 15; the Collector remarks (1826), 'this appears to be an extra assessment on this village and on that ground might be remitted'; (28) *kharedi tota*, this cess was on account of supplies of fine rice in kind, which villages were obliged to make at lower than the *bazár* rates and in cases where the rice was not supplied this difference of price was exacted, from Nagar Rs.15 and Akola *mahál* Rs. 111, total 126; the Collector remarks (1826) 'the amount of this cess should be transferred to the revenue, and not kept as a separate item in the accounts; the rice assessed is particularly fine'; (29) *sut sevta*, cotton thread supplied by Devi Bhoyra gratis for the purpose of making matches while the village was under the arsenal or *tofkhána*; the amount was only Rs. 7 and the Collector thought it might be remitted; (30) *Lakshmi Nárayan patti*, this was a cess collected for this temple, and as the allowance was (1826) paid from the treasury, the cess was (1826) credited to Government; (31) *guru vancharái*, this was a collection from strangers who grazed cattle in Karda, which paid Rs. 27, and in Akola which paid Rs. 4, total Rs. 31; (32) *mendhi vancharái*, this was a similar collection from sheep and goats, it was generally farmed and amounted to Rs. 8500; (33) *inám chitnával*, this was a cess from *inámdárs* according to an established rate, Ahmadnagar Rs. 917, Karda Rs. 10, Akola Rs. 16, Nevása Rs. 110, Násik Rs. 40, total Rs. 1093; (34) *Mhár hadola*, this was an old established cess on *ináms* held by Mhárs at different rates on the *cháhur* of 120 *bighás*; it amounted to the following sums: Ahmadnagar Rs. 1395, Karda Rs. 1757, Sangamner Rs. 2125, Akola Rs. 1477, Nevása Rs. 1,439, Násik Rs. 4495, Sinnar Rs. 1668, Chándor Rs. 1767, Pátoda Rs. 1522, Dindori Rs. 1989, total Rs. 19,634; (35) *halavatti*, this was a cess on land held on condition of drawing water for the village cattle in Nevása; it amounted to Rs. 4; (36) *mohoruna*, which was similar to *inám chitnával* in Sangamner, amounted to Rs. 241. Mr. Chaplin, 20th August 1822 (Ed. 1877, 141-142), and Collector, 28th September 1826.

[1] Mr. Chaplin, 20th August 1822, Ed. 1877, 54-55.

[2] Ext. Rev. Letter from Bombay, 5th November 1823, East India Papers III. 810.

Chapter VIII. The Land.

THE BRITISH. *1818-1822.*

The establishment of order, the freeing of landholders from dependence on village headmen and on sureties, the settlement of what they had to pay to the State, the limiting of the rent charge to the lands actually under tillage, the gradual increase of the area of land which paid less than the full rental, and the very liberal terms on which waste lands were granted for tillage, caused a sudden change in the state of the district. The effect of these changes was increased by good harvests and by the continuance of high grain prices. The discharged soldiery and fort guards all turned husbandmen, and numbers flocked into Ahmadnagar from the Nizám's territory. The people were suddenly raised from the abject poverty and degradation to which they had been reduced by the mismanagement of Bájiráv and his officers.[1] Transfers of villages from and to Poona and the Nizám's territories prevent an exact comparison. Still the startling rapidity of the change is shown by the fact that the rent settlement or *jamábandi* showed a rise from £200,764 (Rs. 20,07,640) in 1818-19 to £254,784 (Rs. 25,47,840) in 1819-20, an increase of £54,020 (Rs. 5,40,200) or twenty-seven per cent. In the Collector's opinion this increase did not fall heavily on the people, because they had been assessed at specially low rates in the preceding season on the understanding that there was to be a gradual yearly increase till what was considered the full rental was reached.[2] The next year (1820-21) was not so prosperous. The land revenue fell from £182,443 to £163,570 (Rs. 18,24,430 - Rs. 16,35,700), a fall of £18,873 (Rs. 1,88,730) or ten per cent. This was partly due to the transfer of Shivner or Junnar and Indápur to Poona. But there was another cause, a terrible outbreak of cholera, which seriously reduced the number of the people.[3] In spite of this severe outbreak of disease, within three years (1818-21) of the establishment of British power about 390,000 *bighás* of waste were brought under tillage. Many places which had been covered by almost impassable brushwood had rich crops of wheat and grain.[4] In the beginning of 1822, Captain Pottinger

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[1] On the 31st of January 1822 Captain Pottinger wrote: 'The state of this district exceeds in every desirable circumstance all that my most sanguine expectations had formed a hope of seeing effected in the time that has elapsed since I had the honour to be placed in charge of it. This I chiefly attribute to the system which has been acted on and the liberal and conciliatory policy that has been authorised, as also partly to the naturally quiet disposition of the great body of our new subjects, to the high opinion they had formed, even before they came under our authority, of our foresight and enlarged views, and to the abject state of poverty and degradation to which, as a nation, they had been reduced by the mismanagement of the Peshwa Bájiráv and his officers.' East India Papers IV. 727.

[2] Bom. Gov. Rev. Rec. 50 of 1822, 163, 167, 170. Regarding this increase of revenue Government observed: 'We should have felt some uneasiness regarding the means by which the extensive and sudden increase of about Rs. 6,00,000 had been obtained but for the conviction expressed by the Collector of the inexpediency of hastily raising the revenue. We suggested however to the Commissioner to direct his attention on his intended tour to the discovering of any excess of assessment which might have escaped the notice of the Collector.' Extract Revenue Letter from Bombay, 27th November 1822, East India Papers III. 795.

[3] Bom. Gov. Rev. Rec. 47 of 1822, 29. 'I am grieved to observe that the cholera has thrown back the number of the people.' Collector, 3rd January 1822, in Ahmadnagar Collector's Outward File 10 (1821-22).

[4] The Collector, Captain Pottinger, writes (3rd January 1822): 'The incitement which this fact must give to the agricultural exertions of the people may easily be conceived when it is recollected that they hold this land for the present year,

wrote, 'If it had not been for the cholera the change would have been quite surprising.' During the first year the whole of the great area of freshly tilled land was held free of rent, and the full rental would not be levied for five or six years. Along with the spread of tillage and the increase in the rental, the state of the husbandmen was improving. The Kunbis were gradually freeing themselves from their embarrassments with moneylenders and the number of suits for debt had greatly fallen.[1] Want of rain at the close of 1821 (1820?) (November-December) caused a failure in the late or *rabi* crop, and considerable remissions were granted.[2] The rainy season of 1821 (June to October) was favourable, and except in Kumbhári, Korhála, Ráhuri, and Belápur, where the fall was short and large remissions (£1900) were granted, the crops were fine. On the whole, 1821-22 was a prosperous year. Grain prices were still fairly high. The labour and capital of the country were strained to the utmost.[3] The area of waste land brought under tillage had risen to 500,000 *bighás*; nineteen villages had been repeopled; all the disbanded soldiery had become husbandmen and numbers had come from the neighbouring Nizám and Sindia villages.[4] During the four years ending 1821-22 the Collector met with no important difficulty in realizing the revenue. In no case where the cultivator was present was distraint necessary.[5] This was partly due to Captain Pottinger's leniency in not pressing for payment as soon as the instalment fell due. To force payment of the instalments as soon as they fell due would have driven the people to the moneylender and they would have been impoverished by the extortion of a rapacious and usurious

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being the first year, free of rent and that in some districts they will not be called on to pay the full amount of rent for five or even for six seasons more. It is a highly pleasing reflection that by this great encouragement, while we are bettering the circumstances of thousands of our distressed and impoverished subjects, the resources of the country and the just dues of Government are improving and increasing as rapidly as the most sanguine expectations could have looked for.' Collector's Outward File 10 (1821-22).

[1] Captain Pottinger thought (East India Papers IV. 724) that the cause of the fall in the number of suits for debt was that the parties had begun to see the wisdom of coming to terms without going to court. Mr. Chaplin (20th August 1822, Ed. 1877, 105) thought Captain Pottinger's view a little highly coloured. In his opinion moneylenders had ceased to press their claims because many of them had been declared inadmissible.

[2] Ex. Rev. Letter from Bombay 27th Nov. 1822, East India Papers III. 796.

[3] Mr. Lumsden, Collector, 14th March 1828, Rev. Rec. 207 of 1828, 506.

[4] Captain Pottinger, 31st January and 31st July 1822, East India Papers IV. 724, 726, 744; Mr. Chaplin, 20th August 1822 (Ed. 1877, 107). The Nizám was forced to grant his people easier rents and win them back by the offer of leases (Mr. Chaplin). On the 31st of January 1822, Captain Pottinger wrote: 'The tillage of waste is augmenting every month. In the two districts received (1820-21) from the Nizám, the quantity of ground already ploughed exceeds 30,000 *bighás*. I am at present making arrangements for classing and fixing the rent of all that was formerly under cultivation, as well as that which has been recently tilled or remains to be tilled.' East India Papers IV. 724.

[5] 'It is frequently requisite to write to the mámlatdárs strong injunctions and even to stop their pay and threaten them with dismissal if they do not send in the revenue in proper time. Beyond this I have not had occasion to go. In 1821-22, a landholder absconded with rent unpaid. As he had a large stock of cattle which he left with his son, I ordered the mámlatdár to have as many of the bullocks sold as would discharge the Government dues. The *pátils* and others of the village bought in the cattle for the boy, and the absentee afterwards returned to his house.' Capt. Pottinger, 31st July 1822, East India Papers IV. 730-731.

Chapter VIII. The Land.

THE BRITISH. 1818-1822.

Márwári.[1] About one-fifth of the settlement remained to be annually collected at the close of the official year of accounts. The balances due up to the 30th of April 1822 for 1820-21 (*Fasli* 1230) were £80 (Rs. 800) on account of land revenue and £6666 (Rs. 66,660) on account of customs revenue, and for 1821-22 (*Fasli* 1231) £40,785 (Rs. 4,07,850) on account of land revenue and £13,236 (Rs. 1,32,360) on account of customs revenue.[2]

1822-1825.

With 1821-22 the period of rapid progress came to a close. Over a great part of the country similar causes had produced the same effects as in Ahmadnagar. Settled government and the disbandment of troops had thrown on the land large bodies of people who had formerly been otherwise employed. None of them were men of capital. They grew only the commonest crops. There was no demand for the produce and the grain could not be stored as it had to be sold to pay the money rental. The effect was disastrous. If the harvest was good grain had little or no value, and the people had to dispose of the whole crop to the moneylender or grain-dealer to meet the Government rent. If a failure of crops followed the landholders benefited nothing by the rise in prices as all the stores were in the moneylenders' and grain-dealers' hands. The effect of the fine harvest of 1821 was not noticed till the close of the year. Then, on the 31st of July 1822, Capt. Pottinger warned Government that grain was becoming so cheap that he feared there would be great difficulty in realising the revenue. So plentiful was grain that landholders found it difficult, almost impossible, to sell their produce.[3] The fall in prices was unprecedented. Indian millet or *jvári*, the staple grain of the district, fell from thirty to ninety *shers* the rupee. A fine cold-weather harvest affected pulse as well as grain.[4] This fall in the price of field produce was followed by a shrinking in the tillage area from *bighás* 2,154,396 in 1821-22 to *bighás* 1,981,182 in 1822-23; by a fall in gross revenue from £235,053 (Rs. 23,50,530) in 1821-22 to £220,359 (Rs. 22,03,590) in 1822-23; and by a rise in remissions from £9742 to £29,640 (Rs. 97,420 - Rs. 2,96,400).[5] The plenty of 1821 and 1822 was followed by two years of scarcity.[6] In 1823-24 the rainfall was short and the harvest was poor; 1824-25 was worse. The failure of rain was so complete that in September Captain Pottinger spent £20 (Rs. 200) in performing

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[1] Captain Pottinger, 31st July 1822, East India Papers IV. 731.

[2] These outstandings were chiefly due to the ravages of cholera. The rest was partly owing to the return to their homes of people who had come from other parts of the country. Captain Pottinger, 31st July 1822, East India Papers IV. 729.

[3] Captain Pottinger, 31st July 1822, East India Papers IV. 730.

[4] Mr. Chaplin, 20th August 1822 (Ed. 1877, 61); the Collector, 5th December 1822; Mr. Harrison, 28th September 1836 in Bom. Gov. Rev. Rec. 692 of 1836, 35-37. *Jvári* fell from thirty-four *shers* the rupee in 1818 to about ninety in November 1822; *bájri* from twenty-five to about seventy; wheat from twenty-five to about thirty-three and gram from twenty-four to about thirty. Collector, 5th December 1822 and Bom. Gov. Rev. Rec. 17 part 1 of 1856, 200. In December 1822 the prospects of a large cold-weather crop brought gram down from thirty-two to forty *shers*. Collector, 5th December 1822.

[5] Mr. Lumsden, 14th March 1828, Bom. Gov. Rev. Rec. 207 of 1828, 503-505.

[6] Mr. Harrison, 28th September 1836, Bom. Gov. Rev. Rec. 692 of 1836, 37-38.

THE BRITISH.

1822-1825.

ceremonies to soothe the people who were in great alarm. The tillage area fell from about *bighás* 2,000,000 in 1822-23 to about *bighás* 1,600,000 in 1823-24; the gross revenue fell from about £220,000 to £197,500; and remissions rose from £30,000 to £38,000. In 1824-25 the tillage area rose slightly, but remissions reached the large amount of £102,000, and the revenue fell to about £196,000.[1] The failure of the 1824 rains caused great distress. Numbers of cattle died and many people went with their cattle to the Nizám's country where the failure of rain had been less complete. The rains of 1825 did not set in till the 25th of August. Many landholders did not return before that time. But the failure of rain the preceding year had been so complete that the fields remained as they were after the 1824 ploughing. When the people came the fields were ready to be sown. In spite of the serious loss of cattle the tillage area spread from about *bighás* 1,586,000 to 1,855,000, the gross revenue rose from about £196,000 to £210,000, and remissions fell from £102,000 to £20,000.[2] The good harvest of 1825 was followed by a fall in prices from an average of twenty-eight and a half *shers* the rupee in 1821-1825 to forty-eight *shers* in 1826,[3] and this fall in prices caused in 1826 a shrinkage of tillage to 1,804,000 *bighás* and a rise in remissions to about £25,000 (Rs. 2,50,000).[4]

1825-1827.

In December 1826, Mr. Dunlop, who came to the district in March 1825, wrote that as far as he was able to judge the people were better off than in the Konkan but not nearly so well off as in Gujarát. The soil seemed poor and the climate uncertain; the

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[1] Mr. Lumsden, 14th March 1828, Bom. Gov. Rev. Rec. 207 of 1828, 503-505. The details were: 1822-23, tillage *bighás* 1,981,182, remissions Rs. 2,96,403, gross revenue Rs. 22,03,591; 1823-24, tillage *bighás* 1,580,801, remissions Rs. 3,82,490, revenue Rs. 19,76,512; 1824-25, tillage *bighás* 1,586,762, remissions Rs. 10,23,253, revenue Rs. 19,63,270.

[2] Mr. Dunlop, Collector, 8th December 1826, Bom. Gov. Rev. Rec. 156 of 1827, 1-2. The details were: 1825-26, tillage *bighás* 1,855,393, gross revenue Rs. 21,00,310, remissions Rs. 2,13,308. Bom. Gov. Rev. Rec. 207 of 1828, 503-505.

[3] The Bársi *jvári* prices were, 1806-1810, twenty-eight and a half *shers* the rupee; 1811-1815, twenty-seven and a half *shers*; 1816-1820, sixteen *shers*; 1821-1825, twenty-eight and a half *shers*; and part of 1826, forty-eight *shers*. The two common complaints of the cultivators were 'bad crops or low prices.' Mr. Lumsden, Collector, 14th March 1828, Bom. Gov. Rev. Rec. 207 of 1828, 572-573.

[4] The details were: 1826-27, tillage *bighás* 1,803,927, gross revenue Rs. 22,00,676, remissions Rs. 2,49,017. For the thirteen sub-divisions, Ahmadnagar, Karda, Sangamner, Akola, Nevása, Násik, Sinnar, Chándor, Pátoda, Vani-Dindori, Bársi, Karmála, and Korti, the total gross revenue including all heads of revenue and excluding extra revenue during the six years ending 1826-27 (*Fasli* 1236) was:

Ahmadnagar Revenue, 1821-1827.

YEAR.	Tillage.	Gross Revenue.	Remissions.
	Bighás.	Rs.	Rs.
1821-22 ...	2,154,396	23,50,531	97,423
1822-23 ...	1,981,182	22,03,591	2,96,403
1823-24 ...	1,580,801	19,76,512	3,82,490
1824-25 ...	1,586,762	19,63,270	10,23,253
1825-26 ...	1,855,393	21,00,310	2,13,308
1826-27 ...	1,803,927	22,00,676	2,49,017

Mr. Lumsden, Collector, 14th March 1828, Bom. Gov. Rev. Rec. 207 of 1828, 503-505.

Chapter VIII. The Land.

THE BRITISH. *1826-1828.*

number of bad seasons remembered by the people was much greater than either in Gujarát or in the Konkan. The people struck him as curiously averse from mercantile pursuits. Almost the only moneylenders and shopkeepers were foreigners, Márwáris or Gujarátis. These men came as needy adventurers, usually beginning as servants to one of their countrymen. They soon set up for themselves and in a few years went back to their country to get married in very different circumstances from those in which they left their homes. Some were satisfied with little and stayed but a short time. But many returned and settled in the Deccan where, Mr. Dunlop expected, they would soon form a numerous body.[1] Mr. Dunlop saw no reason to expect any improvement in the state of the people. Almost all were husbandmen. There was no local demand sufficient to dispose of the produce of a good or even of a fair harvest and the distance from water-carriage and from markets rendered the surplus grain of little value. Some good, he thought, might be done by encouraging horse-breeding.[2] Poverty was the great evil. The people were too poor to grow anything but the cheapest grains. These in seasons of plenty were almost valueless, and the landholders had to go to the moneylender or the grain-merchant in order that the rent might be paid in money. When a failure of rain came they had no stores and gained nothing by the rise in prices. Either way there was trouble, the crops were bad or the prices were bad.[3] The poverty of the people was not without some advantages. Unlike the Gujarát cultivators, the Deccan Kunbis were nearly free from the folly of contracting debts on the occasions of marriages and deaths. Their feast expenses were moderate and to a great extent were met by the presents made by the guests. The Nagar peasants were also strictly sober and free from the consequences of debauchery which were so injurious to the lower castes of Hindus on the coast. The climate was healthy and there was little danger to life or property either from wild beasts or from gang robbers.[4]

Village Accounts, 1825-1828.

A system of village accounts was introduced by Mr. Dunlop in 1825. It was sanctioned in 1825, and in 1828 had proved a useful reform.[5]

Revenue System, 1828.

In November 1828 the Collector, Mr. Boyd, furnished Government with a detailed statistical account of the district and of the revenue system. The Ahmadnagar Collectorate stretched from Vani-Dindori to Bársi, a distance of 225 miles, with a breadth varying from sixty to 125 miles. The district was bounded on the north by the Chándor range, on the east by the Nizám's territories, on the south by the Nizám's territories and the Poona collectorate, and on the west by the Poona collectorate and the Sahyádri hills. It was divided into thirteen revenue divisions each under an officer styled

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[1] Mr. Dunlop, Collector, 8th Dec. 1826, Bom. Gov. Rev. Rec. 156 of 1827, 23-24.
[2] Mr. Dunlop, 8th December 1826, Bom. Gov. Rev. Rec. 156 of 1827, 16.
[3] Mr. Lumsden, 14th March 1828, Bom. Gov. Rev. Rec. 207 of 1828, 572.
[4] Mr. Lumsden, 14th March 1828, Bom. Gov. Rev. Rec. 207 of 1828, 565-566.
[5] Mr. Dunlop, 8th December 1826, Bom. Gov. Rev. Rec. 156 of 1827, 3; Mr. Lumsden, 14th March 1828, Rev. Rec. 207 of 1828, 563. Bom. Gov. Sel. VI. 52.

kamávisdár or *mámlatdár*. Of these the divisions of Násik, Vani-Dindori, Chándor, Sinnar, Pátoda, Nevása, Sangamner, Bársi, and Korti were on the whole level; while Ahmadnagar, Karmála, Karda, and Akola were hilly. There were three leading varieties of soil, black *káli*, whitish *maul*(?), and stony *barad*. Watered lands, both black and white, yielded sugarcane, groundnuts, red pepper, wheat, gram, turmeric, and vegetables. Dry black land was sown with wheat, gram, Indian millet, and oil-plants. Dry white land produced *bájri*, *jvári*, pulse, and a variety of small grains. The stony land was similar to the white land but very rocky and hilly; it gave the same crops of a poorer quality. In Sinnar, Akola, and Násik, a good deal of rice was grown especially in the villages near the Sahyádri hills. The harvest began in September and ended about March. It contained three divisions, an early crop known as *tusár*, a middle crop known as *kharif*, and a late crop known as *rabi*. The early or *tusár* crop was sown in June and reaped in September; it chiefly consisted of pulse, *mug* and *udid*, and millet. The middle crop or *kharif* was sown in July and August and reaped in October and November; like the early crop it chiefly consisted of millet and pulse. The late crop or *rabi* was sown in September and October and reaped in February and March. This crop included wheat, gram, *jvári*, and oil-plants.

The cultivating classes were Marátha Kunbis, Vanjáris, and a division of Kolis termed Hindu Kolis. In Bársi, about one-fourth were Lingáyats and Musalmáns. The chief land tenures were *mirás* or hereditary tenure in which Government had not the right to deprive the holder of his field unless he failed to pay the rent. The hereditary holder was not supposed to pay less for his land than the non-hereditary holder or *upri*. The chief advantages he gained were higher social position, under the former government freedom from forced service, and the satisfaction of knowing that so long as he paid the rent due to Government he could not be driven from his paternal fields. Even if he left his hereditary land unclaimed or *gatkul* for sixty or a hundred years, he might claim it though it had meanwhile been granted to some one else as an hereditary property. The non-hereditary landholder or *upri* had formerly differed little from a yearly tenant. Under the British system he had all the substantial benefits of the hereditary holder. So long as he paid his rent he was as secure in his lands as his *mirási* neighbour; this change had so far lowered the value of the *mirás* tenure that a sale of the hereditary right, which had been common under the former government, was scarcely heard of. To encourage the redeeming of waste bush lands to tillage, leases or *kauls* had been granted on rentals gradually rising till they reached the full rent which was known as *sosti* or *bharkas*. These leases of waste arable land varied in length from one to seven years. Mr. Boyd noticed with approval the estate or plot tenure called *kás-bandi*. This tenure, he thought, was profitable both to Government and to the holder. The interests of Government were guarded as the risk of giving up bad land and tilling only the best was prevented and the rent of the poorer lands secured, whether they were tilled or waste.

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THE BRITISH. *Revenue System, 1828.*

The holder found the estate system beneficial as Government accepted a moderate assessment and as the estate or *kás* contained a share of different kinds of lands as well as rights to watercourses, firewood, and grazing grounds.[1] The estate or *kás* tenure was found in only four villages. In a few parts of the district the rent was collected by a plough or *aut* cess. This cess varied from 8*s.* to £1 12*s.* (Rs. 4-Rs. 16) on what was supposed to be the area which one pair of bullocks could till. In the wild hilly or *dáng* villages in the west, where the soil was poor, the land was cropped for three years and then given up. This was known as the throwing up or *ulta* system. In the first year the land was assessed at 6*d.* (4 *as.*) a *bigha*; in the second year the *bigha* rate rose to 1*s.* (8 *as.*), and in the third year it again fell to 6*d.* (4 *as.*). After the third year fresh lands could be taken on the same terms. Of *inám* that is alienated or freehold tenures there were seven varieties: *inám* or alienated land free from all demand from Government and in general subject to the rights and perquisites of *hakdárs* that is hereditary district officers and village claimants; *pásodi*, land held rent-free by the heads of villages; *devasthán*, land set apart for the support of religious establishments; *saranjám*, land held for service; *ját saranjám*, land held in personal grant for which service was not expected; *shetsanadi*, land granted for special local service as divisional police; and *náikvádi*, lands granted to village watchmen.

The revenue was collected under three chief heads, *jamin báb* or land revenue, *sáyar báb* or miscellaneous taxes, and *jakát* or customs. Under the general head of land revenue came *nagdi báb* or a cash payment not included in the regular rent; *van charái* or grazing farms, *ghugri* a payment in grain commuted to money, and an infinite variety of similar taxes originally in grain but changed to cash. *Sáyar* revenue included, besides minor items, the *mohtarfa* or town tax on professions, *baluta* or a tax levied on hereditary craftsmen, *rábta* or a commuted payment into cash for service levied upon the Mhárs, and *ábkári* or a tax on the distillation and sale of liquors. Under customs came *rahdári* or transit duties; *thal bharit*, a tax levied on leaving the place where merchandise was first packed or carted; *thal mod*, a tax on the sale of merchandise; and *nakás* or a tax on animals. These sources of customs revenue were farmed yearly to the highest bidder.

There were four hereditary revenue officers, the *deshmukh*, *deshpánde*, *pátil*, and *kulkarni*. The *pátil* performed revenue duties of high importance. He attended to the general management of the village lands, prevented the throwing up of land, and the desertion or idleness of landholders. He collected the revenue and carried into effect the orders of Government. The *kulkarni* was the village

[1] Mr. Boyd gives the example of an estate or *kás* 14½ *bighás* in area. In this plot there were: first class garden land ½ *bigha* at Rs. 5, Rs. 2½; second class garden land one *bigha* at Rs. 3, Rs. 3; good dry land 4 *bighás* at 12 *as.*, Rs. 3; and poor dry land 9 *bighás* at 2 *as.*, Rs. 1⅛; total 14½ *bighás* assessed at Rs. 9⅝. This gives an average of *as.* 10$\frac{7}{29}$ the *bigha*.

accountant and general helper of the *pátil*. His records contained registers of all the village lands, their divisions and qualities, the names of the holders of land, and a record of sales of land and of rents. He entered all revenue payments in a simple and useful day-book and ledger. What the headman and the accountant were to a village, the *deshmukh* or superintendent and the *deshpánde* or accountant were to a sub-division or group of villages. Under the elaborate system of village records introduced by the British, the importance of the *deshmukh* and *deshpánde* had greatly declined. All the duties which the *deshmukhs* had still to perform were occasionally to produce their records and attend at the settlement of a boundary dispute. The *deshpánde* was more useful. He kept up a set of books on the new principle, and examined the *kulkarnis'* records and countersigned their balances.

The yearly rent settlement or *jamábandi* was begun as soon as possible after the close of the rainy season. The *kamávisdár* or head sub-divisional officer was instructed to travel through his districts as soon as the state of the crops enabled him to form an estimate of the produce. In each village he called for tillage lists or *lávni patraks*. These lists were made out by fields or *tikevár*. It was the *kamávisdár's* duty to ascertain the correctness of the statements and to examine any fields in which the holders complained that crops had failed. When the *pátils* reported that the crops were good, no examination took place unless the *kamávisdár* had reason to suppose that increased tillage had not been brought to account. Frauds of this sort had formerly been committed but were rapidly decreasing. When the Collector came on tour to any part of the district, the headmen and accountants of the neighbouring villages attended at the Collector's camp, and clerks from the Collector's establishment were sent to examine villages whose loss of crops or decline in cultivation pointed them out as requiring special investigation. This examination afforded a check both on the *kamávisdárs* and on the village statements. It guarded the landholders from the mistaken zeal of public servants anxious to increase the revenue, and it protected Government from loss by district and village officers joining to keep back a share of the revenue. In addition to this inquiry by the clerks on his staff, the Collector himself examined several villages in each group and visited every field attended by its owner. This practice was particularly agreeable to the people and this sample or *nimtána* system threw much light on the way in which the sub-divisional officers had prepared the settlement. When the testing was completed and the amount of remissions fixed, the village statement or *ijára patta* was prepared showing the revenue due to Government, the remissions, and other particulars. This statement was delivered to the headman who presented an acknowledgment or *muchalka* agreeing to the settlement and binding himself to make good the amount. The *kamávisdár* then drew up individual agreements or *rayatvár pattás*. The individual agreements were as a rule not delivered for one or two months after the revenue settlement. They could not be made out before the settlement, and the *kamávis-*

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dár's establishments with their other duties could not complete them sooner.[1]

The payment of the assessment was spread over six months. Of the whole amount ten per cent were due in November, twenty per cent in December January February and March, and the remaining ten per cent in April. The instalments were collected from the landholders by the village officers, who, if necessary, were reminded of what was due by a messenger or *mahál shibandi*, whose duty it was, in a group of three or four villages, to see that the village was making exertions to discharge the instalment.[2] To prevent the people making away with the grain, guards or *haváldárs* were generally set over the crops as soon as they were stacked. As soon as the *kamávisdár* was satisfied that the rental would be paid the people were allowed to take the whole or part of the crop. During the six months in which instalments of rent were due (November to April) the guards were paid 4*s*. (Rs. 2) a month from the village funds, and a small daily allowance of flour. In several parts of the district this system of guarding the crops was not practised. The cash was collected by the headman, and each landholder as he paid received a receipt from the accountant. When all the villages had paid their instalments, the cash was sent to the *kamávisdár* in charge of the village assayer or *potdár* and some Mhárs. At the *kamávisdár's* office a receipt was at once given. As regards *takávi* or *tagái* that is cash advances, an estimate of the sum required was made out by each *kamávisdár*. This was examined by the Collector, and, if approved, was submitted for the sanction of Government. The sums required were forwarded to the different *kamávisdárs* who distributed them to the most needy and respectable applicants. Security was always taken and the advances were paid back as soon as the next crop was cut. The amount of these advances varied according to the season. In 1827-28 they amounted to £4400 (Rs. 44,000) or about 2·25 per cent of the whole revenue.[3]

1829-30.

Except along the western boundary among the mountains where the supply of rain was sufficient, the rains of 1829 were in most parts of the district unfavourable, and there was a general failure of grass and forage. Both the early or *kharif* and the late or *rabi* crops were fair in Bársi and Sholápur, which were better off than the tract between them and the mountain valleys. The failure of rain threw out of tillage land paying a rental of no less than £47,079 (Rs. 4,70,790), and the remissions on land which was sown amounted to a further loss of rental of £41,324 (Rs.4,13,240). The husband-

[1] In so large a collectorate the yearly settlement took so long to complete that the collection of the revenue began before the sum to be levied was fixed. Any chance of error to which this practice was likely to give rise was to a great extent removed by the sagacity and experience of the *kamávisdárs* who, from what they knew of their villages, were able to tell the probable amount which the Collector would fix. Mr. Boyd, Collector, 26th November 1828.

[2] The Ahmadnagar *shibandis* had no right to demand anything from the villagers, neither had they any power beyond continually urging the discharge of the rent. Mr. Boyd, Collector, 26th November 1828.

[3] Mr. Boyd, Collector, 26th November 1828, Lithographed Papers.

men who occupied unsown lands or who reaped no crops were in most instances too poor to fulfil their obligations. Compared with the year before, the collections showed a fall of £40,735 (Rs. 4,07,350).[1]

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1830-31.

The season of 1830-31 promised well but turned out unfavourable. In Sinnar the early grain or *kharif* crops of about twenty villages were very poor, and there were serious failures of the late or *rabi* harvest in Pátoda, Chándor, Sinnar, Sangamner, and Karmála. Remissions were sanctioned amounting to £26,735 (Rs. 2,67,350). In spite of the necessity of these large remissions, in Mr. Robertson's opinion the state of the people was no worse, perhaps it was slightly better than in the previous year.[2] The price of grain continued very low. The total outstandings on account of former years were as high as £58,512 (Rs. 5,85,120), and there was no increase of tillage.[3]

1831-32.

In 1831-32 the early and late crops suffered a little from scarcity of rain, and the revenue showed a fall of about £8022 (Rs. 80,220).[4]

1832-33.

This was followed in 1832 in some places by a partial and in other places by a total failure of rain which caused severe distress. There was so little grass that the shepherds quitted the country. Want of water and scarcity of forage interfered with the carrying trade and considerably diminished the collections on the transit of goods. The net revenue for collection fell from £102,493 (Rs. 10,24,930) in 1831-32 to £64,811 (Rs. 6,48,110) in 1832-33, and remissions increased from £35,069 to £73,396 (Rs. 3,50,690 - Rs. 7,33,960).[5]

1833-34.

The next season 1833-34 was very favourable. In spite of the long continued cheapness of grain[6] remissions were reduced to £28,104 (Rs. 2,81,040) and the net revenue for collection rose from £64,811 to £139,960 (Rs. 6,48,110 - Rs. 13,99,600), a higher sum than had been collected during the ten preceding years. The following statement gives the leading revenue details for the eleven years ending 1833-34:[7]

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[1] Bom. Gov. Rev. Rec. 352 of 1831, 1-2, 4-6.

[2] Mr. Robertson, Principal Collector, 5th August 1831, Bom. Gov. Rev. Rec. 406 of 1832, 234-235.

[3] Mr. Reid, Rev. Comr. 8th February 1832, Bom. Gov. Rev. Rec. 406 of 1832, 226.

[4] Bom. Gov. Rev. Rec. 482 of 1833, 185-186, 193.

[5] Gov. Rev. Rec. 548 of 1834, 23, and Rec. 625 of 1835, 197, 199, 204, 205, 228, 229.

[6] The details are:

Ahmadnagar Grain: Shers the Rupee, 1810-1834.

Crop.	1810-1822.			1822-1834.		
	Karmála.	Jámkhed.	Korti.	Karmála.	Jámkhed.	Korti.
Jvári ...	29	20	31	43	28	44(?)
Bájri ...	23	19	21	35	26	31
Wheat ...	17	14	17	23	19	23
Gram ...	18	16	22	26	23	24

Bom. Gov. Rev. Rec. 968 of 1839, 31.

[7] In 1833-34 the Ahmadnagar district included twelve sub-divisions, Nagar, Akola, Chándor, Karda, Karmála, Korti, Násik, Nevása, Pátoda, Sangamner, Sinnar, and Dindori. Bom. Gov. Rev. Rec. 625 of 1835, 162, 200, 205.

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Ahmadnagar Revenue, 1823-1834.

YEAR.	Settlement.	Charges.	Remissions.	Revenue for Collection.
	Rs.	Rs.	Rs.	Rs.
1823-24	17,55,144	2,53,943	3,31,608	11,69,593
1824-25	17,10,428	1,27,203	9,81,884	6,01,341
1825-26	18,18,686	2,90,822	1,88,778	13,39,086
1826-27	18,40,217	2,84,577	2,45,383	13,10,257
1827-28	17,29,071	2,43,258	3,86,348	10,99,465
1828-29	17,45,142	2,69,644	3,54,404	11,21,094
1829-30	15,84,943	1,58,087	7,67,821	6,59,035
1830-31	15,91,013	2,42,588	2,67,517	10,80,908
1831-32	16,05,313	2,29,693	3,50,690	10,24,930
1832-33	15,39,243	1,57,170	7,33,966	6,48,107
1833-34	19,84,611	3,03,967	2,81,039	13,99,605

1834-35. Unlike the previous year the season of 1834 was unfavourable. In some parts the early crops suffered from too much rain and the late crops from too little rain. Extreme cold set in about the middle of January, and a quite incalculable number of rats infested many of the sub-divisions for a considerable time. The effect of the frost, which was more intense than had ever been remembered by the oldest inhabitants, was wholly to destroy the crops on many lands which a few days would have brought to maturity, while the swarms of rats seldom failed to destroy almost entirely the crops of such fields as they attacked. The remissions, which were chiefly due to the severe frost and the rats, amounted to £19,685 (Rs. 1,96,850), and the total remissions amounted to £26,942 (Rs. 2,69,420). Compared with 1833-34 the net revenue of 1834-35 showed a fall of £20,188 (Rs. 2,01,880). At the same time, in spite of the bad season, the revenue of 1834-35 compared favourably with the average of the ten years ending 1833-34, the increase amounting to £19,245 (Rs. 1,92,450).[1]

1835-36. In the next year 1835-36 the rains set in favourably in the beginning of June, but for a period of six weeks from the latter part of June to the first week of August scarcely a shower fell and great alarm prevailed. In addition to the deficiency of rain early in the season and to an excessive fall towards its close, on the 26th of December the district was again visited by a severe frost which did incredible damage. In spite of these drawbacks the results of the revenue settlement of 1835-36 showed a gross land revenue of £143,692 (Rs. 14,36,920) being an increase on the preceding year of £3559 (Rs. 35,590). Of this the net land revenue was £116,920 (Rs. 11,69,200) showing an increase of £2742 (Rs. 27,420). Remissions amounted to £24,516 (Rs. 2,45,160) of which £14,926 (Rs. 1,49,260) were granted on account of failure of crops; £5588 (Rs. 55,880) on account of land agreed for by cultivators but left unsown; £3121 (Rs. 31,210) on account of injury to crops by frost; and £499 (Rs. 4990) on account of garden and rice lands cultivated with dry crops, or a total of £24,134 (Rs. 2,41,340) in connection with crops and £382 (Rs. 3820) on account of fires and other causes. Of the net land revenue £106,432 (Rs. 10,64,320) were collected by

[1] Bom. Gov. Rev. Rec. 691 of 1836, 181, 195-196, 198-202.

the end of May 1836, showing an increase of £22,490 (Rs. 2,24,900) over the sum collected about the same time the preceding year; and of the total net revenue from all sources £144,093 (Rs. 14,40,930) only £4594 (Rs. 45,940) remained uncollected by the end of August 1836. The revenue would have been larger had it not been for the remission of the water-rate or *pánbharit* which was sanctioned by Government in September 1835 and the reduction of garden and dry-crop rates of assessment on the cultivation of 1835-36.[1]

1836-37.

The rains of 1836-37 were very late, scarcely any falling before the middle of July. From the middle of July till the end of August the rain was favourable. But from the end of August till the middle of October scarcely any rain fell. Infinite damage was done to the early crops and much of the late crop or *rabi* ground was never sown. During the latter part of October and early in November a general and timely rain prevented the late crops proving a total failure. But towards the close of the year in parts of the Korti sub-division much of the crop was destroyed by frost.[2] Remissions amounting to £41,107 (Rs. 4,11,070) were granted and the net land revenue was reduced from £116,920 to £104,707 (Rs. 11,69,200-Rs. 10,47,070) or a loss of £12,213 (Rs. 1,22,130). The Collector Mr. Harrison observed: While the circumstances of the past (1836) season rendered large remissions necessary, it was gratifying to remark that the defalcation would have been much greater but for the spirit of industry which prevailed among the labouring population and which had led to 177,375 *bighás* of land being brought into cultivation above the cultivation returns of the previous year. The stimulus which had been given to the industry of the people by the reduction of rates had no doubt chiefly contributed to this result, and it was satisfactory to observe that the increase of tillage had taken place in both garden and dry lands, in lands paying full or *sosti* as well as in lands paying reduced or *kauli* rates.[3] The permanent reductions effected in the land revenue during 1836-37, amounted on the cultivation of the season to £4179 (Rs. 41,790). These reductions were made chiefly in the Sangamner, Nevása, Ahmadnagar, and Karda sub-divisions, and extended to 260 villages.[4]

As regards the condition of the landholders the Collector Mr. Harrison wrote in September 1837: 'It may be expected that I should speak of the circumstances of the cultivating population who in this district form so large a proportion of the inhabitants. The circumstances of this class are certainly extremely depressed. They appear to be far worse off than the people of the Southern Marátha Country, though perhaps their condition may be better in some respects than the cultivators of the Southern Konkan.' The large mass of the population lived from hand to mouth and were overwhelmed with debt. Nothing but the most fostering care could enable them to improve their condition. It was very possible that

[1] Bom. Gov. Rev. Rec. 692 of 1836, 17-22, 25, 69.
[2] Bom. Gov. Rev. Rec. 769 of 1837, 143.
[3] The Collector, Mr. Harrison, 9th Sept. 1837, Rev. Rec. 769 of 1837, 134-135.
[4] Bom. Gov. Rev. Rec. 769 of 1837, 133.

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for the next two or rather three years the financial results of the administration of Ahmadnagar would be less favourable than in better placed districts.[1]

In the next year 1837-38 the land customs which in the previous year had yielded £16,400 (Rs. 1,64,000) were abolished.[2] During the fourteen years ending 1836-37 more than £40,000 (Rs. 4,00,000) were written off the district books on account of remissions in the rent settlement or *jamábandi*. With these deductions the land and *sáyar* revenue of 1837-38, £126,506 (Rs. 12,65,060), compared favourably with that of the best of the fourteen previous years, and of a rent settlement fixed at £125,866 (Rs. 12,58,660) no more than £1832 (Rs. 18,320) remained outstanding on the 1st of August 1838.[3] The season of 1837 was good. The very large increase, £18,581 (Rs. 1,85,810), in the land revenue over the previous year

[1] Mr. Harrison, Collector, 9th Sept. 1837, Rev. Rec. 769 of 1837, 144-145.

[2] Bom. Gov. Rev. Rec. 968 of 1839, 16, 124.

[3] Mr. Harrison, 26th Sept. 1838, Bom. Gov. Rev. Rec. 968 of 1839, 20-22. The most remarkable circumstance attending the settlement of 1837-38 was the unprecedented smallness of the balance (Rs. 18,318) outstanding on account of that year. The abolition of numerous vexatious taxes, the remission of transit duties, and the reduction of the land tax where excessive, had all contributed to this result. Mr. Harrison, 26th September 1838, Bom. Gov. Rev. Rec. 968 of 1839, 40-41. The following statements show the reduction in outstandings and the proceeds of taxes lately abolished:

Ahmadnagar Land Revenue and Outstandings, 1829-1840.

YEAR.	Net Land Revenue.	Outstandings.	YEAR.	Net Land Revenue.	Outstandings.
	Rs.	Rs.		Rs.	Rs.
1829-30 ...	7,58,536	1,26,495	1835-36 ...	13,65,843	37,524
1830-31 ...	12,15,093	1,76,191	1836-37 ...	12,08,937	28,591
1831-32 ...	11,33,489	1,75,627	1837-38 ...	14,51,694	13,831
1832-33 ...	7,45,272	1,32,884	1838-39 ...	12,72,225	5915
1833-34 ...	15,59,857	1,71,644	1839-40 ...	14,46,142	6020
1834-35 ...	13,19,280	57,468			

Bom. Gov. Rev. Rec. 1235 of 1841, 47.

Ahmadnagar Cesses, 1818-1838.

YEAR.	Névása.	Karda.	Nagar.	Korti.	Shevgaon.	Jámkhed.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1818-19 ...	3681	3331	9130	483	2236	1129
1819-20 ...	4631	6766	9519	454	2508	498
1820-21 ...	4684	8156	9404	1020	2543	392
1821-22 ...	5112	9521	6795	304	2468	456
1822-23 ...	4310	8255	7608	949	2198	229
1823-24 ...	3239	7790	5684	948	1864	450
1824-25 ...	3368	5695	7281	892	1743	1203
1825-26 ...	3977	7482	6434	572	2370	506
1826-27 ...	4984	5807	4937	483	2658	530
1827-28 ...	4337	4430	4792	654	2647	511
1828-29 ...	4208	5998	4268	633	1980	255
1829-30 ...	3529	4808	5322	325	1816	504
1830-31 ...	3865	7248	5224	880	1867	392
1831-32 ...	3617	5710	2467	812	2114	295
1832-33 ...	2787	4336	6523	457	1704	449
1833-34 ...	4899	8690	6194	612	2511	807
1834-35 ...	4073	8887	5429	1	2136	749
1835-36 ...	3534	6057	5585	...	2028	352
1836-37 ...	3573	6180	...	...	2243	353
1837-38 ...	19	13	...	...	207	...

Bom. Gov. Sel. CXXIII. 213, 223, 235, 245, 253, 261.

was, in the opinion of the Collector and of the Revenue Commissioner, due chiefly to the reduction of oppressive rates and to the abolition of vexatious taxes and transit duties.[1]

The following statement shows the land and *sáyar* revenue of the district for the fifteen years ending 1837-38:[2]

Ahmadnagar Land and Sáyar Revenue, 1823-1838.

YEAR.	Revenue.	YEAR.	Revenue.
	Rs.		Rs.
1823-24	11,69,593	1835-36	12,06,802
1824-25	5,39,591	1836-37	10,79,361
1825-26	13,39,086		
1826-27	13,10,257	Total	1,48,57,394
1827-28	10,99,464	Average	10,61,242
1828-29	11,21,094	Ditto excluding bad years:	
1829-30	6,59,035	1824-25 ...	11,82,796
1830-31	10,80,907	1829-30 ...	
1831-32	10,24,931	1832-33 ...	
1832-33	6,48,007	1837-38	12,65,065
1833-34	13,99,605		
1834-35	11,79,661		

In 1837 the land revenue was reduced by £2116 (Rs. 21,160) in certain villages where it was proved to be oppressive. This raised the permanent reductions in the Government demand to not less than £13,154 (Rs. 1,31,540).[3]

In 1837-38 the price of grain fell, and chiefly in the Korti Karmála and Jámkhed sub-divisions much land passed out of tillage. In these three sub-divisions of a total rental of £26,876 (Rs. 2,68,760), £6462 (Rs. 64,620) were remitted.[4]

The six years between 1832 and 1838 show no rise in produce prices. Still so much had been done to lighten the Government

1832-1838.

[1] Bom. Gov. Rev. Rec. 968 of 1839, 2. In the opinion of the Revenue Commissioner Mr. Williamson, 18th Oct. 1837, the injustice and over-exaction from which the people suffered a few years ago were nearly put down, under the improved system of village accounts and European superintendence introduced during the last few years. The spirit of rapine which was so universally diffused had met with a severe check, and the people were no longer exposed to the pillage and oppression which was gradually deteriorating the country. Bom. Gov. Rev. Rec. 769 of 1837, 120-121.

[2] Bom. Gov. Rev. Rec. 968 of 1839, 19-20.

[3] The necessity for these reductions had been brought to the notice of Government and fully admitted. Bom. Gov. Rev. Rec. 968 of 1839, 19-20; see also Rev. Rec. 769 of 1837, 133-134.

[4] Mr. Bell, First Asst. Collector, 19th July 1838, Rev. Rec. 968 of 1839, 57-60. The details of grain prices are:

Ahmadnagar Grain Prices, 1810-1838.

YEAR.	*Shers* THE RUPEE.											
	Karmála.				Jámkhed				Korti.			
	Jvári.	*Bájri.*	Wheat	Gram.	*Jvári.*	*Bájri.*	Wheat	Gram.	*Jvári.*	*Bájri.*	Wheat	Gram.
1810-1822 ...	29	23	17	18	20	19	14	16	31	21	17	22
1822-1834 ...	43	35	23	26	28	26	19	23	44(?)	31	23	24
1834-1838 ...	48	36	29	32	32	32	29	32	44	32	29	32

Bom. Gov. Rev. Rec. 968 of 1839, 25-26, 31.

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demand that the landholders were able to wipe off a large amount of outstandings.[1] Though no general change was introduced either in the revenue system or in the rates of assessment, experience enabled the district officers and Government to suggest and to carry out changes which did much to relieve the distress caused by the continued cheapness of field produce. The chief subjects to which the attention of district revenue officers was drawn during this period may be grouped under five heads: Introducing petty division officers or mahálkaris subordinate to mámlatdárs, lowering the rates of dry-crop assessment, increasing the area under irrigation, stopping the practice of employing a moneylender or banker as a surety or *haválа* between the landholder and Government, and improving the system of village records and accounts. As regards the strengthening of the staff of superior revenue officers in 1836 Mr. Williamson, the Revenue Commissioner, brought to the notice of Government the necessity of appointing a Sub-Collector at Násik, and in 1837-38 Násik was made a sub-collectorate subordinate to Ahmadnagar. About 1835 petty division officers styled mahálkaris were introduced. For a year or two the mahálkaris from want of proper establishments were of little value. When this defect was remedied, the change did much to improve the revenue management of the Deccan. As regards the reduction of dry-crop rates, in 1834 Mr. Mills the Collector drew the attention of Government to what seemed to him the excessive rates levied on dry-crop or *jiráyat* land. He suggested that part of the Government demand should be held over or left *tahkub* till it was seen whether the landholder was able to pay the full assessment.[3] Mr. Williamson the Revenue Commissioner disapproved of Mr. Mills' proposal of keeping part of the assessment suspended till it was seen whether or not the landholder could pay the whole demand. He agreed with the Collector that in many villages the rates were too high. He was satisfied that there would be no real improvement in the district till rents were so greatly reduced that yearly remissions ceased to be necessary.[4] These opinions satisfied Government that the dry-land rates in Ahmadnagar required to be lowered. They vested the Collector with power to reduce the rates, wherever, after inquiry by himself and his assistants, he was satisfied that reduction was urgently needed. An immediate reduction to a proper standard was the only cure for the evils of over-assessment.[5] In accordance with these orders, in certain parts of the district the Collector

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[1] In June 1835 the outstandings amounted to Rs. 7,54,173 of which Rs. 3,69,357 were realized by the end of May 1836. Bom. Gov. Rev. Rec. 692 of 1836, 44.

[2] Mr. Williamson, Rev. Comr. 2610 of 23rd November 1838; 18th Oct. 1837, Bom. Gov. Rev. Rec. 769 of 1837, 122-123. [3] Bom. Gov. Rev. Rec. 625 of 1835, 182.

[4] Mr. Williamson, 30th April 1835, Bom. Gov. Rev. Rec. 625 of 1835, 182: 'I am now examining the condition of some villages myself and find over-assessment to be the chief cause of the neglected state in which I find their lands. In some cases that have lately come to my knowledge, our high rates have forced landholders at the expense of our revenue to carry their industry to the Moghalái, though in going to those villages our subjects are exposed to the inconvenience of taking their ploughs far from home, and to the unjust treatment of the Nizám's native officers.' Mr. Williamson, 12th February 1836, Bom. Gov. Rev. Rec. 691 of 1836, 188-189.

[5] Gov. Letter of 7th September 1835, Bom Gov. Rev. Rec. 625 of 1835, 441-442.

made a close inquiry into the productive powers of the land, the rates prevailing on similar soils in neighbouring villages, the ease with which the existing rates were paid, and the changes which had taken place in the prices of field produce. The result of this inquiry was a permanent reduction of £822 (Rs. 8220).[1]

In the following year (28th September 1836) the Collector Mr. Harrison expressed his opinion that such partial reductions did not meet the wants of the case. The Collector had not time to devote to an elaborate revision. Existing rates, whether or not originally too high, had since 1822 been doubled by the fall in produce prices. The rates were causing serious and widespread suffering. Sufficient and prompt relief could be given only by lowering the rates of whole sub-divisions. If Government sanctioned a large and general lowering of assessment the loss of revenue would be temporary. With increased means the holders of land would bring a larger area under tillage and would devote a larger proportion of the tilled area to the growth of the better class of produce.[2] These views were carried into effect; and a systematic reduction of twenty to twenty-five per cent was made in the assessment of several sub-divisions between 1834 and 1837.[3] Another object which the district officers strove to gain was the increase of the area of watered land. In October 1834 Mr. Mills the Collector drew attention to the fact that in a large number of villages the whole of the garden land was not cultivated, partly owing to the poverty of the holders and partly to the high rate of assessment. Of *bighás* 102,889 of garden land assessed at £32,829 (Rs. 3,28,290), *bighás* 23,203 or nearly one-fourth assessed at £7848 (Rs. 78,480) were waste. The only measure to ensure the steady cultivation of these garden lands was to reduce the assessment one-half.[4] Government referred the Collector to orders issued in November 1832 for the reduction of garden rates in villages where they were too heavy, which they directed him to carry out without further delay.[5] With the same object of increasing the area under irrigation, Mr. Mills pleaded for the remission of the water cess or *pánbharit*. This water cess was an extra levy on dry-crop or *jiráyat* land made into garden land and watered from wells. It was assessed in an arbitrary way according to the crop produced and the ability of the landholder to pay. In the Collector's opinion it was a direct tax on industry. The cess prevented much dry land from being watered, and in 1833 it yielded only £916 (Rs. 9160). The Collector recommended its abolition by proclamation.[6] This suggestion was supported by the Revenue Commissioner, and the

[1] Other reductions in the garden and dry-land rates of assessment made by the Collector and the Revenue Commissioner amounted to £1824 (Rs. 18,240); these were to come into operation in the next year (1836-37). Bom. Gov. Rev. Rec. 692 of 1836, 27-29.

[2] Mr. Harrison, 28th Sept. 1836, Bom. Gov. Rev. Rec. 692 of 1836, 29, 35-37, 42-44.

[3] Mr. Stack's British India Land Revenue Settlement Memorandum (1880), 469.

[4] Mr. Mills, Collector, 30th Oct. 1834, Bom. Gov. Rev. Rec. 625 of 1835, 284-286.

[5] Government Letter of 7th September 1835, Bom. Gov. Rev. Rec. 625 of 1835, 440; Mr. Vibart, Rev. Comr. 9th Nov. 1839, Rev. Rec. 1092 of 1840, 10-11.

[6] Mr. Mills, Collector, 30th Oct. 1834, Bom. Gov. Rev. Rec. 625 of 1835, 287-288.

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water-cess or *pánbharit* was abolished.[1] The result of this concession was in one year to double the area of watered land.[2] In April 1834 Government agreed with the Revenue Commissioner that land watered from new wells should be free from extra garden assessment and that one-fourth of the special assessment should be remitted on land watered by wells repaired by the people at their own expense.[3] In 1833 it was brought to the notice of Government that the revenue was to a great extent recovered not from the landholders but from sureties or *haválás*, usurious moneylenders who swarmed and throve at the people's expense on the resources on which the Government revenue depended. In May 1833 Government ordered that the practice of recovering the assessment from moneylenders as sureties for the landholder should cease. But there was difficulty in carrying out this order, and in 1835 the practice was still continued.[4]

To preserve the landholders from demands made by the village authorities in excess of the Government assessment, a more complete system of village records was introduced. The village forms which had been introduced by Mr. Dunlop in 1825 provided for the record of the amount of revenue due by each landholder and of the amount and date of the payments made.[5] In 1833 Mr. Williamson introduced a more elaborate form of village record. Each field was numbered and its name, number, area, holder's name, tenure, and rent were recorded. The information was obtained by scrutinies and by occasional measurements. The record could not at once be correct, but it gradually improved, and in 1835 formed a valuable basis on which Government could rely with much greater safety than on the vague statements formerly furnished.[6] Another subject connected with village accounts to which care was given was the distribution and preservation of landholders' receipt books. Though village accounts were not yet correctly kept a great advance was made between 1833 and 1835.[7] A change from which much

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[1] Mr. Williamson, Rev. Comr. 30th April 1835; Government Letter of 7th September 1835; Bom. Gov. Rev. Rec. 625 of 1835, 181, 441.

[2] Mr. Harrison, Collector, 28th September 1836, Bom. Gov. Rev. Rec. 692 of 1836, 26. Mr. Harrison adds, 'I have no doubt myself that when the liberal views of Government respecting the wells termed *budkis* become more generally known, there will scarcely remain a stream in the country that will not be rendered available for purposes of irrigation.'

[3] The Rev. Comr. 706 of 14th April 1834 and Gov. Letter 1109 of 29th April 1834. The effect of this concession was that of 29,398 *bighás* of waste garden land in 1831-32, 9737 *bighás* or about one-third had been brought under irrigation by the end of 1838-39. Mr. Harrison, Collector, 8th Oct. 1839. Bom. Gov. Rev. Rec. 1092 of 1840, 10-11, 46.

[4] Mr. Williamson, Rev. Comr. 30th April 1835; Gov. Letter of 7th September 1835; Rev. Rec. 625 of 1835, 172, 438.

[5] In 1825-26 Mr. Dunlop, the Collector, sent the person in charge of the mámlatdár's office two forms, after which returns were to be prepared, showing the name of each *tikka*, its contents in *bighás*, the portions which were *mirás* and *gatkul*, cultivated and waste, the *bigha* rate, the aggregate assessment, and whether the holders of the cultivated portions were *mirásdárs* or *upris*. By order of Mr. Dunlop a bound day-book and ledger were introduced in place of the loose bits of paper on which the Government accounts were kept. 'Of late years,' Mr. Goldsmid wrote in March 1841, 'the method of keeping these books has from time to time been considerably improved by the Revenue Commissioner.' Bom. Gov. Sel. VI. 52.

[6] Mr. Williamson, Rev. Comr. 30th April 1835, Rev. Rec. 625 of 1835, 173.

[7] Mr. Mills, Collector, 16th June 1834, Bom. Gov. Rev. Rec. 548 of 1834, 49. Gov. Letter of 7th September 1835, Bom. Gov. Rev. Rec. 625 of 1835, 436-437.

was expected in 1834-35 was the leasing of waste and declining villages. Mr. Williamson, the Revenue Commissioner, held that a combination of village leasing and direct management would be a gain. If introduced gradually and cautiously he did not doubt that village leases would benefit both Government and the people.[1] In February 1834 Government sanctioned the grant of leases in the case of deserted and decaying villages.[2] Between July and October 1834 several villages were granted in lease. But the Collector was forced to refer every case to Government. He thought that if it was the intention of Government to introduce village leasing to any large extent, greater freedom should be granted to the Collector.[3] Among miscellaneous changes introduced to improve the state of the district, were the abolition of transit dues in 1837, and the special reduction in 1834 of the assessment of lands set apart for the growth of cotton.[4]

As regards the effect of these changes, the statement of the tillage area and revenue for six sub-divisions, given below, shows during the seven years ending 1837-38 an increase of 197,486 acres in the area under tillage, and in spite of large reductions[5] in the demands of Government an increase in the collections from £41,484 to £45,515 (Rs. 4,14,840 to Rs. 4,55,150).[6] This improved state was to some extent due to the good seasons of 1833 and 1837. This improvement in the financial state of the district was accompanied by the return of a great number of landholders who had left the district, and by the addition of about 64,500 *bighás* to the tillage area.[7] This result was satisfactory. But the Collector, Mr. Harrison, feared a repetition of the old experience that the spread of tillage could be followed by a ruinous fall in the price of grain.[8]

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[1] Mr. Williamson, 30th April 1835, Rev. Rec. 625 of 1835, 176-177. 'As a large portion of the land has been uncultivated the people cannot afford to break it up except it is leased to them on easy terms. In granting leases or *kauls* care is required to prevent the people deserting lands previously under cultivation. When the rates on those lands are heavy, such desertions are liable to take place, to the serious detriment of the revenue; but when those rates are light that liability is very inconsiderable. When the throwing up of the cultivated land and the taking up of other lands proceeds at the rate described by Mr. Reeves, a minute scrutiny into the facts of the case will, I apprehend, usually show that exorbitant demands and local mismanagement are the primary agents of the mischief.' Mr. Williamson Rev. Comr. 12th February 1836, Rev. Rec. 691 of 1836, 189.

[2] Bom. Gov. Rev. Rec. 625 of 1835, 274.

[3] Mr. Mills, Collector, 30th October 1834, Rev. Rec. 625 of 1835, 274-277.

[4] Gov. Letter to Rev. Comr. 7th Sept. 1835, Rev. Rec. 625 of 1835, 441.

[5] The permanent reductions made in the annual revenue of the district amounted at the close of 1837-38 to Rs. 1,31,540. Bom. Gov. Rev. Rec. 968 of 1839, 19.

[6] These figures, taken from statements in Bom. Gov. Sel. CXXIII., are for six sub-divisions, Nevása, Karda, Ahmadnagar, Korti, Shevgaon, and Jámkhed. In the entire district the outstandings fell from Rs. 1,75,627 in 1831-32 to Rs. 13,831 in 1837-38, and the revenue after deducting remissions showed an increase from Rs. 11,33,489 in 1831-32 to Rs. 14,51,694 in 1837-38. Bom. Gov. Rev. Rec. 1235 of 1841, 47.

[7] In 1837-38, in Pátoda, Ráhuri, and Sangamner the increase was 30,176 *bighás* and in Karmála Jámkhed and Korti 62,710 *bighás*. Against this there was a decline in Korti of *bighás* 28,327, that is a balance of increase of 64,559 *bighás*. Bom. Gov. Rev. Rec. 968 of 1839, 32, 59.

[8] Mr. Harrison, Collector, 26th September 1838. Bom. Gov. Rev. Rec. 968 of 1839, 23, 24, 30.

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The cause of the increase of tillage was also not entirely satisfactory. It was due to the general grant of leases or *kauls*, and large areas of land were paying much less than their proper rents. The need of the grant of leases showed that the regular assessment was too high. It was the great fall in produce prices that made the regular assessment so heavy. He recommended that in the three southern sub-divisions, Karmála Jámkhed and Korti, a reduction of twenty per cent in the Government assessment should be sanctioned. Government did not approve of so general a measure, but ordered that in villages where it seemed necessary, the rates should be reduced to a fair and reasonable standard so as to make yearly remissions and the grant of leases unnecessary.[1]

1838-39.

The rains of 1838 began with a fair promise, but the crops were destroyed by an almost total drought in July and August which made remissions necessary to the amount of £56,980 (Rs. 5,69,800).[2] There was a rise in the price of grain due not only to the local demand but because large quantities were bought for export.[3] If the landholders had grain in store this rise in price would, to some extent, have made up for the shortness of their crops. But over most of the districts the landholders lived from hand to mouth, so that the grain dealers were the only people who benefited by the rise in prices.[4]

In Pátoda, Ráhuri, Nevása, Shevgaon, and Nagar, the effect of the drought was very severely felt. On the 27th of August 1839 Mr. Inverarity reported that during the previous year immense tracts of rich black soil on both banks of the Godávari had been unsown, and that where the land had been sown the returns were very scanty. To add to the landholders' difficulties there was no forage. As early as October 1838 cattle had been driven in herds to the Nizám's territory. The distress that followed this failure of crops gave fresh force to the representations in favour of encouraging irrigation and lowering the assessment. Mr. Inverarity (27th August 1839) pointed out that the tract incluced in Pátoda, Ráhuri, Nevása, Shevgaon, and Nagar was entirely a grain country. No more sugar-cane, cotton, or oil-seed was grown than was wanted for local use. Grain might have paid when there were large bodies of Marátha horse to feed; it did not pay now. The people were too poor and the rainfall was too uncertain to encourage the growth of the richer crops. Government had taken the place of the larger landlords. For their own interest as well as for the sake of the people they should undertake some scheme to turn the water of the streams to use for irrigation.[5] These views of Mr. Inverarity's were supported by the Collector Mr. Harrison. He noticed, on the one hand, that in 1833 in spite of the failure of the rains £100,000 (Rs. 10,00,000) had been realized in Kaira from irrigated lands, while on the other

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[1] Bom. Gov. Rev. Rec. 968 of 1839, 28-29, 131-133.
[2] Mr. Harrison, 8th October 1839, Bom. Gov. Rev. Rec. 1092 of 1840, 34, 37.
[3] Mr. Jones, 26th August 1839, Bom. Gov. Rev. Rec. 1092 of 1840, 120.
[4] Mr. Vibart, 9th November 1839; Bom. Gov. Rev. Rec. 1092 of 1840, 3-4, 35.
[5] Mr. Inverarity, 27th August 1839, Bom. Gov. Rev. Rec. 1092 of 1840, 106-114.

hand in a single group of ten villages in Pátoda £4096 (Rs. 40,960) in 1838-39 and £3438 (Rs. 34,380) in 1836-37 had to be remitted. If they could be sunk at a reasonable cost he was strongly in favour of sinking wells in those villages.[1] The Revenue Commissioner, Mr. Vibart, agreed with Mr. Harrison that in a district where the landholders were so entirely destitute of capital it was not enough for Government to reduce garden rates. Government must make advances and he asked to be allowed to place £2000 (Rs. 20,000) at the Collector's disposal to be advanced to landholders willing to make or to repair wells.[2] Government, considering the importance of spreading irrigation and the poorness of the people, approved of Mr. Vibart's proposals and sanctioned a grant of £2000 (Rs. 20,000) in the Ahmadnagar principal division and £1000 (Rs. 10,000) in the Násik sub-collectorate.[3]

Survey, 1838-1848.

At the close of 1838 (November 23) Mr. Williamson drew the attention of Government to the land assessment in Ahmadnagar. It had for many years been complained of as excessive, and heavy reductions had been made with the best effect. Still from the vagueness of the measurements and other points connected with the assessment some kind of survey was necessary before the land tax could be placed on a satisfactory basis. A survey would alone furnish materials for framing accurate land registers.[4] In spite of large yearly remissions, the exemption of the uncultivated portions of holdings, triennial or quadrennial leases at reduced rates, and a systematic reduction of rates by twenty to twenty-five per cent, the unequal incidence of the revenue demand continued to be severely felt. The people were generally depressed and impoverished.[5] A plan of survey and settlement prepared by Mr. Goldsmid was laid before Government and received their approval. Ahmadnagar was one of the first districts taken in hand by the Deccan Survey. Operations were begun in 1839 in the north in Niphád now in Násik, but so large was the district that no survey settlement was introduced in the present (1884) district of Ahmadnagar till 1848. This survey was carried on by two distinct departments. The Assistant Collector Mr. Tytler of the land revenue department was placed in charge of the *dáng* or hill survey, and the regular revenue survey department under Mr. Goldsmid and Lieutenant Davidson was in charge of the survey of the *desh* or plain parts of the district. By 1847-48 the settlement was brought to a close in the part of the old collectorate which is now included in Násik. As the *dáng* or hill portion mostly lies in Násik, its details have been given in the Statistical Account of that district.[6] The survey details of the remaining portion of the old Ahmadnagar collectorate are given in order of time, after the yearly season and revenue details for the nine years ending 1848.

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[1] Mr. Harrison, 8th October 1839, Bom. Gov. Rev. Rec. 1092 of 1840, 54-55.
[2] Mr. Vibart, 9th November 1839, Bom. Gov. Rev. Rec. 1092 of 1840, 10, 16.
[3] Gov. Letter of 30th May 1840, Bom. Gov. Rev. Rec. 1092 of 1840, 204-208.
[4] Mr. Williamson, Revenue Commissioner, 2610 of 23rd November 1838.
[5] Mr. Stack's British India Land Revenue Settlement Memorandum (1880), 469.
[6] The only portion of *dáng* or hill-land in Ahmadnagar is in Akola. The details of its settlement are given below.

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During the seven years ending 1848 the Ahmadnagar land revenue was fluctuating. Exclusive of remissions the highest amount for collection was £165,256 (Rs. 16,52,560) in 1847-48 and the lowest £100,943 (Rs. 10,09,430) in 1844-45; remissions were smallest £6616 (Rs. 66,160) in 1847-48 and largest £49,963 (Rs. 4,99,630) in 1845-46. The details[1] are:

Ahmadnagar Land Revenue, 1841-1848.

YEAR.	Rental.	Remissions.	For Collection.
	Rs.	Rs.	Rs.
1841-42	18,38,813	3,52,983	14,85,830
1842-43	17,73,033	1,26,564	16,46,469
1843-44	16,11,377	3,49,181	12,62,696
1844-45	15,06,251	4,96,817	10,09,434
1845-46	15,69,297	4,99,632	10,69,665
1846-47	16,71,636	2,15,432	14,56,204
1847-48	17,18,725	66,161	16,52,564

1839-1848.

During the nine years ending 1847-48, the land revenue collections rose from £89,609 (Rs. 8,96,090) in 1839-40 to £114,779 (Rs. 11,47,790) in 1847-48 and remissions fell from £24,918 (Rs. 2,49,180) to £6219 (Rs. 62,190). Of these nine years the three seasons 1843, 1844, and 1845, were most unfavourable. Scanty and uncertain rainfall, want of fodder, and cattle disease, and two severe outbreaks of cholera reduced parts of the district to great distress. Compared with an average of £27,210 (Rs. 2,72,100) of remissions during the nine years ending 1848 remissions rose to £31,897 (Rs. 3,18,970) in 1843-44, £47,944 (Rs. 4,79,440) in 1844-45, and £49,088 (Rs. 4,90,880) in 1845-46; and collections from an average of £89,037 (Rs. 8,90,370) fell to £77,914 (Rs. 7,79,140) in 1843-44, £62,823 (Rs. 6,28,230) in 1845-46, and £59,564 (Rs. 5,95,640) in 1844-45. The details[2] are:

Ahmadnagar Land Revenue, 1837-1850.

YEAR.	Rental.	Remissions.	Outstandings.	Collections.	YEAR.	Rental.	Remissions.	Outstandings.	Collections.
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.
1837-38 ...	10,46,936	1,49,935	8812	8,88,189	1844-45 ...	10,82,593	4,79,444	7504	5,95,645
1838-39 ...	10,83,619	3,63,906	1741	7,17,972	1845-46 ...	11,37,203	4,90,876	18,100	6,28,227
1839-40 ...	11,50,403	2,49,177	5143	8,96,088	1846-47 ...	12,14,714	2,12,222	33,220	9,69,272
1840-41 ..	12,05,866	2,27,170	4305	9,74,391	1847-48 ...	12,42,298	62,192	32,319	11,47,787
1841-42 ...	12,40,003	2,98,048	15,082	9,26,873	1848-49 ...	10,89,282	3,13,174	9987	7,66,121
1842-43 ...	12,09,715	1,10,790	2999	10,95,926	1849-50 ...	9,38,215	2,23,763	1021	7,13,431
1843-44 ...	11,02,220	3,18,975	4105	7,79,140					

The following yearly details are taken from reports that relate to the entire district including the sub-collectorate that is the subdivisions of Násik, Chándor, Sinnar, Dindori, and Kávnái:

1839-40.

The scarcity of 1838-39 was followed by an excellent season. Remissions fell from £54,656 to £31,254 (Rs. 5,46,560-Rs. 3,12,540);

[1] These figures are for the fifteen sub-divisions, Akola, Sangamner, Pátoda, Ráhuri, Nevása, Ahmadnagar, Karda, Korti, Shevgaon, Jámkhed, Násik, Chándor, Sinnar, Dindori, and Kávnai. Bom. Gov. Rev. Rec. 13 of 1850, 90-91.

[2] These figures, taken from yearly administration reports, are for the ten subdivisions of Akola, Sangamner, Pátoda, Ráhuri, Nevása, Ahmadnagar, Karda, Korti, Shevgaon, and Jámkhed.

the revenue for collection rose to £144,614 (Rs. 14,46,140), an increase of £41,691 (Rs. 4,16,910) or forty per cent; and of this large amount all but £602 (Rs. 6020) were collected.[1]

1840 was an unfavourable season. The rains began well but the first fall was followed by a drought which lasted from the end of July to the middle of September, damaged the crops especially in the eastern districts of Karda, Korti, and Jámkhed, and made necessary the grant of remissions amounting altogether to £26,326 (Rs. 2,63,260).[2] Still these were less than former remissions and this together with an increase in the tillage area raised the revenue to £156,826 (Rs. 15,68,260) or £12,212 (Rs. 1,22,120) more than in the previous year. In 1840 Mr. Harrison again drew attention to the importance of increasing the area under irrigation. There were no fewer than 4652 wells out of repair,[3] and of the whole gross revenue (£183,153) only £22,749 (Rs. 2,27,490) or about twelve per cent was drawn from garden land.[4] In the following year efforts to increase the amount of irrigation were so far successful, that 173 wells were repaired and fifteen were built.[5]

Between 1835 and 1839 a great increase took place in the number of civil suits. The totals rose from 6672 in 1835 to 12,426 in 1839 and the number brought against landholders from 2922 in 1835 to 5991 in 1839.[6] This great increase in the pressure of the money-lending classes is not explained in the reports of the time. Two causes may be suggested as helping to bring about this result. The stoppage of the surety or *haválá* system in 1833 and 1835, must have taken out of the moneylender's hands one of their weapons for forcing their debtors to make over to them all the produce of their fields. Another cause was the very large reductions made in the Government demand in several parts of the district. This gave a sale value to land which had formerly been unsaleable, and, as happened to a marked extent in Thána after the great reductions between 1835 and 1842, moneylenders pressed their debtors in order to get the land entered in their own names.[7] There seems little reason to doubt that the doubling of the number of civil suits marks

[1] Government (7th of May 1841, Bom. Gov. Rev. Rec. 1235 of 1841, 191-194) considered the result gratifying: a proof that the district was well managed and that the resources of the people had improved.

[2] Bom. Gov. Rev. Rec. 1339 of 1842, 1, 30, 45.

[3] Bom. Gov. Rev. Rec. 1235 of 1841, 60.

[4] Mr. Harrison, 10th October 1841, Bom. Gov. Rev. Rec. 1339 of 1842, 32.

[5] Bom. Gov. Rev. Rec. 1339 of 1842, 48-49.

[6] Bom. Gov. Rev. Rec. 1235 of 1841, 65. The details are:

Ahmadnagar Civil Suits, 1835-1839.

Year.	Total.	Against Land-holders.	Per Cent.	Year.	Total.	Against Land-holders.	Per Cent.
1835	6672	2922	43·79	1839	12,426	5991	48·21
1836	6834	3115	45·58				
1837	9859	4322	43·83	Total ...	46,603	21,896	46·98
1838	10,812	5546	51·29				
				Average ...	9320	4379	46·98

[7] Thána Statistical Account, Bombay Gazetteer, XIII. Part II. 589.

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the attempt of the moneylenders to divert from the landholders to themselves the benefits of the liberal reductions in the Government demand. An inquiry to which this great increase in the pressure of the moneylenders gave rise, showed that of 53,376 persons holding land direct from Government, 36,545 or 68 per cent were deeply involved, owing sums amounting in the aggregate to £500,000 (Rs. 50,00,000). Of the whole number of landholders only 16,831 or 32 per cent were free from embarrassment. In Mr. Harrison's opinion this disastrous state of things was due partly to the high rates formerly levied, but more to the improvident thoughtless character of the people and to the law which admitted a perfect freedom in the traffic of money, and allowed the creditor to recover any amount lent at the most usurious rate of interest.[1]

1841-42.

1841 was on the whole an unfavourable season. The early rain was scanty, and heavy unseasonable showers greatly damaged the harvest. Up to the middle of October little of the late or *rabi* crop had been sown and so bad was the outlook that many families left their villages with their cattle. Heavy rain at the end of October saved the late crops and brought back large numbers of families who had left their homes in search of fodder for their cattle. Later on between the 13th and 15th of January the wheat and gram were in many parts almost destroyed by heavy rain. Compared with the previous year the gross land revenue of 1841-42 showed an increase of £728 (Rs. 7280) arising chiefly from advances in the rates on lands which were held under rising leases or *ístáva kauls*, and from several villages having reverted to Government. In the net land revenue there was a fall of £8243 (Rs. 82,430) occasioned by the necessity of granting heavy remissions.[2] Still though less than in 1840-41 the net land and *sáyar* revenue of 1841-42 was in excess of the average net revenue of the eighteen preceding years.[3] The

[1] Mr. Harrison, 10th Oct. 1841, Bom. Gov. Rev. Rec. 1339 of 1842, 64-66. It seems doubtful whether Mr. Harrison was correct in holding that the land rates originally fixed were excessive. The striking progress of the district during the first four years of British rule shows that the original rates were not excessive. The poverty and distress were chiefly caused by the crushing fall, about 50 per cent (Rev. Rec. 692 of 1836, 37), in the value of grain.

[2] The details are: Gross revenue of 1841-42, £183,881 (Rs. 18,38,810) against £183,153 (Rs. 18,31,530) in 1840-41; remissions £35,298 (Rs. 3,52,980) against £26,326 (Rs. 2,63,260); net revenue £148,583 (Rs. 14,85,830) against £156,826 (Rs. 15,68,260). Bom. Gov. Rev. Rec. 1448 of 1843, 1-2, 20-21.

[3] The details are:

Ahmadnagar Land and Sáyar Revenue, 1823-1842.

YEAR.	Revenue.	YEAR.	Revenue.	YEAR.	Revenue.	YEAR.	Revenue.
	Rs.		Rs.		Rs.	Average of eighteen years 1823-1841 ...	Rs. 10,83,511
1823-24 ...	11,69,593	1829-30 ...	6,59,035	1835-36 ...	12,06,801	Average of fourteen years excluding 1824, 1829, 1832 and 1838	11,97,836
1824-25 ...	5,39,591	1830-31 ...	10,80,907	1836-37 ...	10,79,360		
1825-26 ...	13,39-086	1831-32 ...	10,24,931	1837-38 ...	12,65,065		
1826-27 ...	13,10,257	1832-33 ...	6,48,007	1838-39 ...	8,86,871	Average of fifteen years excluding 1824, 1829, and 1832.	11,77,105
1827-28 ...	10,99,464	1833-34 ...	13,99,605	1839-40 ...	11,92,578		
1828-29 ...	11,21,093	1834-35 ...	11,79,660	1840-41 ...	13,01,303	1841-42	12,32,224

Bom. Gov. Rev. Rec. 1448 of 1843, 2, 33, 34, 166.

realizable revenue was also promptly and easily collected, £148,583 (Rs. 14,85,830) or all but £1292 (Rs. 12,920) being received before the close of September 1842.[1]

THE BRITISH. *1841-42.*

Since 1835 the system of taking *sánkli jámin* or chain security had superseded the objectionable practice of crop-security or *mál jámin*. The chain security was merely personal and was given by the landholders among themselves. It entailed no expense, few but men of bad character failed to obtain it. When this security was not given, the village *haváldár* or crop watchman was employed to prevent secret tampering with the crop. The average yearly sum levied during the three years ending 1841 under the head of duns or *mohsals* to recover overdue revenue was only £49 (Rs. 490).[2]

During 1841-42, at the suggestion of Mr. Simson, Government placed £2000 (Rs. 20,000) at the disposal of the Principal Collector of Ahmadnagar and £1000 (Rs. 10,000) at the disposal of the Sub-Collector of Násik to be spent in spreading irrigation, and considerable progress was made in repairing old and sinking new wells.[3]

1842-43.

Though the rains of 1842 set in late and were broken by several long stretches of dry weather, the season, especially the late harvest, on the whole was favourable. Though the harvest was good, the season was unhealthy both for men and for cattle, as many as 13,613 people dying of cholera and 84,338 cattle dying of cattle disease. So much did the people suffer from this outbreak of sickness, that the Collector assigns sickness as the cause why the area under dry-crop tillage had shrunk by over 50,000 *bighás* in the principal division of the district.[4] Garden cultivation yielded only £20,598 (Rs. 2,05,980). Compared with the previous year, remissions showed a fall of £22,642 (Rs. 2,26,420). The total remissions amounted to £12,656 ((Rs. 1,26,560) or 7·14 per cent of the revenue. The largest remissions were in Ráhuri 15·94 per cent, Jámkhed 15·34 per cent, Korti 12·12 per cent, and Karda 11·57 per cent. The smallest were in Chándor, Kávnai, and Násik. In the sub-collectorate they amounted to 2·81 per cent and in the principal division to 9·16 per cent.[5] The net revenue amounted to £164,647 (Rs. 16,46,470) or an increase of £16,064 (Rs. 1,60,640) over the previous year. Of the total amount all but £300 (Rs. 3000) were realized before the close of July 1843. The following statement[6] shows that in spite of the reductions in the Government demand during the eight years ending 1842-43, the revenue realized in 1842-43 was larger than in any of the twenty years ending 1842-43:

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[1] Bom. Gov. Rev. Rec. 1448 of 1843, 5-6.

[2] Bom. Gov. Rev. Rec. 1448 of 1843, 6, 15, 23, 25.

[3] Mr. Simson, Revenue Commissioner, 5th December 1842, and Government Letter 2440 of 25th July 1843. Bom. Gov. Rev. Rec. 1448 of 1843, 13, 14, 180.

[4] Bom. Gov. Rev. Rec. 1564 of 1844, 22-25.

[5] Bom. Gov. Rev. Rec. 1564 of 1844, 21, 33-36.

[6] Bom. Gov. Rev. Rec. 1564 of 1844, 43. In explanation of these figures the Collector Mr. Harrison says (2nd October 1843), 'During the nineteen years ending 1841-42, villages and shares or *amals* have lapsed to Government yielding a yearly revenue of £15,000 (Rs. 1,50,000), while during the last eight years permanent reductions in the Government demand have been made to the extent of £50,000 (Rs. 5,00,000) of which £13,382 (Rs. 1,33,820) were on account of land customs.'

Ahmadnagar Revenue, 1823-1843.

YEAR.	LAND.			SA'YAR.			TOTAL COLLECTIONS.
	Revenue for Collection	Irrecoverable.	Collections.	Revenue for Collection.	Irrecoverable.	Collections.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1823-24	12,57,692	2557	12,55,124	93,477	110	93,365	13,48,489
1824-25	6,53,985	2164	6,51,624	1,10,468	466	1,10,001	7,61,625
1825-26	14,83,211	15,533	14,66,989	1,07,292	913	1,06,378	15,73,367
1826-27	14,24,271	15,290	14,08,546	2,03,704	335	2,03,363	16,11,909
1827-28	12,51,684	1,51,144	12,36,232	2,23,673	849	2,22,805	14,59,037
1828-29	12,70,079	21,319	12,48,497	2,53,488	2222	2,51,256	14,99,753
1829-30	7,58,536	22,719	7,35,247	2,78,067	2349	2,75,711	10,10,958
1830-31	12,15,092	29,462	11,85,177	2,55,160	2996	2,52,105	14,37,282
1831-32	11,33,488	42,973	10,90,254	2,41,565	5241	2,36,245	13,26,499
1832-33	7,45,272	27,614	7,17,107	2,50,046	60,981	1,88,937	9,06,044
1833-34	15,59,857	32,540	15,26,546	2,51,782	7879	2,43,002	17,69,548
1834-35	13,19,279	30,951	12,87,756	2,69,400	2784	2,66,334	15,54,090
1835-36	13,65,843	13,778	13,51,290	2,66,371	2407	2,63,920	16,15,210
1836-37	12,08,936	12,362	11,94,551	2,67,002	935	2,65,943	14,60,494
1837-38	14,51,694	5927	14,44,812	1,34,239	724	1,33,144	15,77,956
1838-39	10,72,225	2278	10,68,881	1,42,281	182	1,41,729	12,10,610
1839-40	14,46,142	1797	14,43,729	2,52,819	48	1,51,923	15,95,652
1840-41	15,68,265	2345	15,65,149	1,61,522	8	1,61,036	17,26,185
1841-42	14,85,829	12	14,78,346	1,72,374	1	1,71,471	16,49,817
1842-43	16,46,488	...	16,43,471	1,84,263	...	1,82,207	18,25,678

As regards the number, extent, and character of the holdings 54,666 cultivators held direct from Government. Of 54,240 of these, 34,557 held dry land paying an assessment of under £5 (Rs. 50); 4021 held dry land paying an assessment of £5 to £10 (Rs. 50 - Rs. 100); 624 held dry land paying an assessment of £10 to £20 (Rs. 100 - Rs. 200); and 38 held dry land assessed at above £20 (Rs. 200); and 15,000 held both garden and dry lands; of the revenue realized £59,944 (Rs. 5,99,440) was derived from land cultivated with millet or *bájri*; £42,711 (Rs. 4,27,110) from land producing Indian millet or *jvári*; £20,763 (Rs. 2,07,630) from wheat cultivation; £8559 (Rs. 85,590) from land cultivated with gram; £7512 (Rs. 75,120) from sugarcane tillage and vegetables; £4215 (Rs. 42,150) from rice; and £9579 (Rs. 95,790) from pulses and oil plants.[1]

In the north of the district that is in the present collectorate of Násik in 1842-43 the Collector complained that the introduction of the survey, probably from the spread of tillage causing increased production, had reduced the price of grain, which, during the five years ending 1842-43, had fallen about twenty per cent.[2]

[1] Bom. Gov. Rev. Rec. 1564 of 1844, 27-28.

[2] The details are: *Ahmadnagar Produce Rupee Prices, 1810-1843.*

YEAR.	*Páylis* OF FOUR *Shers.*								*Shers.*
	Bájri.	*Tur.*	*Mug.*	*Til.*	*Jvári.*	Wheat.	Gram.	*Kardai.*	*Jágri.*
1810-1822	$5\frac{7}{15}$	$5\frac{1}{8}$	$4\frac{1}{8}$	3	$6\frac{1}{2}$	$4\frac{5}{8}$	$4\frac{7}{8}$	$7\frac{3}{8}$	$9\frac{1}{2}$
1822-1834	$8\frac{3}{15}$	$7\frac{1}{16}$	$6\frac{1}{4}$	$4\frac{9}{16}$	$9\frac{7}{8}$	$6\frac{7}{16}$	$6\frac{3}{8}$	$10\frac{1}{2}$	$10\frac{1}{2}$
1834-1838	$9\frac{1}{4}$	$4\frac{1}{8}$	$6\frac{1}{2}$	$3\frac{1}{16}$	$11\frac{5}{8}$	$7\frac{1}{8}$	8	$9\frac{7}{8}$	$12\frac{1}{4}$
1838-39	$8\frac{3}{4}$	$5\frac{1}{16}$	6	...	$11\frac{3}{4}$	$7\frac{11}{16}$	$7\frac{1}{16}$	...	$11\frac{1}{2}$
1839-40	$7\frac{1}{2}$	$4\frac{3}{8}$	$5\frac{3}{8}$	$4\frac{3}{8}$	$11\frac{3}{8}$	$5\frac{5}{8}$	$4\frac{11}{16}$	$11\frac{1}{2}$	$9\frac{1}{2}$
1840-41	$10\frac{1}{16}$	5	$6\frac{1}{4}$	6	$13\frac{11}{16}$	$6\frac{1}{2}$	$5\frac{11}{16}$	$15\frac{1}{2}$	$8\frac{1}{2}$
1841-42	11	$6\frac{1}{2}$	$7\frac{1}{8}$	$6\frac{1}{2}$	$14\frac{1}{2}$	$7\frac{1}{8}$	$6\frac{11}{16}$	$16\frac{1}{8}$	$8\frac{1}{2}$
1842-43	$10\frac{1}{2}$	$6\frac{7}{16}$	$6\frac{13}{16}$	6	$14\frac{7}{8}$	$6\frac{11}{16}$	$7\frac{1}{2}$	$14\frac{1}{4}$	$11\frac{1}{2}$

Bom. Gov. Rev. Rec. 1564 of 1844, 30.

These seasons of favourable or at worst of fair harvests were followed by three years of scanty rainfall and distress amounting almost to famine.

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1843-44.

In 1843 the rains were so unfavourable that arable land yielding a revenue of £11965 (Rs. 1,19,650) was not brought under the plough. In addition to this, chiefly in the principal division of the collectorate, so large a proportion both of the early and of the late crops was destroyed that remissions amounting in the whole district to £34,918 (Rs. 3,49,180) or 21 per cent of the revenue had to be granted. In the Násik sub-collectorate the season was better, but remissions had to be granted on account of the ravages of locusts.[1]

1844-45.

The season of 1844 was most unfortunate; it was more unfavourable even than 1843. In the beginning of the rains the fall was so scanty that much of the early or *kharif* crop area remained unsown, and of what was sown little came to maturity. In many places the late or *rabi* crop was also a complete failure. This and a terrible epidemic, apparently of cholera though the disease is not stated, drove many of the people from their villages. In six sub-divisions remissions amounting to £40,684 (Rs. 4,06,840) were granted; in Karda £11,301 (Rs. 1,13,010), in Korti £8561 (Rs. 85,610), in Pátoda £6897 (Rs. 68,970), in Nevása £6624 (Rs. 66,240), in Ráhuri £5278 (Rs. 52,780), and in Sangamner £2023 (Rs. 20,230). The total remissions amounted to £49,682 (Rs. 4,96,820).[2] The grant of abundant remissions was the only chance of keeping the people from leaving their homes, even from starvation. The distress was sharpest in Karda, Korti, and Jámkhed where pasturage was so scarce that to save their cattle the people had to leave their homes. In 152 of the 305 villages of these three sub-divisions the people paid only one-fourth of their rental.[3] Mr. Young the assistant in charge of Karda, Korti, and Jámkhed, describes the failure of crops as almost unprecedented. In Jámkhed there was rain enough to allow the early crops to be sown in proper time but in Karda and Korti the early crops were not sown till the end of July. As no rain fell in August, the young crops were almost everywhere totally destroyed and pasture became so scarce that most of the cattle were driven out of the district. In the middle of September a pretty general fall enabled the late or *rabi* crops to be sown. But as no more rain fell much of the seed never sprouted and what did spring up was burnt. The failure of the late harvest was complete. So widespread and so complete was the failure that half of the villages, 152 in 305, did not pay one

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[1] The Collector, 12th December 1844, Bom. Gov. Rev. Rec. 9 of 1845, 51-52, 54-56.

[2] The remissions in the sub-collectorate of Násik, compared with those of the principal district, were small, amounting to only £1737 (Rs. 17,370). These remissions were chiefly given in the Násik and Sinnar sub-divisions in consequence of considerable losses from the destruction of the late crops by insects. In Sinnar large remissions were granted as with few exceptions the late crops completely failed and the early harvest was at best only middling. The revenues of the sub-collectorate were realized without difficulty. In the three surveyed sub-divisions, Násik Chándor and Dindori, there were no outstandings and the increase of cultivation amounted to no less than 55,290 acres. Bom. Gov. Rev. Rec. 11 of 1847, 68-71, 74, 76.

[3] Bom. Gov. Rev. Rec. 11 of 1847, 69-70, 77-78.

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quarter of their rental.[1] Many villages were reduced to a deplorable state. The people left the country taking with them whatever they could remove. The absence of any nourishment for man or beast, their closed gates and tenantless huts, their unfrequented and failing wells, and the parched and waste fields gave large tracts the appearance of worthless and unproductive deserts. The absence of so large a proportion of the people had the advantage of relieving those who were able to remain from any excessive rise in the price of grain. This was helped by the recent improved communications and better commercial and social intercourse with surrounding districts.[2] In the whole district the net land revenue after deducting remissions amounted to £100,943 (Rs. 10,09,430) showing a fall of £25,326 (Rs. 2,53,260) compared with 1843-44. Of the whole amount all but £804 (Rs. 8040) were collected before the close of July 1845.

1845-46.

Bad as 1844 was, 1845 seems to have been worse. Over the whole of the principal division of the district there was a complete failure of the late or *rabi* crops. Had it not been for the very high price of grain, and that the early or *kharif* harvest in many places was fair, almost no revenue could have been collected. As it was remissions varied from 66·45 per cent in Ráhuri to 13·35 per cent in Akola and averaged 43·16 per cent.[3] The state of the people of the eastern sub-

[1] Bom. Gov. Rev. Rec. 11 of 1847, 143-145. The details are:

Karda-Korti-Jámkhed Revenue, 1844-45.

Proportional Payments.	Karda.			Korti.			Ja'mkhed.		
	Villages.	Collections.	Remissions.	Villages.	Collections.	Remissions.	Villages.	Collections.	Remissions.
		Rs.	Rs.		Rs.	Rs.		Rs.	Rs.
Nothing	4	...	1697	1	...	905	...	...	...
Less than ⅛th ...	28	2698	24,310	31	2531	31 517	...	...	..
From ⅛th - ¼ths ...	53	19,132	55,162	35	5849	22,051	...	...	...
,, ¼ths - ⅜ths ...	26	10,982	17,164	22	9834	19,078	...	...	..
,, ⅜ths - ½ths ...	16	10,039	9174	12	8497	8905	3	2123	1994
,, ½ths - ⅝ths ...	3	2490	1306	...	...	...	4	4643	2947
,, ⅝ths - ¾ths ...	6	4255	1816	7	3932	2715	21	15,999	5669
,, ¾ths - ⅞ths ...	6	3795	607	...	...	...	22	23,261	3992
,, ⅞ths - 1... ...	2	884	42	...	...	...	3	1536	65
Total ...	144	54,275	1,11,278	108	30,643	85,171	53	47,562	14,667

[2] Mr. Young, First Assistant Collector, 6th November 1845, Bom. Gov. Rev. Rec. 11 of 1847, 146-147.

[3] Bom. Gov. Rev. Rec. 10 of 1848, 20, 67. The details are:

Ahmadnagar Remissions, 1845-46.

Principal Division.				Sub-Collectorate.	
Sub-Division.	Remissions.	Sub-Division.	Remissions.	Sub-Division.	Remissions.
	Per Cent.		Per Cent.		Per Cent.
Nagar	41·69	Pátoda	46·23	Násik	1·25
Akola	13·35	Sangamner ...	32·23	Chándor... ...	0·57
Jámkhed	31·42	Ráhuri	66·45	Sinnar	3·53
Karda	36·12	Shevgaon... ...	31·18	Dindori	0·92
Korti	61·15	Average ...	43·16	Kávnai	1·97
Nevása	52·18	Grazing ...	37·43	Average ...	1·69

divisions, Korti, Jámkhed, Shevgaon, Ráhuri, and Pátoda was lamentable. Their late harvest was a complete failure, their wells were dry; there was no fodder; and an epidemic apparently of cholera started from Paithan and spread death over the district. In February many of the people finding their late harvest a complete failure left their villages to seek a living elsewhere. Some went into the Nizám's territory with their carts and cattle, and others settled at the villages on the banks of the Nira and Pravara, tilling small patches in the beds of the rivers. To their other miseries was added an outbreak of cattle disease which was supposed to have been caused by the cattle feeding on the blighted remains of crops which had been withered before reaching maturity. The cattle plague was particularly deadly in Korti, Nevása, and Ráhuri. According to Mr. Young, the First Assistant, the villages in the valleys of the Bhima and Sina were as bad as they possibly could be, the late crop was a total failure, and except in a few villages the early harvest was nearly as bad. In Nevása and Ráhuri the distress was little less severe. Since the famine of 1824 Mr. Langford, the Collector, remembered no season of such widespread suffering. In many places where the early crops did not completely fail, the straw was filled with insects which poisoned the cattle which fed on them. In the twenty miles between Singva and Nevása as early as January there was not a single field of grain which was not withered. Even the moneylenders and shopkeepers were driven from the villages, as many villages had no water and almost no people. The attempt was made by offering advances to induce the people to stay, and repair and deepen their wells. These offers were mostly rejected as the people's chief care was to save their cattle by taking them to places where they would find forage. In Ráhuri both the early and the late crops failed; only ten out of eighty villages gave a tolerable return. In Karda[1] which was hilly and had a less uncertain rainfall, the loss was less than in Ráhuri; in many places the early crops were fair and the late harvest was not a complete failure. In Nagar the late crops to which the people chiefly trusted were, except in a few places, a nearly complete failure, and the little water in the wells made garden cultivation impossible. In Shevgaon, which contained 176 villages 77½ Government and 98½ alienated,[2] perhaps from the neighbourhood of hills, the early crops were generally better than elsewhere, and in some few places even the late harvest yielded a scanty return. Shevgaon was less distressed than most parts of the district. No sub-division in Ahmadnagar had more improved under British rule; the land was good and the assessment was moderate. In 1846 the tillage area had increased by 4784 *bighás*.[3] In Pátoda where Captain Davidson was carrying on his survey, compared with the previous year the revenue showed a fall of about £5700 (Rs. 57,000). Few parts of the district had suffered more from the drought than Pátoda. In Sangamner the losses

[1] Karda was a very large sub-division containing 213 villages. Bom. Gov. Rev. Rec. 10 of 1848, 74-75.
[2] Of these 80½ were held by Sindia. Bom. Gov. Rev. Rec. 10 of 1848, 78.
[3] Mr. Langford, 13th Oct. 1846, Bom. Gov. Rev. Rec. 10 of 1848, 81.

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were comparatively small owing to the neighbourhood of the hills and because the early crops were its chief harvest. In Akola, because of its hills, good rainfall, and early crops, the losses were less than in any other sub-division, the remissions being little over one-eighth of the rental. Akola with its warlike Kolis, who were just beginning to settle and give up their bad courses, was very unlike the rest of the district. Of its 175 villages only fifty were in the plains and 125 were *dáng* or *dongar* that is hill villages. The assessment of the plain or *desh* villages had been revised in 1845 by Lieutenant Day of the revenue survey. The new rates were throughout moderate, and the crops were better than elsewhere. The rental was easily levied and the outstandings were small. In the 125 hill or *dáng* villages three modes of assessment were all light and gave rise to no complaint. The chief of them was the plough rate or *autbandi*, which much resembled the plough tax of the neighbouring Konkan sub-division of Kolvan in Thána. It was a fixed sum varying from 8*s.* to £1 10*s.* (Rs. 4-15) on the pair of bullocks according to the capability of the land which varied in area from thirty to fifty *bighás*. This was chiefly sown with the smaller grains, and here and there where the means of watering allowed, small patches of rice ground were tilled. When from their steepness hill or *dáng* lands could not be ploughed, they were brought under tillage by the pickaxe and the holders paid a poll tax of about 1*s.* (8 *as.*) a head or 2*s.* (Re. 1) on each family. In addition to these a third system went by the name of *nakta chál* or cash rate. Under it holdings were assessed at a fixed yearly sum varying from 10*s.* to £2 (Rs. 5-20). For this amount the holders were allowed to till certain fixed tracts of outlying land. The mass of the hill cultivators were Kolis. During 1845, owing to the great activity and success of Captain Simpson the Bhil Agent and Commandant of the police corps, the Kolis were particularly quiet, and since Rághoji Bhángria's rising or *band* had been crushed and many of the leading men punished, few sub-divisions were freer from crime than Akola. In four of the five sub-divisions included in the Násik sub-collectorate a better rainfall and moderate assessment made much smaller remissions necessary than in Ahmadnagar. The only Násik sub-division in which large remissions were given was Sinnar. In the distressed parts of Ahmadnagar the people made much less use than was expected of the offer of advances to sink or repair wells. Most of them left the district in search of fodder for their cattle. Many were employed by the Collector of Poona in making roads and some useful local relief was given by opening a pass near Sinnar. Towards the close of the season some two hundred destitute persons were employed in the town of Nagar in clearing milk-bush (Euphorbia tirucalli) which had overgrown parts of the town and harboured disease.[1]

During 1845-46 Captain Davidson had completed the survey of

[1] Mr. Langford, 13th Oct. 1846, Bom. Gov. Rev. Rec. 10 of 1848, 99-100.

Pátoda and nearly completed the survey of the plain part of Akola. The measuring of Sangamner and of Ráhuri except the deserted villages was finished, and the boundaries of about half the villages in Karda and Nagar had been laid down.[1] The Collector complained bitterly of the want of European assistance. Unless four assistants were sanctioned three for the districts and one for the town he despaired of improving the management of the district.[2]

1846-47.

1846 on the whole was a favourable season. Still a considerable area suffered from drought and between Sangamner and Kolhár the early crops in many villages were destroyed. Remissions fell from £49,963 to £21,543 (Rs. 4,99,630 - Rs. 2,15,430) and the revenue for collection rose from £106,966 to £145,620 (Rs. 10,69,660-Rs. 14,56,200).[3] In this year the survey settlement was introduced in Pátoda, the new rates showing a decline of 28 per cent on the old rates.[4]

1847-48.

1847 was a better season than had been known for several years. The rainfall was irregular being at times excessive and at other times insufficient but on the whole the season was exceedingly propitious and the harvest abundant. Compared with the previous year, remissions showed a fall from £21,543 (Rs. 2,15,430) or 12·89 per cent to £6616 (Rs. 66,160) or 3·85 per cent and the revenue for collection, a rise from £145,620 to £165,256 (Rs. 14,56,200 -

[1] Bom. Gov. Rev. Rec. 10 of 1848, 89.
[2] Mr. Langford, 13th Oct. 1846, Bom. Gov. Rev. Rec. 10 of 1848, 93-95.
[3] Bom. Gov. Rev. Rec. 13 of 1849, 48, 58, 66. The details are :

Ahmadnagar Remissions, 1846-47.

Principal Division.						Sub-Collectorate.		
Sub-Division.	Remissions.		Sub-Division.	Remissions.		Sub-Division.	Remissions.	
	PerCent			PerCent			PerCent	
Nagar	14·13		Nevása	16·42		Násik	0·94	
Akola	11·84		Pátoda	6·12		Chándor	0·19	
Jámkhed... ...	14·34		Sangamner ...	32·90		Sinnar	0·31	
Karda	9·89		Ráhuri	42·35		Dindori	0·85	
Korti	25·94		Shevgaon ...	5·04		Kávnai	1·81	

[4] The following statement shows the Pátoda revenue during the ten years ending 1846-47 :

Pátoda Revenue, 1837-1847.

Year.	Revenue.	Remissions.	Collections.	Year.	Revenue.	Remissions.	Collections.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
1837-38...	1,71,180	16,790	1,54,390	1842-43 ..	1,75,301	8901	1,66,400
1838-39...	1,70,769	1,00,587	70,182	1843-44...	1,71,559	55,337	1,16,222
1839-40...	1,79,593	36,400	1,43,193	1844-45...	1,42,222	68,974	73,248
1840-41...	1,84,155	35,485	1,48,670	1845-46...	1,29,967	60,091	69,876
1841-42...	1,86,185	58,431	1,27,754	1846-47...	1,12,850	6916	1,05,934

Bom. Gov. Rev. Rec. 13 of 1849, 75-76. Details of survey settlements introduced between 1840 and 1847 in Kávnai, Chándor, Dindori, Sinnar, Násik, and Pátoda have been given in the Násik Statistical Account. Details of the remaining nine subdivisions which were settled between 1848 and 1853 are given below.

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THE BRITISH. *1847-48.*

Rs. 16,52,560).[1] Tillage showed an increase of 62,565 acres, 32,110 of them in the principal division and 30,447 in the sub-collectorate. During this season the highest proportion of remissions (9·76 per cent) was granted in Akola. The reduced survey rates were not yet in force and in those outlying parts the abundant harvest had been followed by so serious a fall in the value of grain that in some places it was almost unsaleable at any price.[2] Though to a less extent than in Akola, in other parts of the principal division of the district the abundant harvest by making grain ruinously cheap caused much loss to the husbandmen. All the people were husbandmen, and all the husbandmen grew coarse bulky grain. The local markets were glutted and there was no outside demand. Collectors had tried to lessen the production of grain by persuading the people to grow cotton, sugarcane, or mulberry trees; or to turn their attention to stock and improve the breed of sheep cattle and horses. These attempts had met with no success. The district was far from markets; the only hope was in improved communications, roads, and railways.[3] Great reductions had of late been granted in the Government share of the produce of the land; and further sacrifices were being made in almost all places where the new survey rates were being introduced. It was doubtful under the existing law and court practice in the matter of debtor and creditor, whether the landholders would benefit by the remissions. It was a matter of dispute whether the village Váni or professional moneylender was a blessing or a curse to the people. Mr. Spooner the Collector was satisfied that the present system and the practice of the civil courts left the moneylender too many opportunities for enveloping the needy landholder in a web of fictitious indebtedness and too much power in enforcing his nominal claims even to the extent of ruining his debtor. The Váni lends the landholder a small sum of money at a high rate of interest and the borrower passes a bond for the amount. The borrower cannot pay the interest, and interest and capital joined form the subject of a fresh bond. By this process the original small sum rapidly swells until the borrower is in the lender's hands. A suit is filed, a decree passed, and the debtor's property is sold. Care is taken that part of the claim remains outstanding, and that like the original sum the balance should rapidly grow to a large amount. If the season

[1] Bom. Gov. Rev. Rec. 13 of 1850, 54, 70, 79. The details are :

Ahmadnagar Remissions, 1847-48.

Principal Division.				Sub-Collectorate.	
Sub-Division.	Remissions.	Sub-Division.	Remissions.	Sub-Division.	Remissions.
	Per Cent		Per Cent		Per Cent
Nagar	4·71	Nevása	6·42	Násik	1·02
Akola	9·76	Pátoda	0·77	Chándor	0·63
Jámkhed... ...	3·41	Sangamner ...	4·97	Sinnar	0·23
Karda	5·32	Ráhuri	9·31	Dindori	0·77
Korti	3·04	Shevgaon ...	2·40	Kávnai	2·22

[2] Bom. Gov. Rev. Rec. 13 of 1850, 120, 206.

[3] Mr. Richard Spooner, 11th Nov. 1848, Bom. Gov. Rev. Rec. 13 of 1850, 91-93.

is good and the landholder has put something by and increased his farm stock, a fresh action is filed and a fresh decree granted. The landholder's property is sold, his bullocks are gone, and he has to throw up his land. To remedy these abuses Mr. Spooner proposed that no court should be allowed to issue a decree in a lender's favour without inquring into the debt and into the borrower's means of paying the debt. All decrees should provide for the payment of such amount as the court thought fit by easy instalments. In no case should a debtor's bullocks or other means of earning a living be liable to sale for debt.[1]

The following statement shows the tillage, land revenue collections, and remissions during the thirty years ending 1850-51 for the sub-divisions of Nevása, Kharda, Ahmadnagar, Korti, Shevgaon, and Jámkhed[2]:

Ahmadnagar Land Revenue, 1821-1851.

YEAR.	Villages.	Land given for Cultivation.	Assessment.	Tillage.		Assessment.	Remissions.	Collections.
		Bighás.	Rs.	*Bighás.*	Acres.	Rs.	Rs.	Rs.
1821-22 ...	584	1,033,620	6,86,318	1,033.620	920,378	6,86,318	10,878	6,75,440
1822-23 ...	579	951,096	6,65,376	849,052	766,911	5,99,567	50,748	5,48,819
1823-24 ...	582	735,614	5,26,485	688,033	625,622	4,92,667	57,843	4,34,764
1824-25 ...	586	788,838	5,58,318	759,494	675,714	5,44,164	2,86,302	2,57,862
1825-26 ...	587	766,029	5,57,321	736,043	636,521	5,39,787	42,812	4,97,113
1826-27 ...	588	759,847	5,72,085	746,855	661,987	5,64,062	32,130	5,31,794
1827-28 ...	583	709,146	5,34,381	671,954	593,360	5,10,347	1,51,967	3,58,380
1828-29 ...	603	696,111	5,15,909	669,331	597,199	4,96,296	95,698	4,00,598
1829-30 ...	600	682,096	4,87,180	599,057	539,678	4,32,114	1,63,860	2,68,254
1830-31 ...	606	699,987	4,78,458	671,083	615,137	4,57,420	58,085	3,99,335
1831-32 ...	605	693,525	4,95,207	676,601	606,831	4,83,603	68,765	4,14,838
1832-33 ...	604	668,123	4,98,864	597,911	543,343	4,41,229	2,41,725	1,99,504
1833-34 ...	607	790,844	6,09,014	705,250	637,169	5,45,522	45,771	4,99,751
1834-35 ...	606	707,604	5,07,346	681,153	614,348	4,89,354	83,436	4,06,918
1835-36 ...	608	768,221	5,15,124	736,722	658,993	4,94,007	1,12,463	3,81,544
1836-37 ...	609	876,979	5,27,337	830,194	738,582	4,99,455	1,02,947	3,96,508
1837-38 ...	609	984,477	5,62,316	916,050	804,317	5,25,578	70,428	4,55,150
1838-39 ...	614	1,048,600	6,04,510	985,386	869,020	5,70,732	1,16,615	4,54,117
1839-40 ...	614	1,076,444	6,68,758	1,011,235	892,142	6,31,816	1,30,031	5,01,785
1840-41 ...	614	1,068,812	7,08,012	1,046,502	923,244	6,95,638	1,34,143	5,62,495
1841-42 ...	614	1,056,870	7,30,072	1,035,977	908,262	7,16,661	1,68,630	5,48,031
1842-43 ...	614	1,022,267	7,11,998	1,019,923	894,937	7,10,445	77,836	6,31,609
1843-44 ...	614	909,918	6,26,487	909.124	816,738	6,25,935	1,94,005	4,22,930
1844-45 ...	614	930,016	6,37,579	930,000	811,150	6,42,568	3,27,874	3,14,694
1845-46 ...	616	997,275	6,85,946	997,160	883,431	6,85,865	3,17,664	3,68,201
1846-47 ...	616	1,091,967	7,47,781	1,086,148	974,697	7,45,374	1,22,378	6,22,996
1847-48 ...	616	1,069,911	7,37,881	1,065,987	964,778	7,35,319	38.314	6,97,005
1848-49 ...	617	978,508	6,76,418	863,777	783,815	6,00,447	1,55,088	4,45,359
1849-50 ...	617	836,064	5,85,396	717,983	652,676	5,14,413	1,25,028	3,89,385
1850-51 ...	619	851,675	6,02,635	783,697	695,498	5,64,684	85,260	4,79,424

HILL SURVEY.
Akola,
1848.

In 1848 Mr. Tytler's Násik hill or *dáng* survey was extended to the Akola *dángs* or hill lands in Ahmadnagar.[3] The Akola hill survey group formed the most western portion of the district. It had little level land and was composed of mountains, hills, ravines, and stream beds. Within its limits were the two highest mountains in the Deccan, Kalsubái and Harishchandragad. The soil was poor,

[1] Mr. Spooner, Collector, 11th Nov. 1848, Bom. Gov. Rev. Rec. 13 of 1850, 121-124
[2] Bom. Gov. Sel. CXXIII.
[3] Mr. Tytler, 7 of 10th January 1848 and 108 of 22nd August 1848; Gov. Letters 2065 of 8th April 1848 and 6043 of 6th October 1848; Bom. Gov. Rev. Rec. 212 of 1848 and 207 of 1849; Gov. Letter 419 of 23rd January 1849.

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HILL SURVEY. *Akola, 1848.*

the rain plentiful, and the torrents numerous and fierce so that to prevent the soil being washed away dry-crop land was often banked like rice land. The chief products were rice, *khurásni*, *nágli*, and *bájri*. Only rice and *khurásni* were exported, rice to the inner Deccan and *khurásni* to the coast for oil. The people, except the *kulkarnis* or village accountants, were poor. The average pressure was fifty-five people to the square mile and the proportion of husbandmen five to one. There were only two weekly markets. The exports were rice, *khurásni*, clarified butter, and a few cattle. The imports were common cotton stuffs, sugar, salt, and the most ordinary necessaries of life. Four weavers made turbans and a few shepherds made blankets. Interest was high, because the borrowers were poor and the risks of the lender great. Owing to the absence of roads, the stagnation of trade and manufactures, there was nothing to relieve the pressure of the people on the single and insufficient resource the soil. The advantages enjoyed by the hill people were never-failing rain, abundance of grass, and wood. The disadvantages were bad climate, the specially hard labour entailed by rice cultivation, and the necessity of clearing new dry-crop or *jiráyat* land every three or four years. Fires were frequent, and the people had no village walls or other means of protection against robbers other than the payment of blackmail. Of a total of 25,536 people, Kolis numbered about 12,250, Kunbis 5545, Vanjáris 621, Thákurs 1160, Kánadás 442, and other castes 5518. The Kolis were careless thoughtless and improvident. They were generally in debt and of plundering habits. Whenever the hill passes were disturbed by gang robbers, the Akola hills supplied a full share of the men and gave the gangs strong and choice retreats against the police. Rághoji Bhángria (1845), and his equally notorious father Rámji Bhángria, both belonged to the Akola hills. The Kunbis were quieter and harder working. The Thákurs and Kánadás were remarkably well behaved and were rarely seen in courts either as witnesses, prisoners, or defaulters. The Thákurs though poor were rarely in debt; the Kánadás, a shepherd tribe, were as seldom in debt and were generally in easy circumstances.

In no part of Ahmadnagar did the land rates stand in more need of revision than in the Akola hills. In 1829-30 Captain Robertson had tried to bring matters into form, but stopped till a regular survey should be introduced. Since his time the question had passed unnoticed. Including four alienated villages the Akola hills contained 116 villages yielding a yearly gross revenue of about £3490 (Rs. 34,900). In the 112 Government villages four different systems of assessment obtained (1848), the *bigha* rate or *bighávni* in forty villages, the plough rate or *autbandi* in thirty-five, the cash rate or *nakta chál* in thirty-seven, and the wood-ash or *dali* rate found in different forms in all the villages. The *bighávni* system professed to divide the land into fields of so many *bighás* each. There was a field register or number *kharda*; but no field measurement of any kind, and no classification according to the capabilities of the soil. The *bigha* was of every size from half an acre to two, three, or four acres. In the forty *bighávni* villages twenty-five rates were in force.

Each village had usually three to six rates. The *kulkarnis* also realized direct from the landholders of these *bighávni* villages six *páylis* of grain and 1*s.* (8 *as.*) each on every thirty *bighás*. The plough or *autbandi* system was a tax on ploughs, of which there were four kinds: two-bullock, four-bullock, six-bullock, and eight-bullock. The rates were forty-three in number. Each village commonly had three or four different rates, which were also liable to be halved and quartered. These numerous rates were often changed; the loss or the purchase of a bullock or two, the increase or the decrease of the area held for tillage, any addition to a man's family or establishment, and other causes, would add or take away one-fourth, one-half, or a whole plough, as the case might be or as the *kulkarni* pleased. A yearly assessment took place in these plough villages. The *kulkarni* was sole assessor and the *pátil* nominally supplied the information. The influences which combined to form the result seemed endless, but there was little uniformity of procedure. The *kulkarnis* gave different accounts of their modes of assessment. Some *kulkarnis* said they took the area of land into consideration, others said a consideration of the area formed no part of the system. In the majority of cases the *kulkarnis* were also *deshpándes*. This plough tax admitted of no test; neither the mámlatdár nor any other head officer ever attempted to test it. One *deshpánde* who was also a *kulkarni* told Mr. Tytler that a test was sometimes taken. When asked to describe it he said, 'When I think there is fraud in the matter of any plough, I sleep over-night at a neighbouring village, and surprise the house at dawn, and count the family and bullocks.' Besides the rates on ploughs already specified, each *kulkarni* realized directly three *páylis* of grain and four *annas* cash on every two-bullock plough; six *páylis* and eight *annas* on every four-bullock plough; and twelve *páylis* and one rupee on every eight-bullock plough. Twenty, fifteen, twelve, and ten *bighás* were said to go to a plough; but the land was never measured, and from first to last nothing was certain in this system, except the supremacy of the *kulkarnis*. The third system was called the cash or *nakta chál*. A round sum was fixed on the head of each landholder by the *kulkarni* and *pátil;* but the *pátil* took a very secondary place in all these arrangements. The landholder's powers of paying, the number of his bullocks, partners, and family, were said to be the influences which combined to fix the sum charged. But in this as in the plough system the assessors gave most various accounts of their modes of assessment. Some said the land was taken into consideration, others that it was not. The round sum was changed from year to year. On the loss of a son, of a partner, or of a bullock, it fell; when a man's cultivation increased, or his condition improved, it rose. The boundaries of the holdings were unfixed, and neither rates nor records existed, except the landholder's name and the round sum he yearly paid. The system admitted of no test, and no test had ever been attempted. In these cash or *nakta chál* villages the *kulkarnis* levied direct from the landholder half an *anna* in cash and one *sher* of grain on every rupee

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HILL SURVEY. *Akola, 1848.*

of assessment. The fourth system was the wood-ash or *dali* assessment. Twelve rates were in force for wood-ash, and there were often two, three, or four rates in one village. The *kulkarni* fixed the rates chiefly on a consideration of the landholder's means and powers. A single man paid 8 *annas*, a married man a rupee, and so on; but there was no uniform rule of procedure. The *kulkarnis* levied 1½ *páylis* of grain and two *annas* in cash on each wood-ash holding. Irregularity and uncertainty pervaded all four systems, and the whole tendency of the second, third, and fourth was to tax and check instead of fostering industry and labour. The rates were perhaps not heavy, yet, except the *kulkarnis*, none of the people seemed in easy circumstances.

Mr. Tytler's settlement (1848) of the Akola hills consisted in a minute survey, classification, and assessment field by field of all the better soils whether rice, garden, or dry-crop. Poor and hilly lands which did not admit of measurement were leased in a lump to the people of each village, each individual having his own holding and dues defined by the settling officer and recorded in a separate lease which was signed and given when the rates were fixed. This leasing was confined to lands where field measurements were impracticable or uncalled-for. The field by field survey was conducted on the same principles as the plain survey under Captain Davidson. The size of the rice fields averaged twelve *gunthás* and the dry-crop fields eight acres. Mr. Tytler divided the 110 villages into three groups. The first group contained forty-four villages having, as far as possible, the whole of the arable land measured and classified. The second group contained thirty-three villages in which the rice lands alone were measured and classified. The third group contained thirty-three villages in which the rice lands were, as far as possible, measured into fields but not classified. The rates proposed were of four kinds; *ukti* or round sums imposed on each village on lands incapable of measurement; rice land rates; dry-crop or *jiráyat* rates suited for lands capable of being measured; and garden rates. The *ukti* or lump sums were imposed on dry-crop lands incapable of being measured. The term of the lease was limited to five years. The rice lands were divided into eight classes. The highest acre rate was fixed at 5*s.* (Rs. 2½) and the lowest at 1*s.* 6*d.* (12 *as.*). The dry-crop or *jiráyat* rates were divided into nine classes. They varied from 2*s.* 3*d.* to 6*d.* (Rs. 1⅛ - ¼) the acre. They were applicable only to lands capable of being measured, and occurred only in the first group of villages. The area of garden land was small, only 216 acres. Channel-watered garden land was divided into twelve classes and well-watered garden land was divided into five classes. For the channel-watered land the highest acre rate was fixed at 15*s.* (Rs. 7½) and the lowest at 5*s.* (Rs. 2½). For the well-watered land the highest acre rate was fixed at 7*s.* (Rs. 3½) and the lowest at 3*s.* (Rs. 1½). The average acre rate on channel-watered land amounted to 5*s.* 4⅝*d.* (Rs. 2 *as.* 11 1/12) and on well-watered land to 4*s.* 11½*d.* (Rs. 2 *as.* 7⅔). The average collections of the preceding twenty-nine years were £2230 (Rs. 22,300), and the new total rental amounted to £2748 (Rs. 27,480). The probable collections

for 1848-49 at the new rates were estimated at £2386 (Rs. 23,860). The proposed rates were sanctioned by Government in January 1849.

At the time of the first survey settlement (1840) the Ahmadnagar district consisted of fifteen sub-divisions. Almost the entire lands of six of these belong to the present Násik district.[1] Their settlement details have therefore been given in the Násik Statistical Account. The remaining nine sub-divisions were surveyed and settled between 1848 and 1853.[2] The details are:

Ahmadnagar Survey Settlement, 1848-1853.

Sub-Division.	Former.				Survey.			
	Year.	Collections.	Year.	Collections.	Year.	Collections.	Year.	Collections.
		Rs.		Rs.		Rs.		Rs.
Akola ...	1818-1848	50,000	1846-47.	57,993	1848-49.	40,000	1849-50.	42,000
Sangamner ...	1818-1848	54,000	1846-47.	56,131	1848-49.	35,000	1849-50.	44,000
Ráhuri ...	1818-1849	59,952	1848-49.	52,888	1849-50.	41,465	1850-51.	55,000
Nevása ...	1818-1851	1,01,528	1850-51.	1,15,111	1851-52.	69,067	1852-53.	98,501
Karda ...	1818-1851	1,21,648	1850-51.	1,02,014	1851-52.	73,833	1852-53.	1,03,704
Nagar ...	1818-1851	80,260	1850-51.	81,397	1851-52.	52,329	1852-53.	67,393
Korti ...	1818-1852	69,257	1851-52.	78,399	1852-53.	55,161	1853-54.	70,000
Shevgaon ...	1818-1852	42,354	1851-52.	45,013	1852-53.	32,896	1853-54.	40,000
Jámkhed ...	1818-1852	55,504	1851-52.	54,017	1852-53.	36,082	1853-54.	45,000
Total ...	...	6,34,503	...	6,42,963	...	4,35,833	...	5,65,598

Akola-Sangamner, 1848.

The survey settlement was introduced in the plain or *desh* portion of Akola and in Sangamner in 1848. These tracts lay in the valley of the Pravara and formed the most western portion of the principal division of the Ahmadnagar district. Akola was the more western of the two and its plain or *desh* part, with a large portion of Sangamner, lay between two of the east-stretching spurs of the great Sahyádri range. These two sub-divisions were bounded on the north by Sinnar, on the east by Ráhuri, on the south by Junnar in Poona, and on the west by Sháhápur in Thána and by Kávnai or Igatpuri in Násik. Although the plain or *desh* of Akola bordered on Sangamner, there was a marked difference in climate. The neighbourhood of the Sahyádri hills ensured Akola against drought, while Sangamner suffered severely from the want of rain.[3] In dryness as well as in the general character of its soil Sangamner closely resembled that part of Sinnar which formed its northern boundary. The chief products of both Akola and Sangamner were millets wheat and gram, and the proportion of the early to the late crop was about two to one in Akola and three to two in Sangamner.

The fluctuation in the cultivation and collections of Akola was considerable, but the average collections approached nearer to the old total or *kamál* than in Chándor, Dindori, Sinnar, Násik, or Pátoda. The average demand had been more than 2*s.* (Re. 1) the acre. In both Akola and Sangamner there was a gradual reduction of the acre rate till about 1836-37 after which there was a slight

[1] Kávnai, Chándor, Dindori, Sinnar, Násik, and Pátoda.

[2] Of these Karda and Korti represent the present Párner Shrigonda and Karjat, while Pátoda included, besides Yeola and part of Nándgaon, the present Kopargaon of the Ahmadnagar district.

[3] Captain Davidson, 33 of 26th Nov. 1847.

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Akola-Sangamner, 1848.

increase. The past system was so irregular that it was difficult to trace the cause of the changes. The rates of villages in both the sub-divisions were from time to time lowered as the excess of the original assessment was forced on the attention of the local authorities. In Sangamner in 1836-37 the rates of forty-four villages were at once lowered, a measure which seems to have been immediately followed by increased cultivation.[1] In Akola the tillage area rose from 52,770 *bighás* in the ten years ending 1827-28 to 55,921 in the nine years ending 1846-47 and the collections from £5167 to £5364 (Rs. 51,670 - Rs. 53,640) ; in Sangamner the rise in tillage was from *bighás* 69,506 to 96,286 and in collections from £5596 to £6103 (Rs. 55,960 - Rs. 61,030). The details are[2]:

Akola- Sangamner Land Revenue, 1818-1847.

YEAR.	AKOLA.			SANGAMNER.		
	Villages.	Tillage.	Collections.	Villages.	Tillage.	Collections.
		Bighás.	Rs.		*Bighás.*	Rs.
1818-1828	56	52,770	51,666	104	69,506	55,957
1828-1838	56	50,859	43,286	104	61,741	40,904
1838-1847	56	55,921	53,645	104	96,286	61,027
1818-1847	56	53,092	49,390	104	75,136	52,337

Survey operations were begun in 1845 and finished in 1847. As the surface was much cut by ravines, and as the soil varied in depth and quality in almost every field, Akola and Sangamner presented considerable difficulties to the measurer and classer. Of the fifty-six Akola villages twenty-eight were assessed at 4*s.* (Rs. 2) for the first class and 9*d.* (6 *as.*) for the lowest class ; twenty-five at 3*s.* 6*d.* (Rs. 1¾) for the first class and 7⅞*d.* (5¼ *as.*) for the lowest class ; and three at 3*s.* (Rs. 1½) for the first class and 6¾*d.* (4½ *as.*) for the lowest class. For garden land the Chándor rates were introduced ; channel-watered, twelve classes with 16*s.* (Rs. 8) for the first class and 6*s.* (Rs. 3) for the lowest class ; and well-watered, five classes with 8*s.* (Rs. 4) for the first class and 4*s.* (Rs. 2) for the lowest class. Compared with the former total or *kamál* assessment on the entire arable land £8393 (Rs. 83,930) the total survey rental £5547 (Rs. 55,470) of the fifty-six Akola villages showed a reduction of 34 per cent. Compared with the collections £5799 (Rs. 57,990) of 1846-47, the survey rental on the tillage of the same year showed a reduction of £1135 (Rs. 11,350) or 19½ per cent. The relief afforded by the survey rates was considerable ; since the landholders of Akola had until the survey settlement paid an average acre rate of 2*s.* ½*d.* (Re. 1 *a.* ⅓) independent of grain levies to *hakdárs*, whereas the average survey rate including *haks* was only 1*s.* 7¼*d.* (12⅝ *as.*). Compared with the average of past collections £4939 (Rs. 49,390) and the average value of village officers' *haks* paid in grain £266 (Rs. 2660) or a total of £5205 (Rs. 52,050), the total survey rental on the entire arable land showed a prospective

[1] Captain Davidson, 33 of 26th November 1847 para. 17.
[2] The Rev. Comr. 483 of 8th February 1848 para. 18.

increase, supposing all the arable land was cultivated, of 6½ per cent.

The land of Sangamner was classed according to the Pátoda scale. The dry-crop acre rates proposed were nine, suited to the nine classes of soil, 3*s.*, 2*s.* 6⅜*d.*, 2*s.* ¾*d.*, 1*s.* 8¼*d.*, 1*s.* 3¾*d.*, 1*s.* ⅜*d.*, 9*d.*, 6¾*d.*, and 4½*d.* (Rs. 1½, Re. 1 *as.* 4¼, Re. 1 *a.* ½, 13½ *as.*, 10½ *as.*, 8¼ *as.*, 6 *as.*, 4½ *as.*, and 3 *as.*). The garden land which was entirely well-watered was assessed at the Chándor or Akola rates, 8*s.* (Rs. 4) for the first class and 4*s.* (Rs. 2) for the lowest class, there being in all five classes. Compared with £17,169 (Rs. 1,71,690), the former *kamál* or highest assessment on the entire arable area, the total survey rental £7178 (Rs. 71,780) of the 104 Sangamner villages showed a reduction of 58 per cent. Compared with the collections £5613 (Rs. 56,130) of 1846-47, the survey rental £5016 (Rs. 50,160) on the tillage of the same year showed a reduction of 10½ per cent.[1] If the recorded cultivation was correct the survey rates effected a liberal reduction in the assessment. Before survey the landholders paid an average acre rate of 2*s.* 1⅞*d.* (Re. 1 *as.* 1¼) exclusive of *haks* in kind due to village officers, while the average survey rate including those *haks* amounted to only 1*s.* ⅜*d.* (8¼ *as.*). Compared with the average of past collections £5234 (Rs. 52,340) and the average value of *haks* as recorded in the Government accounts £436 (Rs. 4360) or a total of £5670 (Rs. 56,700), the total survey rental on the entire arable land showed a prospective increase, supposing all the arable land was cultivated, of 26 per cent. The following statement gives the details of the new settlement:

Akola-Sangamner Survey Settlement, 1848.

Land.	Akola.				Sangamner.			
	Villages.	Area.	Assessment.	Average Acre Rate.	Villages.	Area.	Assessment.	Average Acre Rate.
		Acres.	Rs.	Rs. a. p.		Acres.	Rs.	Rs. a. p.
Dry-crop	...	67,739	51,648	0 12 2	...	135,604	65,274	0 7 8
Channel-watered...	...	536	1849	3 7 2	...	...	...	...
Well-watered ...	...	724	1976	2 11 8	...	2460	6508	2 10 4
Total ...	56	68,999	55,473	0 12 10	104	138,064	71,782	0 8 3

Ráhuri, 1849-50.

The survey settlement was introduced into Ráhuri in 1849-50. Ráhuri was bounded on the north by Pátoda, on the east by Nevása, on the south by Karda and Nagar separated by an eastern spur from the Sahyádri range, and on the west by Sangamner and Sinnar. Ráhuri had an estimated area of 331,632 acres or 518 square miles, and 125 villages, 101 of them Government and ten wholly and fourteen partly alienated.[2]

[1] 1846-47 was a year of failure and heavy remissions, nearly 36 per cent.

[2] In the Peshwás' time the *tarafs* of Ráhuri and Belápur belonged to the *pargana* of Sangamner. The *taraf* of Bárágaon Nándur was formerly held in service grant or *saranjám* but about 1800 it came under the direct management of government. On the acquisition of the country by the British in 1818, a separate sub-division was formed and a mámlatdár was stationed at the market town of Ráhuri. This arrangement was upset in 1824-25, the Belápur and Ráhuri *tarafs* reverting to Sangamner and Bárágaon Nándur being attached to Nagar; but the sub-division according to its existing (1849) form was again established in 1838-39. Lieut. G. S. A. Anderson, 110 of 29th Sept. 1849 in Bom. Gov. Sel. CXVII. 3.

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Ráhuri, 1849-50.

From their unprotected position in the plain, and their nearness to the high road leading from Poona towards Málwa and Hindustán, the Ráhuri villages had been specially subject to plunder by the numerous marauding armies and bands of thieves by which the country was overrun during the later years of the Peshwás' government. The Ráhuri sub-division suffered much about 1798-99 in the wars between Daulatráv Sindia and the two Báis.[1] It was plundered by Holkar's army in 1802-3, and subsequently Bhils and Pendháris made frequent raids on many of the villages. In 1804 several thousand Bhils were thrown into wells in Kopargaon, but the Pendháris continued their depredations till 1818. During these unsettled times many villages were deserted, and in 1818 at the time of the British accession the state of the Ráhuri villages was probably worse than the state of villages nearer the Sahyádri hills.

The nominal land measures and rates of assessment were those of the Muhammadan area or *rakba* and assessment or *tankha,* but they had probably been frequently altered by different governments to meet the demands of the day. The last general settlement of any importance is said to have been made in 1759-60 during the Subhedárship of Náro Bápuji Nagarkar. This officer caused the land to be measured and the size of the *bigha* to be adjusted to the different descriptions of soil. For instance the area of an inferior field may have been ascertained by measurement to be forty *bighás,* but it was entered in the accounts as containing only twenty *bighás,* to admit of its being assessed at the same rate as the first class soil in the same village. Throughout the Ahmadnagar collectorate the *bigha* was almost always a measure of quality not of quantity.

Whatever may have been the mode of assessment before the introduction of revenue farming in 1802-3, it virtually ceased from that year until the overthrow of the Peshwa's government in 1818. During the seventeen years ending 1818 no rules were observed regarding the giving out of land for cultivation. The annual collections from a village were limited, not by established rules or rates, but by the degree of extortion exercised by the farmer and his agents and the means of payment possessed by the villagers. When the country passed into British hands in 1818, the land measures and rates of assessment were not only of the most undefined nature, but those which had nominally been preserved in the village accounts or in the minds of the village officers were not applicable to the existing state of affairs. It was therefore impossible to introduce order and fairness in the revenue management on the basis of former settlements. During the first years of British rule, no satisfactory measures were adopted to regulate the land assessment. So far as the imperfect state of village records allowed, the number of *bighás* of the different holdings was ascertained. These village records were not in all cases trustworthy. Even where they were trustworthy, they did not afford, by any means, a correct representation of the actual holdings. The absence of boundary marks, the variable size of the *bigha,* and the great license that had been allowed in taking up land

[1] Details of the Ladies' War are given in the Poona Statistical Account.

for cultivation, made it impossible to trace and restore the original divisions of the village lands. Before 1825 in doubtful cases it was customary to measure a holding and if its extent in *bighás* was found to exceed that recorded in the village papers, the excess was assessed at the usual rates. This mode of procedure must have done harm instead of good as the new *bigha* was a fixed area while the old *bigha* varied in extent according to the quality of the soil. In 1825 when Mr. Pringle's survey was about to be extended to the villages of this sub-division, the aggregate area of the different holdings was compared with the *rakba* or maximum area of each village; and where they did not tally, the extent of land not accounted for or the deficiency of *bighás* was entered in the village papers. No extra assessment was levied on this account and the measure was productive of no useful results. No change in the former system was effected by this old survey, as it was suspended at an early period and a few villages only were measured and classified. In 1833 the practice of numbering the holdings was introduced and annual field registers were prepared, but no general measurement of land was at any time made. Until 1849 the revenue officers had no materials on which to frame a true estimate of the area of land held by each cultivator. The loose system which was a necessary consequence of so confused a state of things, was far from favourable to the development of agricultural prosperity. The rates of assessment which had nominally existed under the Peshwa's government were not changed by the British. These rates were based on two different systems which may conveniently be named the Muhammadan and the Hindu system. According to the Muhammadan system the arable land was divided into a certain number of *bighás* which were supposed to have been measured and all to be the same in size. The soil and other considerations that affected the value of the land were supposed to have been examined and appraised and as many as twenty-one classes were introduced with *bigha* rates varying from 6*d.* to 4*s.* (Rs. ¼ - 2). The other system, the Hindu system, was to divide the land into *bighás* or plots of varying sizes, the size being fixed according to the quality of the land in such a way that each plot or *bigha* should be able to pay the same assessment. Under British management both of these systems, partly perhaps from stricter rules but chiefly from the great fall in produce prices, were found to take from the holders of land more than they could pay. Large remissions were granted. Besides remissions up to 1838-39 a system prevailed of letting lands on leases or *kauls* of two, three, or four years on reduced rates. The people were also allowed to till parts of their holdings, the whole rent on the part left waste being remitted.

During 1836-37 and following years, many of the rates were lowered, in some instances as much as twenty or twenty-five per cent. So low were the prices of grain and so uncertain the fall of rain that even these liberal remissions failed to materially improve the condition of the sub-division. The average assessment throughout the thirty years ending 1848 was 1*s.* 10⅞*d.* (15¼ *as.*) the acre; and for the twenty-two years ending 1847 the average rate was 1*s.* 9¼*d.*

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(14⅛ *as.*). This rate refers to the land in cultivation after deducting the internal waste portions of fields; and it is probable that in many instances the people held more land than was entered in their names in the accounts. The assessment also includes the rental of garden land; so that even making allowances for the claims of hereditary officers which were chiefly collected on cultivated land, the average assessment actually paid by dry-crop soils did not exceed 1*s.* 7½*d.* to 1*s.* 9*d.* (13 - 14 *as.*) the acre.

During the first four or five years of British rule, prices were high, few remissions were granted, and the collections were high. But the people were too poor to stand a year of famine and the failure of crops in 1824-25 reduced the collections to £1500 (Rs. 15,000). In 1825-26 the sub-division in some degree recovered from the effects of the famine of the preceding year; but it was still in an exhausted state, and the serious fall of prices that followed a return of good harvests was followed by six years (1827-1833) of very low collections and decreased cultivation. In 1833-34 a favourable change occurred from the rise in the price of grain that followed the failure of rain in 1832. When prices again fell distress was avoided by the liberal reductions made in 1836 and 1837. A rise of collections in 1842-43 was again followed by a decline. But the decline did not last, and during the four years before the introduction of the survey tillage had somewhat increased. In 1847-48 the harvest was unusually abundant, the collections were very high, and very few remissions on account of failure of crops were granted.

The revenue tillage and remission statistics show that the sub-division was much reduced and impoverished throughout the whole period of British rule (1818-1849). Of about 200,000 acres of good arable land the average area under the plough during the thirty years ending 1848 was about 61,000 acres; even including the internal waste portions of fields, the area of land under tillage in any year never amounted to one-half of the arable land of the sub-division. The great fluctuations in revenue also show that agriculture was never in a healthy state and that there was no available capital to invest in the improvement of the soil.[1]

At the time of settlement (1849) Ráhuri was in a more impoverished state than any of the eight previously settled sub-divisions. The people had little capital of any kind. There were only 8475 working bullocks a number, considering the fertility of the arable land, the portion of it under cultivation, and the number of cultivators, proportionately less than that of any other surveyed sub-division. There was also a less extent of garden and other superior cultivation than in any other sub-division except Pátoda. The manufactures were of an inferior description and of very limited amount, and the trade of the subdivision was confined to the export of grain and sheep and the import of the few articles required to supply the moderate wants of the villagers. The cultivators of

[1] Lt. G. S. A. Anderson, 110 of 29th Sept. 1849 para 24. Bom. Gov. Sel. CXVII. 16.

the villages along the banks of the Pravara were perhaps in rather better circumstances than those of other villages, but there was no material difference in the condition of the cultivators in the several parts of the sub-division. The general poverty of the people made them fall an easy prey to the Márwáris and other moneylenders who were to be found in every large village. Few landholders had means enough to meet the losses caused by a bad season, the death of a bullock, or other unforeseen calamity. In an unfavourable year many landholders were unable to earn a livelihood and were forced to leave the sub-division and seek work in Bombay or elsewhere.

The main road from Nagar towards Násik and Málegaon entered the sub-division on the south crossing the Nimbdhera pass. A considerable traffic passed along this line, as there was no other opening in the hills fit for carts for about forty miles to the west or about twelve miles to the east. This traffic would probably have been much increased had not the bad state of the road chiefly near the Sahyádris caused much obstruction to the passage of carts and bullocks. The sub-division had no other leading cart road and no important markets. The surplus field produce was chiefly bought by corn merchants living in Beláp̃ur, Ráhuri, and Vámbori for export to Nágpur, Poona, and Bombay. But Beláp̃ur, Ráhuri, and Vámbori were not much resorted to and were inferior in wealth and trading enterprise to Sangamner, Sinnar, Yecla, and other market towns of neighbouring sub-divisions.

Of the 101 Government villages, seventeen were placed in the first class with a highest dry-crop acre rate of 3*s.* (Rs. 1½), thirty-three in the second class with a rate of 2*s.* 9*d.* (Rs. 1⅜), and fifty-one in the third class with a rate of 2*s.* 6*d.* (Rs. 1¼). The average dry-crop acre rate paid by lands under cultivation from 1825-26 to 1846-47 was 1*s.* 7½*d.* to 1*s.* 9*d.* (13 - 14 *as.*). The survey rates gave an average acre assessment for the entire arable dry-crop land of 1*s.* 2*d.* (9⅓ *as.*) and on the tillage of 1847-48, 1*s.* 4½*d.* (11 *as.*). These rates showed a reduction of about 3¾*d.* (2½ *as.*). There were 2170 acres of garden land. The whole of this land was watered from 949 wells, most of them near the Pravara and Mula rivers. Except in seasons of failure of rain and consequent rise of prices, the profits of garden tillage were small. Of the two principal garden products wheat and gram, wheat, though in favourable seasons more productive than the same crop in dry soils, was more subject to disease when watered. Sugarcane, chillies, and other superior garden products were in little local demand and the landholders had too little capital to admit of such an outlay as would be required to make the exports of importance. The garden cultivation was not so profitable, the people not so well off, as in the previously settled sub-divisions where the garden rate was fixed at 8*s.* (Rs. 4) the acre. In Ráhuri the survey acre rate for garden lands was fixed at 6*s.* (Rs. 3). The average acre rate amounted to 4*s.* 4*d.* (Rs. 2 *as.* 2⅔). This gave a maximum rental of £472 (Rs. 4720) being an increase of £39 (Rs. 390) on the collection from garden land in 1847-48. Compared with the average of past collections (£5995), the collections (£4146) at survey rates in 1849-50 showed a reduction of over thirty per cent.

Ráhuri Survey Settlement, 1849-50.

SETTLEMENT.	ITEMS.	PAST COLLECTIONS. 1847-48.	1825-1847.	1818-1848.
		Rs.	Rs.	Rs.
Former...	Dry-Crop	97,210	53,899	57,923
	Quit-Rent	690	797	802
	Pasture	1262	133	157
	Water Rate	...	212	339
	Cesses	...	812	1070
	Total ...	99,162	55,853	60,291
Survey ...	Assessment	1,20,000	1,20,000	1,20,000
	Quit-Rent	1465	1465	1465
	Total ...	1,21,465	1,21,465	1,21,465
	Excess of Survey Rental ...	22,303	65,612	61,174

Nevása, 1851-52.

After Ráhuri the survey settlement was introduced into Nevása, Karda, and Nagar in 1851-52, and into Korti, Shevgaon, and Jámkhed in 1852-53. The country included in these six subdivisions had an estimated area of 4912 square miles or 3,143,847 acres. Its western boundary was thirty-five or forty miles from the main line of the Sahyádri hills. Its greatest length from north to south was upwards of 100 miles and its greatest breadth from east to west about ninety-five miles.

In Nevása the work of measurement was begun in October 1846 and was finished in most of the Government villages before July 1848, and in the rest by August 1849; classing was begun about November 1847 and finished in February 1849. The settlement was introduced in 1851-52.[1]

Nevása was in the plain of the Godávari to the north of the Nagar chain of hills. On the north it was separated from the Nizám's territory by the Godávari; it was bounded on the east by Shevgaon, on the south by Nagar, and on the west by Ráhuri. Its estimated area was 4,77,138 acres[2] occupied by 180 villages, 149 of them Government, fourteen partly alienated, and seventeen wholly alienated. The charge of the entire sub-division was divided between a mámlatdár and a mahálkari. Nevása came into British possession in 1818. It then contained 111 Government and sixty-nine alienated villages. In 1822-23 seven of the Government

[1] Col. G. S. A. Anderson, Surv. Supt. 31st Jan. 1854, Bom. Gov. Sel. CXXIII. 1, 27.

[2] A detailed field survey of the lands of 166 villages was made by the Survey Department, and actual measurement gave 426,825 acres. The lands of fourteen alienated villages were not surveyed in detail, but their areas were computed from the map, the boundaries of each village having been surveyed by the theodolite. Bom. Gov. Sel. CXXIII. 3.

Nevása Area, 1851-52.

	SURVEYED.		COMPUTED.		TOTAL.	
	Villages.	Acres.	Villages.	Acres.	Villages.	Acres.
Government	149	388,013	...	...	149	388,013
Partly Alienated ...	10	24,503	4	13,094	14	37,597
Wholly Alienated ...	7	14,309	10	37,219	17	51,528
Total ...	166	426,825	14	50,313	180	477,138

villages were given in a service grant or *saranjám jágir*. Of these four reverted to Government in the same year and three in 1838-39 on the deaths of the alienees. Of the alienated villages thirty-seven lapsed to Government at various periods before the survey settlement year (1851-52), and one during that year. In 1824-25 Nevása was incorporated with Shevgaon, but in 1834-35 it was again made a separate sub-division. In 1835-36 on the formation of a petty division, the mahálkari was stationed at Dhergaon but in 1838-39 he was removed to Sonai. The mámlatdár was from the first stationed at Nevása. In 1852 several of the alienated villages were held by dependents of Sindia. No large proprietors resided in the sub-division.[1]

According to tradition Nevása and other neighbouring parts of the valley of the Godávari, while under the old Hindu government, were thickly peopled and highly civilised and prosperous. The natural richness of the soil and the neighbourhood of the great Hindu capitals of Paithan and Devgiri or Daulatabad support the tradition. From about 1490 to 1636 Nevása formed part of the territory of the Nizám Sháhi kings of Nagar. About 1636 it passed under the sway of the Moghal emperor Sháh Jahán. In the beginning of the eighteenth century it is stated to have been given as a marriage present to Sáhu the grandson of Shiváji. In the eighteenth century, being a frontier district it suffered much in the wars between the Maráthás and the Nizám. It came under regular Marátha management about 1759. Numerous stories remained of acts of rapine and pillage committed by the armies of the several contending parties who infested the Deccan in the end of the eighteenth and the beginning of the nineteenth centuries. It is an open district with no forts or strongly walled towns, and lies on the main line of road from Poona and Nagar to Aurangabad and North India. It is also close to Shevgaon formerly a joint possession of Sindia and Holkar, so that it was probably plundered and oppressed even more than most districts. From 1798 to 1800 it suffered in the petty warfare between Sindia and the two Báis. From 1801 to 1803 Holkar and his chiefs on their passage to and from Poona, moved through Nevása robbing villages and doing their utmost to ruin the country. After Holkar had ceased to molest the country, it was visited by many bands of plundering Bhils, till in 1806 many of them were killed by the Peshwa's troops; and they were soon afterwards entirely put down. In consequence of these disasters and of the famine of 1804, the population and resources of the district were so reduced, that only twenty-one villages remained inhabited and the country became covered with brushwood. After this the Pendháris now and then troubled the district, but the country continued to revive and the population to increase until it was taken by the British. Since 1818 it had enjoyed unbroken quiet.[2]

Before the establishment of the British rule, the revenue management of Nevása was as unsatisfactory as in the other territories

[1] Bom. Gov. Sel. CXXIII. 5. [2] Bom. Gov. Sel. CXXIII. 5-7.

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Survey. *Nevása, 1851-52.*

taken from the Peshwa. Nevása is one of the districts which are supposed to have been settled by Malik Ambar about 1605. Beyond tradition, nothing could be gleaned on the spot regarding Malik Ambar's reforms. It was even doubtful whether the *bighávni* system, which continued till the 1852 settlement, was introduced by him or by the Moghal officers of Sháh Jahán to whom the management of the country was entrusted on the break of the Nizám Sháhi kingdom in 1636. Still Malik Ambar was universally believed by the people to have been the wisest and most benevolent ruler of former times. The highest praise for any popular change was that it was like Malik Ambar's reforms. Under the *bighávni* system, whether or not introduced by Malik Ambar, each village had a fixed total or highest rental. This total rental was known as *tankha* and also as *kamál*. The *rakba*, which was the total area in *bighás* in each village, is supposed to have been determined partly by measurement and partly by estimate, the size of the *bigha* varying in different villages and in different parts of the same village. The *tankha* was said to represent Malik Ambar's highest assessment. The hereditary district officers stated that it was equal to a fourth of the gross produce in kind turned into a money value on data furnished by the cultivation of past years, and the market prices of the different kinds of produce. Subsequently this assessment seemed to have been often changed and the highest assessment of the Maráthás was generally in excess of the *tankha* and was called *kamál*. *Taufer* was said to mean the difference between the Musalmán and the Hindu maximum assessments. Marátha rule began about 1759 and Náro Bábáji, who was soon afterwards appointed governor or *subhedár* of Nagar, and who is said to have remained in office from thirty-five to forty years, introduced many revenue reforms, probably similar to those carried out in other parts of the Peshwa's territories. The number of *bighás* in each holding seems to have been fixed by him in some cases by measurement and in others by estimate. A uniform *bigha* was not adopted. In good soils a small *bigha* of a half to three quarters of an acre (20-30 *gunthás*) was introduced and in poor soils the *bigha* was doubled, trebled, or otherwise enlarged, as was considered expedient. Varying *bigha* rates were also levied on the different kinds of soil. The district was managed directly by government on the individual or *rayatvár* system. The local officers were not often changed. Moro Hari Sangamnerkar had charge of Nevása for many years. Under the early Maráthás the country on the whole seems to have prospered. In 1803 Bájiráv's farming system began and the former rates and land measures became nominal. The ravages of Holkar in 1802 and the failure of the late rains in 1803 almost emptied the country. Even when the people returned, no attempt was made to restore the old system. The revenue was farmed to contractors who were anxious only to secure a profit. They left all interior arrangements to the village officers and so long as a good sum was forthcoming from each village, no inquiries were made as to the area under tillage or as to the rent paid by each landholder. The crops when stacked and stored were considered the best criterion of the paying powers of the village. Yearly accounts were continued by the village officers

but merely as a matter of form. There was no system. In the case of hereditary or *mirás* and other long-tilled holdings near villages the old rates were sometimes kept. The rest of the land was given for cultivation at reduced rates on leases called *kauls* or *uktis*. At the settling day, if the terms originally agreed on were considered too low, a larger amount of revenue was demanded from the village, and, after a series of squabbles between the parties concerned, some agreement was arrived at by which the landholders were generally pretty well plundered. Occasional cesses or *pattis* were also imposed in addition to the revenue demands, one of which an *ahir patti* or tax leviable from the inhabitants on the occasion of the marriage of the great man of the district, was collected in some of the adjoining Nimbálkar's villages within the Nizám's frontier.[1]

Notwithstanding the bad effects of the farming system the supremacy of the British saved the country from war. In the opinion of the Survey Superintendent the country perhaps made a greater advance in population and farming capital between 1808 and 1818 than it did between 1818 and 1852. In his opinion this might in part be attributed to the full rates having been exacted in the early part of British rule and to the assessment under the British being generally much too heavy. In the year following the introduction of British rule the Marátha total or *kamál* assessment which had long been virtually abolished, was assumed to be that by which the future revenue collections might properly be adjusted and the village officers were required to give statements of the rates leviable from the *bighás* of each holding. Few authentic records were procurable and the rates finally adopted were in many cases arbitrary, and were probably of larger amounts than had ever actually been in force. There were about twenty-four different rates for dry-crop lands varying from 3*d.* to 4*s.* (Rs. ½ - 2) a *bigha*. In six villages there was only one rate; in fifty-nine villages, two rates; in fifty-five, three rates; in twenty, four rates; in five, five rates; in one, six rates; and in one, seven rates. In eleven villages the estate or *mundbandi* system of assessment was found in force. On what evidence *bigha* rates for these villages were determined is not known. Indeed from the absence of trustworthy information the whole distribution of the rates must have been little better than guess work. There were eleven garden rates varying from 7*s.* to 2*s.* (Rs. 3½ - 1) a *bigha*. Most villages had only one rate and in some cases the garden lands were assessed at dry-crop rates. These rates remained in force until 1836-37, when the dry-crop rates of about fifty-eight villages and of a few holdings in other villages were lowered by the Collector Mr. Harrison, on an average about 6⅞*d.* (4 7/12 *as.*) in the rupee or about 28 per cent. The garden rates seem not to have been changed, but in forty-six villages a readjustment was made of the *bighás* watered from each well and in this manner a reduction was effected in the number of *bighás* and consequently in the aggregate assessment. No systematic attempt to lower the rates seems to

[1] Bom. Gov. Sel. CXXIII. 16-19.

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have been made. It was generally acknowledged that from the fall in the value of grain the rates at first imposed had become too high, and when any particular outcry was made by the landholders or when much difficulty was found in collecting the revenue a reduction of assessment was allowed. Pending a detailed survey it was not considered expedient to undertake a general revision of the assessment, and Mr. Harrison's reductions were only applicable to real or supposed cases of excessive over-taxation. They were doubtless beneficial, but from their partial and irregular nature they had no material effect on the general prosperity. Other remedial measures tending to lighten the assessment were also carried out about the same time. The water tax or *pánbharit* was abolished in 1835. This tax was nominally leviable from dry-crop lands temporarily watered; in reality many of the lands from which it was collected were garden lands assessed at dry-crop rates and the entire remission of the tax placed them in a much better position than similar lands assessed at garden rates. But the tax was obnoxious and changeable and its abolition probably did good. The abolition of transit and town duties had also indirectly a beneficial effect on the sub-division, and at the same time several claims or *haks* collected on account of Government were abolished. In one village the estate or *mundbandi* assessment was found in force at the time of settlement.[1]

In the fall of produce prices the rates adopted in 1819-20 proved much too high. Their burden was considerably lightened by the introduction of a rule allowing the partial cultivation of holdings. And when the new rates were higher than the rates formerly paid, the excess was spread over three or four years. It was also formerly the custom to give out waste lands for cultivation on *kauls* or agreements not to impose the full assessment at once, but by gradual additions ranging over periods of six to eight years. According to the Survey Superintendent this system was not much practised during the first four years of British rule. It afterwards became pretty extensive and continued till 1838 when it was abolished.[2] Throughout the whole of British management large remissions were made. The assessment of portions of fields left uncultivated by the holders was generally remitted and large reductions were also made for bad crops, poverty, and other causes.[3]

In 1827-28 the lands of 130 villages were measured in connection with Mr. Pringle's first Deccan survey. But the measurements were not used and the operations caused no change in the revenue management. Up to 1833-34 no complete returns of the fields or *tikás* of each village were prepared. Village registers were then introduced containing the areas in *bighás*, rates of assessment, boundaries, and tenures of the several holdings. But as the boundaries of the holdings were not ascertained by actual inspection in the field, and as no measurements were made for the purpose of fixing the area of

[1] Bom. Gov. Sel. CXXIII. 19-20.

[2] Bom. Gov. Sel. CXXIII. 22. The opinion of the Superintendent that leases were little granted in the first years of British management seems at variance with Capt. Pottinger's account.

[3] Bom. Gov. Sel. CXXIII. 22-23.

each holding, these registers in many cases proved incorrect. When the land was measured between 1846 and 1849 many of the fields recorded in the accounts could not be identified. At the time of Mr. Pringle's survey (1828) the areas of the several holdings of each village had, as far as possible, been arranged in correspondence with the total area or *rakba.* The papers then prepared by the village officers were used in filling the registers, and probably most of the holdings under cultivation in 1828 and in 1833 were entered with tolerable accuracy. Even had all the holdings been correctly recorded and if there were no doubts regarding the former rates of assessment, it would still be impossible to obtain a clear view of the actual state of matters in former years, owing to the methods of giving out the lands for cultivation then in vogue. On several occasions endeavours were made to enforce the cultivation of entire fields or *tikás.* These efforts in every case failed. Throughout the whole period of British rule, it was customary to allow the partial cultivation of holdings, and this method however advantageous to the landholders caused much confusion in the accounts and made it impossible to ascertain, with any accuracy, the actual extent of land yearly tilled. This concession also gave rise to many fraudulent practices on the part of the village and district officers and to bad husbandry on the part of the people. The portions of each field under tillage were not measured or ascertained according to any fixed standard. They were entered in the accounts according to the proportion they were found to bear to the entire recorded area of the field by a rough eye estimate made by the village officers or by guess. In 1833-34 waste patches in fields held for tillage were brought to account in the yearly statements, but the assessment was remitted. In general only the portions of holdings actually taken for cultivation were entered in the accounts. During the first years of British rule no attempts seem to have been made to test the tillage returns. Subsequently, especially since 1833-34, a test was taken by the mámlatdár's establishment aided by the hereditary district officers, and occasionally in cases of doubt or suspicion of fraud, by the assistant collector or Collector.[1]

Nevása suffered much from over-taxation. The rates adopted at the beginning of British rule soon began to press most severely on the resources of the sub-division. In 1822-23 prices fell unprecedentedly low. According to the Survey Superintendent this was partly due to an unusually large crop and to other causes. But in his opinion the chief cause of the scarcity of money was that too much revenue was taken from the country in proportion to the farming capital and resources of the cultivators. In his opinion the want of remedial measures and the continuance of high rates combined to bring Nevása to ruin till 1832-33, when the cultivation and collections fell much lower than in any other years of British rule. In the two or three succeeding years, he continues, the cultivation and collections somewhat rose, but it was not until the attention of Government had been fully drawn to the depressed condition of the collectorate and the local officers were urged to carry

[1] Bom. Gov. Sel. CXXIII. 20-22.

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out improvements, that there was a decided tendency upwards. Between 1836-37 and 1846-47 the rates of many of the villages were lowered, liberal remissions were granted, and, though 1844-45 and 1845-46 were unfavourable years, the cultivation and assessment rose in 1846-47 higher than they ever were before. In 1847-48 the cultivation still further increased. But the year was one of much over-production and few remissions were granted. Prices, partly in consequence of the excess of produce, and partly on account of the great drain of money to meet the large revenue demands, fell very low and many landholders unable to pay their rent from the profits of the season had to resort to moneylenders, and in many cases to dispose of their farm stock. The cultivation and revenue immediately decreased, and as the following seasons were unfavourable the collections fell from £16,072 (Rs. 1,60,720) in 1847-48 to £8215 (Rs. 82,150) in 1849-50, a decrease of nearly one-half. In 1850-51 according to the Survey Superintendent the anticipated early introduction of the revised rates caused an increase of cultivation and revenue.[1] At the time of settlement the sub-division was still suffering from the over-collections of 1847-48.[2]

Although Nevása did not suffer from over-assessment in the same degree as Ráhuri, the old rates were in the Superintendent's opinion ruinously and oppressively high. Throughout the whole period of British rule (1818-1852) it had never been possible to collect the full assessment. In addition to the freedom from the assessment of untilled patches in fields taken for cultivation, remissions had averaged £2100 (Rs. 21,000) or about eighteen per cent of the revenue demands. Cultivation had also been most unsteady, and although the land was generally fertile not one-half of it had been under tillage for a long term of years. That the country would have progressed more rapidly under a light assessment was in the Superintendent's opinion shown by the improvement that had resulted from the reforms and modifications of the assessment already carried out. These remedial measures, he adds, merely afforded relief in isolated cases. They were undertaken not so much with the view of placing the revenue system on a permanently sound basis, as of saving the people from ruin and Government from loss of revenue.[3]

A road from Ahmadnagar to Aurangabad crossed (1848) the sub-division. Just below the Jeur pass a branch of this road turned to the right and went through Shevgaon and Paithan, one of the oldest capitals in the Deccan, and from Paithan passed to the great cotton mart of Umrávati. By this route large quantities of cotton were brought to the coast. Another line of road crossed the sub-division east and west, and, passing a little to the south of the town of Nevása, cut directly through Sangamner. Between the towns of Sangamner and Sinnar it skirted the southern boundary of the Násik sub-division and came upon the Násik and Málegaon road just above the Jeur pass. Bullocks laden with grain generally travelled on this road.[4] Though the local trade was inconsiderable there was

[1] The rise in produce prices had probably more to do with the increase of area taken for tillage than the progress of survey operations. [2] Bom. Gov. Sel. CXXIII. 24-25.
[3] Bom. Gov. Sel. CXXIII. 26-27. [4] Bom. Gov. Sel. CXXIII. 175-176.

a large through traffic. The Imámpur or Jeur pass on the south was the only route open to carts, and a large quantity of cotton from Berár by Paithan was carried to Bombay. The post line from Bombay to Calcutta by Nagar and Aurangabad also passed by the same route. There were also a few cross roads chiefly used by Vanjáris, but the bullock traffic was fast giving place to cart traffic.[1]

The market towns were Nevása, Sonai, Chánda, Kukána, Ghotan, Tondola, Sundgaon, Bhánas, Hivra, Degaon, Vákri, and Bhokar. About half the produce of the sub-division was exported. Grain was the only export. The people themselves did not take their grain beyond Ahmadnagar. Potters and washermen were great grain carriers. The grain dealers bought the grain and employed Vanjáris to carry it to the coast. The imports were iron, salt, groceries, and cloth of all kinds from Berár and Bombay. There were only one hundred hand-looms in the subdivision weaving cloth of the commonest texture. A few weavers were found at Nevása, Sonai, Ghotan, and Kukána. Women's robes or *lugdás* fifteen cubits long by two broad were woven at Nevása. Generally the thread was spun by Mhárs. A few blankets were made by Dhangars, but most articles of wearing apparel were imported. Most landholders had a few sheep and goats which they disposed of to butchers in neighbouring towns. There was a local breed of bullocks, but the better sort came from Málwa and Berár. Their prices varied from £1 10*s.* to £3 (Rs. 15-30). The largest town was Nevása with 3268 people. Of the 149 Government towns and villages only nine had a population of more than 1000. Every year in March about 50,000 pilgrims and wandering traders came to Toka from all quarters.[2] The fair lasted about a month and had much traffic in cloth and other articles.

The survey census gave for 149 Government villages 51,674 people, 36,878 horned cattle, 2639 horses, 48,046 sheep and goats, 3381 ploughs, and 1768 carts. The people of Nevása were in somewhat better circumstances than those of Ráhuri or Sangamner. Under the former government the condition of these three sub-divisions was similar and Nevása possessed no superior advantages either as regards climate or markets. That it was not taxed so heavily accounted for its not being in so extremely depressed a state as the other sub-divisions. A few landholders held farms of over 200 acres and had twenty

[1] The details are: *Nagar-Imámpur Road Traffic, March-June, 1857.*

Month.	Carts.	Pack bullocks	Horses.	Asses.	Camels.	Elephants.	Cows.	Buffaloes.	Sheep.
March ...	4686	16,397	1929	4819	48	2	...	283	1095
April ...	6567	10,587	2289	5372	...	...	565	...	2390
May ...	7830	19,985	2406	6725	...	...	411	...	3540
June ...	8370	38,094	2922	6031	...	...	512	...	4971

'A heavy trade in grain goes on all the year. The cotton from Berár swells the traffic in these four months.' Bom. Gov. Sel. CXXIII. 10-11.

[2] Toka and Pravara were two Hindu sacred places. Some of the Toka temples were destroyed by Nizám Ali in 1761. Bom. Gov. Sel. CXXIII. 12.

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or thirty bullocks. A good many were free from debt and had grain-pits where they could store their surplus produce and to which they could resort in times of necessity instead of to the Márwáris. Most landholders were deeply involved in debt. Two-thirds were in the hands of the Márwáris, and the average debt of each was not less than £10 (Rs. 100). The landholders had few means of adding to what their fields yielded. A few people of some villages cultivated lands on reduced rates in the neighbouring Nizám's territory and some of the villagers went for a time to Bombay as labourers or porters. Many landholders, when their field work for the season was over, were hired with their bullocks by grain dealers to carry grain and other exports to the coast.[1] Well-irrigation might be very much increased in the Nevása sub-division as, except near the Godávari, in the low grounds of most villages water was plentiful and at moderate depths. Few people were able to afford the £15 or £20 (Rs. 150 or Rs. 200) required for digging a new well. In the existing scarcity of capital a subsistence could be more easily and safely derived from the cultivation of dry-crop lands.[2]

The bulk of the land was held on the hereditary or *mirás* tenure. Of 17,163 survey numbers into which the Government lands were divided, 10,520 belonged to hereditary holders or *mirásdárs*; the remaining 6643 being either alienated or deserted that is *gatkuli* fields. Of the 10,520 *mirás* fields 2630 were cultivated by the hereditary holders, 1765 by holders of other hereditary lands, 1817 by non-hereditary holders, and 4308 were waste. For the survey assessment the Government villages were divided into three classes with highest dry crop acre rates of 2*s.* 6*d.*, 2*s.* 3*d.*, and 2*s.* (Rs. 1¼, Rs. 1⅛, and Re. 1). An acre rate of 6*s.* (Rs. 3) was fixed for garden land of which 2947 acres were watered entirely from wells. The total garden assessment amounted to £636 12*s.* (Rs. 6366) and showed an average survey acre rate of 4*s.* 3⅞*d.* (Rs. 2 *as.* 2 7/12) or 3*s.* 4*d.* (Re. 1 *as.* 10⅔) less than the old average acre rate. The total survey rental exceeded the average past collections by forty-five per cent.[3] The reduction effected by the survey rates on the demand from the cultivated area was estimated at 5½*d.* (3⅔ *as.*) the acre or about twenty-nine per cent. The survey officer was inclined to think that more land was cultivated under the former system than was entered in the accounts. The *bighás* of the former cultivation could not be converted into acres according to any fixed standard. Even making allowances for these and other circumstances which might tend to

[1] Bom. Gov. Sel. CXXIII. 12-13, 15. [2] Bom. Gov. Sel. CXXIII. 30.

[3] In judging of the financial results of the settlement, the first year of the new system, 1851-52, should not be taken into consideration. In the Ahmadnagar collectorate, in consequence of the former system of remitting the assessment of waste and unsown lands, and also of the generally impoverished condition of the cultivators, it was found necessary, in effecting the change from the old to the new system, in the several districts to allow remissions which were calculated upon the former assessment and were given in cases where the amount leviable under the old was found to be less than that leviable under the new rates, the difference only being remitted. The year 1851-52 was one of partial failure of crops and the remissions required were considerable. The revised rates therefore did not come into full operation until the following year 1852-53. Bom. Gov. Sel. CXXIII. 34-36.

nodify the apparent results, the survey officer was of opinion that he actual relief to the cultivators was not less than $3\frac{1}{4}d.$ to $4d.$ ($2\frac{1}{6}$ - $2\frac{2}{3}$ *as.*) the acre or twenty to twenty-four per cent. This was leemed sufficient to place Nevása on an equality with Ráhuri and other previously assessed sub-divisions:[1]

Nevása Survey Settlement, 1852.

CLASS.	VILLAGES.	FORMER.		SURVEY.						
				Land under Tillage.			Waste.		Total.	
		Assessment.	Acre Rate.	Area.	Assessment.	Acre Rate.	Area.	Assessment.	Area.	Assessment.
		Rs.	Rs. a. p.	Acres.	Rs.	Rs. a. p.	Acres.	Rs.	Acres.	Rs.
I. ...	17	19,100	0 11 4	26,965	12,388	0 7 4	22,770	9135	49,735	21,523
II. ...	93	1,15,235	1 1 7	105,050	62,270	0 9 6	103,473	42,197	208,523	1,04,467
III. ...	38	27,452	1 1 0	25,811	13,013	0 8 1	34,766	11,942	60,577	24,955
Total ...	148	1,61,787	1 0 5	157,826	87,671	0 8 10	161,009	63,274	318,835	1,50,945

The general results of the settlement, as regards all descriptions of tenures, are shown in the following statement:

Nevása Survey Settlement, 1852.

SETTLEMENT.	YEAR.	CULTIVATED LANDS.				WASTE LANDS.	ALIENATED LANDS.	TOTAL.
		Area.	Assessment.	Remissions.	Collections.	Collections.	Collections.	Collections.
		Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Former ...	1818-1851 ...	129,602	1,23,144	21,616	1,01,528	2778	1140	1,05,446
	1850-51 ...	126,348	1,33,468	18,357	1,15,111	755	2088	1,17,954
Survey ...	1851-52 ...	157,826	87,671	18,604	69,067	1468	1021	71,556
	1852-53 ...	183,641	98,899	398	98,501	1826	1517	1,01,844
	Rental of 148 Villages ...	318,835	1,50,945	...	...	...	1668	1,52,613

The following statement shows the entire area of the 149 Government villages (148 original and one lapsed in 1852) comprised (1852) in the Nevása sub-division, and the survey assessment imposed on the several descriptions of land:

Nevása Survey Settlement, 1852.

LAND.	DRY-CROP.		GARDEN.		BARREN.	TOTAL.		ALIENATED.	REALIZABLE BALANCE.
	Area.	Amount	Area.	Amt.	Area.	Area.	Amount		
	Acres.	Rs.	Acres.	Rs.	Acres.	Acres.	Rs.	Rs.	Rs.
Government ...	320,715	1,46,774	2976	6438	42,060	365,751	1,53,212	...	1,53,212
Alienated ...	13,159	6631	204	413	794	14,157	7044	7044	...
Quit-Rent ...	7695	3171	4	5	406	8105	3176	1496	1680
Total ...	341,569	1,56,576	3184	6856	43,260	388,013	1,63,432	8540	1,54,892

Abolished claims or *haks*, for which a money compensation was to be given to the former recipients, were included in the survey total. The hereditary district officers of Nevása, as well as of

[1] Bom. Gov. Sel. CXXIII. 36.

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most other sub-divisions of the Ahmadnagar collectorate, did (1852) not collect levies in kind from the people. The highest value of those claims collected by the village officers, entered by the recipients in the accounts for the year before the introduction of the revised rates, was for *pátils* £39 (Rs. 390) and for *kulkarnis* £511 (Rs. 5110). In 1852 the *hadola* lands of the village Mhárs and a few other grants were subject to a quit-rent or *judi* assessment. As this was generally less than the survey assessment it was very slightly affected by the introduction of the revised rates. In cases where the quit-rent exceeded the survey assessment, the difference was remitted, but in the Nevása sub-division it only amounted to an aggregate sum of about £5 (Rs. 50). The Ahmadnagar Mhárs were generally poorly paid for their services to Government.[1]

Karda, 1851-52.

From Nevása the survey passed to Karda where measurements were begun in March 1847 and finished in April 1851, and classing was begun in February 1849 and finished in June 1851. Survey rates were introduced in 1851-52. Karda was the largest sub-division in the Ahmadnagar district. It stretched north for about seventy miles from the Bhima to a range of hills that separated it from Sangamner and Ráhuri. It was bounded on the north by Sangamner and Ráhuri, on the east by Nagar and Korti, and on the west and south by the Junnar Pábal and Bhimthadi sub-divisions of the Poona district. With an estimated area of 934,125 acres, Karda contained 145 Government and twenty-seven partly and forty wholly alienated villages. The charge of the entire sub-division was divided between a mámlatdár and two mahálkaris. At the time of settlement, Karda was made of villages which belonged to old divisions which were partly under Poona and partly under Ahmadnagar. Since the beginning of British rule Karda had undergone many changes. The transfers of villages between this and adjoining sub-divisions, both of the Poona and Ahmadnagar collectorates, before 1842-43 were very numerous and complicated. In 1852 the Karda sub-division was too large for proper management. Several of the villages belonged to non-resident proprietors and chiefs, among them Sindia, Ráste, Holkar, the Pant Sachiv, and others.[2]

Karda, like Nevása, formed part of the old Muhammadan kingdom of Nagar that is Ahmadnagar. The Maráthás got possession of the Karda villages before they extended their power to Nevása. About the beginning of the present century, Karda was plundered by Holkar and others, but it did not suffer so much as Nevása. Shortly after the beginning of Bájiráv's rule, its revenue was farmed in the same manner as in other sub-divisions, and, when the British gained possession in 1818, all matters relating to the revenue management were in disorder. In many of the villages the terms *man* and *khandi*, *ruka* and *taka*, *partan* and *dori*, were found in the old accounts. But these land measures were all resolvable into *bighás*. The *bigha* seems to have been the unit of calculation under the

[1] Bom. Gov. Sel. CXXIII. 33, 156.

[2] Bom. Gov. Sel. CXXIII. 42-45.

Maráthás. Little trustworthy information about the former revenue management was available. It was certainly more complicated than in Nevása. Partial measurements and settlements had been made in the time of the Maráthás, but many of the villages being poor and yielding little revenue probably received little attention, and the management altogether appears to have been very rude and irregular. The size of the Karda *bigha* varied more than the size of the Nevása *bigha* and it was generally found to be larger in Karda than in the other sub-divisions. The former rates of assessment were also very irregular. In many villages the old garden rates were high. In others there was no old garden rate, but in such cases a higher dry-crop rate was generally imposed on all the lands of the village in consequence of some of them being watered. The lands of some of the villages were managed partly on the *bigha* and partly on the plot or *mundbandi* system. But in most cases the prevailing unit of calculation was the *bigha*.[1] At the beginning of British rule, as was done in Nevása, *bigha* rates were adopted for most Karda villages. In some villages the old estate or *mundbandi* system was kept and in a few cases, where all traces of the former *bigha* rates had been lost, a new estate or *mundbandi* assessment was imposed. The *bigha* rates where adopted varied from 5*s.* 6¾*d.* (Rs. 2 *as.* 12½) to 3*d.* (2 *as.*) for dry-crop lands, and from 12*s.* (Rs. 6) to 2*s.* 6*d.* (Rs. 1¼) for garden lands. Most villages had only one dry-crop and one garden rate. Many of the rates were lowered by the Collector Mr. Harrison between 1834 and 1837. His reductions of dry-crop rates extended to about fifty-one villages at the average rate of about 6¼*d.* (4⅛ *as.*) in the rupee, and of garden rates to twenty-two villages at the rate of about 10*d.* (6⅔ *as.*) in the rupee. Owing to the irregularity of the former system and to other causes Mr. Harrison's measures seem to have been less beneficial in Karda than in Nevása. About 1826 the lands of most of the villages were measured in connection with Mr. Pringle's survey but they were not assessed. The changes through which Karda passed under British management were much the same as the changes through which Nevása passed.[2] In both sub-divisions there were the same high collections in the first five years of British rule, the same fall of revenue between 1823-24 and 1832-33, the same improvement between 1833-34 and 1847-48, and the same decline in succeeding years. Over-assessment had perhaps caused more harm in Karda than in Nevása. In the early years of British rule, in proportion to its resources, the revenue collections were so much higher in Karda than in Nevása, that, in spite of the later remissions, the revenue never recovered to the same extent in Karda as in Nevása, and cultivation never in any succeeding period of five years rose to the same height as in the five years immediately after the introduction of British rule. In the years immediately before the introduction of the new rates there was a great fall in cultivation. Generally also in bad years there had been a larger falling off of revenue in Karda than in Nevása. The remissions irrespective of

[1] Bom. Gov. Sel. CXXIII. 53-54.

[2] Bom. Gov. Sel. CXXIII. 54-55.

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freedom from assessment in unsown or *náper* patches of numbers averaged £3454 (Rs.34,540) or about four per cent more than in Nevása. The collections of 1852-53 were somewhat in excess of those of the last year of the old system (1850-51), and the heavy collections of 1847-48 and preceding years had borne very severely on the resources of the sub-division. In the opinion of the survey officer, even under a fairer assessment the subdivision would not very quickly recover from its depressed state, and the extreme fluctuations in cultivation and revenue that had prevailed before the survey settlement would not admit of the new system having complete fair play in the first years of its action.[1]

The high road from Bombay to Calcutta passed through the centre of the sub-division from south-west to north-east. On this main line of road there was a large traffic, but little of it was local. Of the several cross roads one from Poona to Bársi and Sholápur and one from Junnar in the same direction were fair dry-weather roads. The two lines of road from Nagar to Junnar and to the Sahyádris to the west of Junnar, though scarcely passable by carts, were much used by Vanjáris. From the badness of the roads some parts of the sub-division were very unfavourably placed as regards markets and Mr. Gooddine advocated the repair of several small passes which presented serious barriers to internal traffic. Grain was the chief export being sent to Poona, Junnar, and the coast. Sheep were sold by Dhangars and husbandmen to wandering butchers, and there was always a ready sale for a few horses reared in the Bhima villages. The imports were cotton goods, salt, rice, sugar, and other articles required for local use. As regards markets, in consequence of their nearness to Poona and to Ahmadnagar, the southern Karda villages were better off than most Nevása villages. Sirur also was a better market than any in Nevása. The Vásunda villages in the north mahálkari's charge were unfavourably placed, having no large markets near and being cramped as regarded communication with other quarters. As in Nevása the manufactures in Karda were of little importance. A few coarse cotton stuffs were made in seven or eight villages but the demand did not furnish work for more than fifty looms. The Dhangars in Vásunda made blankets from the wool of sheep belonging to the sub-division. There were nine market towns, the chief of them being Sirur, Jámgaon, and Kánhur. Sirur situated on the Poona high road, the head-quarters of the Poona Horse, was the most important market. It had about 7000 people of whom about 285 were resident moneylenders, traders, and shopkeepers, some of them in good circumstances. Besides their usual retail traffic in cloth and other articles, some of the dealers exported large quantities of grain. A good many cattle and a few horses were also sold in the Sirur market. There were several large traders in Jámgaon, Kánhur, Párner, Alkuti, and other places, but except in Sirur and Jámgaon the market dealings seemed to be nearly confined to the supply of local wants. Jámgaon was a well built town with a handsome mansion belonging to

[1] Bom. Gov. Sel. CXXIII. 56, 66-68.

Sindia, and there were a good many substantial houses and temples in other towns.

According to the survey returns there were in the Karda sub-division 68,611 people, 70,703 horned cattle, 45,565 sheep and goats, 3841 horses, 4477 ploughs, and 1747 carts. Of the 25,152 survey numbers 14,603 were hereditary or *mirás* holdings and 10,549 were alienated or *gatkuli* that is deserted. Of the hereditary numbers 5856 were tilled by the holders themselves, 3210 by other hereditary holders, 1931 by non-hereditary holders, and 3606 were waste.

In assessing this large sub-division the 145 Government villages were arranged in six classes with highest dry-crop acre rates ranging from 3*s.* to 1*s.* 9*d.* (Rs. $1\frac{1}{2}$ - $\frac{7}{8}$). Twelve villages with a highest acre rate of 3*s.* (Rs. $1\frac{1}{2}$) formed the first class. Their lands were the best in Karda. They mostly lay on the Kánhur *pathár*, an elevated table-land on the hills running through the centre of the sub-division. The climate of these villages was superior, their position with respect to Poona Sirur and Nagar was good, and they yielded specially valuable wheat. They had good drinking water but there was no large area of garden land. Thirty-one villages with a highest acre rate of 2*s.* 9*d.* (Rs. $1\frac{3}{8}$) formed the second class. The lands of seventeen of these villages lay close to the north of the range of hills of which the Kánhur table land formed a part. Their climate was as good as that of the first class villages but their position with respect to Poona and Sirur was not so good. They had a large area of garden land. The north mahálkari's station Vásunda was included in this group. The lands of the remaining fourteen villages lay immediately to the south or south-west of Kánhur and included the mámlatdár's station of Párner. The position of these villages with respect to markets was good. Their climate was not quite so good as the climate of the villages more to the north. On the other hand the supply of water for irrigation was more plentiful in this group than in the others. Forty-three villages with a highest acre rate of 2*s.* 6*d.* (Rs. $1\frac{1}{4}$) formed the third class. The lands of five of them lay on the high grounds to the north of the Mula. They had an equally good climate with the first class villages of Ráhuri, but their position with reference to markets was inferior. They were out of the way of traffic, and the villagers had to descend into Ráhuri and Sangamner to dispose of their produce. The lands of the remaining thirty-eight villages were partly hilly. They lay to the south and south-east of the second class villages. Their position with respect to markets was good, but their climate was inferior to that of the villages more to the north. There was a moderate proportion of garden land. Forty villages with a highest dry-crop acre rate of 2*s.* 3*d.* (Rs. $1\frac{1}{8}$) formed the fourth class. Ten of these villages were in the valley of the Mula. The climate was good but the villages were out of the way of markets. Water was scanty in several villages and in others cultivation was difficult as the arable lands were mostly on plateaus, while the villages lay in hollows. Except that the climate was bad, the remaining thirty villages were similarly situated to the third class villages lying immediately to the north. Sixteen villages with a highest acre rate of 2*s.* (Re. 1) formed the fifth class. Ten of these were in the valley of the Bhima and their climate was inferior to that

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of the groups to the north. The remaining six villages lay in the south-east of Karda near the hills. Their climate was inferior and they were not so well placed with respect to markets as the other villages of this class. Three villages with a highest acre rate of 1*s.* 9*d.* (14 *as.*) formed the sixth class. They were in the extreme south in the valley of the Bhima. The climate was most uncertain and the soil was generally stiff requiring an extra quantity of moisture. The classes of eleven of the 145 villages were changed from additional experience acquired during the time of settlement. In other respects the dry-crop rates originally proposed were found suitable and were introduced.

Unlike Ráhuri and Nevása where it was entirely from wells, the garden cultivation of Karda was partly channel-watered. In some of the Karda villages the garden husbandry was superior, and on account of the nearness of Poona and other large towns the people had a better chance of exporting and selling their produce. For thirty-six villages in the north of the sub-division which were far from good markets, and for nineteen in the south where the garden husbandry was poor, a maximum well-rate of 6*s.* (Rs. 3) was fixed. For ninety villages in the centre of the sub-division, which from being near the Poona road or from being close to good local markets were more favourably situated, a highest well-water acre rate of 8*s.* (Rs. 4) was fixed. This last rate was 2*s.* (Re. 1) the acre higher than the Ráhuri and Nevása rate. In most of the Násik villages Captain Davidson had adopted 16*s.* (Rs. 8) as the highest channel-water acre rate. But for Karda this was deemed too high and a highest rate of 12*s.* (Rs. 6) was fixed. In many cases the water used was partly from wells and partly from channels. For lands so watered intermediate rates, with reference to the supply of water derived from both sources, were adopted. In no case did the assessment exceed the highest channel-water rate. In 1852 the sub-division had in all 5133 acres of garden land and the whole assessment imposed by the above rates was £1340 (Rs. 13,400) or an average rate of 5*s.* 2¾*d.* (Rs. 2 *as.* 9¾) the acre. The former highest assessment amounted to £1669 (Rs. 16,690), but as many of the gardens had been assessed as dry-crop lands, and because of the great irregularities in the former rates, it is not possible to give a clear idea of the actual reduction caused by the new rates.

The alluvial or *dheli* lands on the banks of the Bhima were assessed at acre rates varying from 4*s.* to 2*s.* (Rs. 2 - 1). These lands either were enriched by deposits of mud or drew an extra degree of moisture from the river and yielded better crops. On seventy-eight acres of this river side land the average survey rate of assessment was 2*s.* 11⅜*d.* (Re. 1 *as.* 7$\frac{7}{13}$) the acre. In other parts of the sub-division dry lands yielded superior crops in consequence of being watered from dams during a portion of the year. On that account a small extra acre rate varying from 2*s.* to 4½*d.* (Re. 1 - *as.* 3) was imposed on them. The effect of the settlement was to lower the assessment on the area under tillage from £16,958 to £9824 (Rs. 1,69,580 - Rs. 98,240) or 42 per cent. The details are :

Karda Survey Settlement, 1852.

CLASS.	VILLAGES.	FORMER.		SURVEY.						
				TILLAGE.			WASTE.		TOTAL.	
		Assessment.	Acre Rate.	Area.	Assessment.	Acre Rate.	Area.	Assessment.	Area.	Assessment.
		Rs.	As. p.	Acres.	Rs.	As. p.	Acres.	Rs.	Acres.	Rs.
I ...	12	12,393	15 5	12,827	5498	6 10	3212	1004	16,039	6502
II ...	31	49,270	14 0	56,174	28,803	8 2	25,487	8659	81,661	37,462
III ...	43	46,933	12 0	62,428	27,041	6 11	32,269	11,070	94,697	38,111
IV ...	40	43, 903	9 9	71,936	25,673	5 9	55,270	15,434	127,206	41,107
V ...	16	14,045	11 0	20,368	8896	6 11	29,127	9456	49,495	18,352
VI ...	3	3039	13 7	3583	2325	10 5	2000	473	5583	2798
Total ...	145	169,583	11 11	227,316	98,236	6 11	147,365	46,096	374,681	144,332

The general results of the settlement are shown in the following statement:

Karda Survey Settlement, 1852.

YEAR.	CULTIVATED.				WASTE.	ALIENATED.	TOTAL.
	Area.	Assessment.	Remissions.	Collections.	Collections.	Collections.	Collections.
	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Former:							
1818-1851	212,191	1,56,187	34,539	1,21,648	5870	2045	1,29,563
1850-51	193,002	1,46,090	44,076	1,02,014	6633	1772	1,10,419
Survey:							
1851-52	227,316	98,236	24,403	73,833	5863	1394	81,090
1852-53	251,728	1,04,646	942	1,03,704	5282	2099	1,11,085
Rental of 145 villages	374,681	1,44,332	...	...	..	2453	1,46,785

Owing to the want of former correct data of the actual acre rate, the relief which the new rates afforded can be only roughly shown. The average acre rate before the introduction of the survey was estimated at 1*s*. 1¾*d*. (9⅙ *as*.) for the whole period of British rule. The survey acre rate on the lands cultivated in 1851-52 was 10⅜*d*. (6 11/12 *as*.) which shows a reduction on the past collections of 3⅜*d*. (2¼ *as*.) the acre or about 24½ per cent. In Karda, as has been noticed, the irregularities of the former system were very great, and, though the rates were generally heavy, in some villages the assessment was moderate. In some cases also Mr. Harrison's reductions between 1834 and 1837 amounted to forty per cent or upwards, which left no need of reduction by the survey. Under these circumstances the effect of the survey settlement varied greatly in different parts of the sub-division.

The area and assessment of the entire lands comprised in the Government portion of the sub-division are shewn in the following statement:

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Karda Area and Assessment, 1852.

LAND.	DRY-CROP.		GARDEN.		BARREN.	TOTAL.		ALIENATED.	REALIZABLE BALANCE.
	Area.	Amount	Area.	Amount	Area.	Area.	Amount		
	Acres.	Rs.	Acres.	Rs.	Acres.	Acres.	Rs.	Rs.	Rs.
Government ..	367,459	1,30,083	5133	13,404	187,480	560,072	1,43,437	...	1,43,437
Detached *Sheri.*	2089	895	...	...	1830	3919	895	...	895
Inám	10,539	4011	157	408	2986	13,682	4419	4419	...
Detached *Indm.*	935	416	4	15	170	1109	431	431	...
Quit Rent ...	9997	3620	34	77	1881	11,912	3697	1244	2453
Total ...	391,019	1,38,975	5328	13,904	194,347	590,694	1,52,879	6094	1,46,785

The highest value of abolished village claims entered by the recipients in the accounts of 1850-51, was for headmen £37 (Rs. 370), for accountants £462 (Rs. 4620), and for watchmen £124 (Rs. 1240), or a total of £623 (Rs. 6230).

Ahmadnagar, 1851-52.

After Karda the survey settlement was introduced into Ahmadnagar also called Nagar. A few villages near Nagar were measured during the rainy season of 1847 but measuring was not regularly begun till the following year. Except a few details the work was completed in June 1851. The work of classing except in three villages was in progess from April 1849 to June 1851. Revised rates were introduced in eighty-two Government villages in 1851-52. Three alienated villages which lapsed to Government in that year were settled in the following year 1852-53.

At the time of settlement (1852) Nagar was bounded on the north by Ráhuri, on the north-east by Nevása, on the east by the Nizám's territory, on the south-east by Korti, and on the south-west and west by Karda. Its estimated area was 412,126 acres occupied by 109 villages of which eighty-five were Government and ten partly and fourteen wholly alienated.[1] The entire sub-division formed the charge of a mámlatdár. Like most other sub-divisions in the district, Nagar passed through many territorial changes between 1818 and 1852. In 1818-19 it contained fifty-six Government and fifteen alienated villages. In 1821-22 twelve of the Government villages were made over to Karda and there were many other receipts and transfers. Since 1837-38 when the sub-division

[1] The details are :

Nagar Villages, 1852.

DESCRIPTION.	AREA SURVEYED.		AREA COMPUTED.		TOTAL.	
	Villages.	Area.	Villages.	Area.	Villages.	Area.
		Acres.		Acres.		Acres.
Government	85	274,124	...	...	85	274,124
Detached portions of Government land ...	2	778	...	...	2	778
City and Cantonment ...	...	2992	...	...	...	2992
Partly Alienated ...	1	2128	9	36,651	10	38,779
Wholly Alienated ...	3	20,789	11	74,664	14	95,453
Total ...	91	300,811	20	111,315	111	412,126

contained eighty Government and twenty-nine alienated villages there had been no territorial changes. The only alterations were that two alienated villages lapsed to Government before the settlement and three after the settlement in 1852-53. The leading landlords or *jágirdárs* were Sindia and Holkar. According to the hereditary district officers, but their statement was unsupported by proof, the rental or *tankha* of the sub-division was fixed by Malik Ambar. Between 1762 and 1785 the Marátha governor or *subhedár* Náro Bábáji carried out many revenue reforms. Before his time there seems to have been as much disorder in the revenue management as during the period before the acquisition of the country by the British. His attempts at fixing rates and adjusting land measures may have been as general and as successful as the early efforts of the British. But they were far from being satisfactory or complete. So far as Colonel G. Anderson could ascertain, Náro Bábáji's measures were at first confined to the restoration on paper of the old rates and land measures of the prosperous periods of Muhammadan government. When this proved unsatisfactory, a rough estimate or in some cases a partial measurement of the lands of each village was made. The *bigha* instead of meaning a plot of fixed size was made to vary according to the character of the soil. He perhaps at first intended to levy from each of these *bigha* plots an uniform assessment. But as this plan did not answer in all cases different rates were adopted, the highest rates being generally those of the lands nearest the village. In some of the villages the estate or plot system called *mundbandi* was probably found and was continued, the assessment being placed on each holding or *mund* instead of on each *bigha*.[1] The total or *kamál* rates adopted by the British on gaining possession of the country were apparently an attempt to restore Náro Bábáji's assessment which was higher than the Musalmán total or *tankha* and also higher than the rates imposed during the period of misrule before the British conquest. According to Colonel G. Anderson, the assessment proved very high and the districts were rapidly ruined in consequence of over-taxation. This, he continues, at last became so apparent that all parties were convinced of the necessity of lowering the rates. Pending the extension of survey operations to this part of the country, no satisfactory arrangements could be made, but remedial measures were carried out as far as circumstances permitted. The old dry-crop *bigha* rates varied from 5*s.* (Rs. 2½) to 3⅜*d.* (2¼ *as.*) and the garden rates from 14*s.* to 9*d.* (Rs. 7 - ⅜). In 1834-35 the rates of Chichundi and other places were lowered, probably by the Revenue Commissioner himself; and subsequently the Collector Mr. Harrison modified the dry-crop assessment of fifty-five and the garden assessment of thirty-seven villages. The dry-crop rates were lowered on the average about 5*d.* (3⅓ *as.*) in the rupee and the garden rates about 8¼*d.* (5½ *as.*). In some villages also a plot or *mundbandi*

1 The Survey Superintendent Col. G. Anderson notices that the materials on which he based his account of Náro Bábáji's land administration were of doubtful accuracy. Bom. Gov. Sel. CXXIII. 87-88.

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assessment appears to have been partially introduced. Formerly in only one village was there a plot or *mundbandi* assessment. The revenue management in other respects was much the same as in the sub-divisions which have been already described.[1]

The results of British revenue management in the Nagar sub-division were not unlike those in Karda. The heavy rates adopted at the beginning pressed with even greater severity in Nagar; the revenue having gradually declined from £13,100 (Rs. 1,31,000) in 1821-22 to £2300 (Rs. 23,000) in 1832-33. Between 1833-34 and 1850-51 the fluctuations in revenue were not so great as in Karda. This, Colonel G. Anderson thought, was due to a somewhat better revenue management and possibly to the abolition of the transit duties and other oppressive taxes. Still there was not any material rise in prosperity. On the contrary there was a rapid fall in the two or three years before the introduction of the survey. That the neighbourhood of Nagar city, with its large and increasing population and comparatively great trading and manufacturing capital, should not have progressed more rapidly, was, in Colonel Anderson's opinion, chiefly due to over-assessment.[2]

At the time of settlement (1852), the surveyed Government portion of the Nagar subdivision, excluding the Ahmadnagar town, contained 40,450 inhabitants, and had 30,591 horned cattle, 1722 horses, 23,648 sheep and goats, 1633 ploughs, and 881 carts. The high road from Bombay to Calcutta passed through the sub-division. There was another chief line of traffic namely that leading over the Nimbdhera pass through Ráhuri towards Násik and Málegaon on the north, and from Nagar towards Karmála, Pandharpur, and other places on the south. There was also a considerable traffic on the line between Kolhár and Málegaon. Little had been done to help the traffic. The country was very much in want of roads. With regard to markets the sub-division was favourably placed. As Nagar was the head-quarters of the Artillery and of a Native Infantry Regiment, large supplies were required for the military markets. Besides this, the city of Nagar was still important with a population of about 28,600 and considerable manufactures and trade. A large traffic also passed through the sub-division especially along the Bombay and Calcutta road. In Ahmadnagar and in the neighbouring town of Bhingár about 1322 handlooms were at work, weaving women's robes and other cotton cloths. Much of the produce was of a superior description and was sent to Poona Násik and other places. Some other villages had a few cotton looms and Ahmadnagar had some silk looms. There was also in Ahmadnagar a large manufacture of brass cooking vessels and of carpets. Most of the trade of the subdivision was in the hands of Ahmadnagar money-lenders. The chief exports were grain, cotton goods, and articles of hardware. The chief imports were grain and other supplies from the surrounding districts; sugar, salt, iron, and English cotton goods

[1] Bom. Gov. Sel. CXXIII. 87-88. [2] Bom. Gov. Sel. CXXIII. 89.

and yarn from Bombay; rice from Poona and Junnar; oil, turmeric, butter, and betelnut from Bársi and other towns to the south; molasses from the east, butter from Jámkhed and other places; cotton goods from Nágpur and other places; and silk and embroidered stuffs from Paithan and Yeola. The Ahmadnagar market was on the whole well supplied and the place appeared to be thriving. Besides Ahmadnagar, there were six other market towns, but none of them were of much importance except Válki which was the largest cattle market in this part of the collectorate and was frequented by landholders and cattle dealers from all the neighbouring districts.

Many landholders, though so near a good market as Nagar, were extremely poor, owing, it was thought, to their expensive habits of living. The profits of their land, though greater than elsewhere, were not large enough both to enable them to meet the demands of Government and also to admit of their indulging in luxuries. Many of them had forsaken agriculture for employment as labourers and servants about the cantonment. Hardworking landholders who managed to keep clear of debt were generally thriving. Their produce always found a ready market in the city, and they could make a good deal by hiring their bullocks and the members of their households who were not required for field-work to Márwár merchants and others who had carts and exported grain to Poona and the coast. Again in some of the hilly villages the people kept cattle and made money by selling butter. Some of the poorer classes especially the Lamánis brought firewood for the supply of the city and camp. The owners of gardens near the town of Nagar were generally beter off than other cultivators. Most of them were of the Máli caste and many of them were very experienced and industrious. Several of them who lived in the town had considerable capital and were able to keep more labourers and to till their lands more highly than any in other parts of the Nagar collectorate. These cases were exceptional. Many husbandmen even near the town were just as depressed as in the neighbouring sub-divisions and the more remote villages had no advantages as regards markets or in other respects. Of the 14,487 survey numbers 9134 belonged to hereditary holders or *mirásdárs*, and 5353 were deserted, alienated, or barren fields. Of the *mirás* numbers 3200 were cultivated by the hereditary holders themselves, 1879 by other hereditary holders, 1215 by non-hereditary holders, and 2840 were waste.

The Nagar villages were generally better placed with respect to markets and climate than those of Nevása. Some of the Karda villages enjoyed a better climate, and being nearer to Poona where prices were higher than at Nagar, they were equally well placed for the sale of their dry-crop produce. Nagar could pay a higher dry-crop assessment than Nevása and an equally high assessment with part of Karda. It could also pay a higher garden assessment than those sub-divisions, as fruits and vegetables suffered less in being taken to Ahmadnagar than in going to Poona. The highest dry-crop acre rates were fixed at 2*s*. 9*d*., 2*s*. 6*d*., and 2*s*. 3*d*. (Rs. $1\frac{3}{8}$, Rs. $1\frac{1}{4}$ and Rs. $1\frac{1}{8}$). Forty-six villages with a highest dry-crop acre rate of 2*s*. 9*d*. (Rs. $1\frac{3}{8}$) formed the first class. These villages were in the centre of the sub-

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division; some of them were close to the large market of Ahmadnagar, and others, further from Ahmadnagar, had a better climate or were close to made lines of road. The greatest extent of garden land was in these villages. Twenty-five villages with a highest rate of 2*s.* 6*d.* (Rs. 1¼) formed the second class. Three of these near the Mula were not so well placed for markets as most of those of the first class. They were also not particularly well supplied with water. The remaining twenty-two villages lay to the south and south-east of the first class villages. They had an inferior climate and an inferior position as to markets. Eleven villages with a highest rate of 2*s.* 3*d.* (Rs. 1⅛) formed the third class. Four of them were in the valley of the Mula with a good climate, but with a very inferior position with reference to markets. The remaining seven villages were in the extreme south of the sub-division adjoining Korti with a poor climate and further removed from Ahmadnagar. Some of the garden produce was raised by water brought from dams but most of the gardens were watered from wells. The garden lands close to Ahmadnagar were the best as the people could sell their vegetables and other produce without trouble or loss of time. A highest acre rate of 12*s.* (Rs. 6) was therefore imposed on them. Garden lands further off but still within an easy distance of Ahmadnagar had a highest acre rate of 10*s.* (Rs. 5). For the remaining first and second class villages a highest rate of 8*s.* (Rs. 4) and for those of the third class a rate of 6*s.* (Rs. 3) were adopted. Except the state or *sheri* lands of the Fara garden, where it was £1 (Rs. 10), the highest channel-water acre rate was fixed at 12*s.* (Rs. 6). As in Karda the dams in Nagar were of earth and had to be built afresh each year. The water drawn from the streams which took their rise in the northern hills was generally only enough to water small plots of land. There were many skilled raisers of garden produce near Ahmadnagar. With a better supply of water the garden area would be greatly increased. There were in all 4802 acres of garden land and the total assessment was £1509 (Rs. 15,090) or an average acre rate of 6*s.* 3⅜*d.* (Rs. 3 *as.* 2¼). The old *kamál* or highest garden assessment in Nagar was £2340 (Rs. 23,400) which applied to the acres of survey measurement would give an average rate of about 9*s.* 9*d.* (Rs. 4⅞). But the former rates were so irregular that no safe deductions could be made from them.

The general results of the rates in the several classes of villages are shown in the following statement:

Nagar Survey Settlement, 1852.

Class.	Villages.	Former.		Survey.						
				Land in Cultivation.			Waste.		Total.	
		Assessment.	Acre-Rate.	Area.	Assessment.	Acre-Rate.	Area.	Assessment.	Area.	Assessment.
		Rs.	Rs. a. p.	Acres.	Rs.	As. p.	Acres.	Rs.	Acres.	Rs.
I ...	46	66,710	1 3 5	54,962	40,305	11 9	33,716	15,802	88,678	56,107
II ...	25	28,807	0 14 8	31,352	17,585	9 0	35,282	14,178	66,634	31,763
III ...	11	4643	0 9 4	7930	3384	6 10	11,339	3581	19,269	6965
Total...	82	1,00,160	1 1 0	94,244	61,274	10 5	80,337	33,561	174,581	94,835

The general results of the settlement, as regards all tenures, are shown in the following statement:

Nagar Survey Settlement, 1852.

YEAR.	CULTIVATED.				WASTE.	ALIENATED.	TOTAL.
	Area.	Assessment.	Remissions.	Collections.	Collections.	Collections.	Collections.
Former:	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1819-1851	92,907	97,797	17,537	80,260	5465	1164	86,889
1850-51	77,968	84,728	3331	81,397	7010	1283	89,690
Survey:							
1851-52	94,244	61,274	8945	52,329	5772	998	59,099
1852-53	109,461	67,912	519	67,393	5419	1334	74,146
Rental of 82 villages and two portions of *sheri* land ...	174,567	94,788	...	...	...	1438	96,226

The average acre rate paid before the survey settlement was 1*s.* 8¾*d.* (13 5/6 *as.*). The survey acre rate on the entire arable lands was 1*s.* 1*d.* (8⅔ *as.*), and the rate of the lands cultivated in 1851-52, 1*s.* 3⅜*d.* (10 5/12 *as.*) or a reduction on the past payments of about twenty-five per cent. The area and assessment of the entire Government portion of the sub-division are shown below:

Nagar Area and Assessment, 1852-53.

LAND.	DRY-CROP.		GARDEN.		BARREN.	TOTAL.		ALIENATED.	REALIZABLE BALANCE.
	Area.	Amt.	Area.	Amount	Area.	Area.	Amount		
	Acres.	Rs.	Acres.	Rs.	Acres.	Acres.	Rs.	Rs.	Rs.
Government ...	172,177	79,970	4706	14,605	77,000	253,883	94,575	...	94,575
Detached *Sheri* ...	602	406	105	498	64	771	904	...	904
Alienated ...	11,166	5272	366	1205	1319	12,851	6477	6477	...
Detached *Inám*...	6	4	...	...	1	7	4	4	...
Quit Rent ...	6321	2728	122	476	947	7390	3204	1762	1442
City and Camp of Ahmadnagar ...	...	...	...	...	2992	2992	...	...	...
Total of 85 Government villages and two detached portions of land ...	190,272	88,380	5299	16,784	82,323	277,894	1,05,164	8243	96,921

The highest value of claims or *haks* paid to village officers entered in the accounts of 1850-51, was for headmen £28 (Rs. 280), for accountants £374 (Rs. 3740), and for watchmen £25 (Rs. 250), or a total of £427 (Rs. 4270).

Korti, 1852-53.

The sub-division that was settled next after Ahmadnagar was Korti. In the Korti villages measurements were in progress from November 1848 to January 1852, and classification from November 1849 to June 1852. The settlement was made in February and March 1853. At the time of settlement the Korti sub-division was bounded on the north-west and north by Karda and Nagar, on the north-east and east by the Nizám's territories separated by the Sina, on the south-east by the Karmála sub-division of Sholápur, and on the south-west and west by the Bhimthadi and Indápur sub-divisions of the Poona collectorate, the Bhima being the dividing line. Korti had a total estimated area of 615,116 acres occupied by 137 villages, 106 of which were Government and

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Korti, 1852-53.

fourteen partly and seventeen wholly alienated villages.[1] The charge was divided between a mámlatdár and a mahálkari. In 1821-22 Korti contained ninety-eight villages and the number was afterwards increased by sixty. From this total number twenty-one villages were transferred to other sub-divisions, which left a balance of 137 villages in 1837-38. Between 1837 and 1852 no changes were made. The chief landlords or *jágirdárs* were Sindia, the Bhonsle of Nágpur, and the descendants of Kávi Jang.

Before it came into the possession of the British in 1821-22 the greater portion of Korti was under the management of Ráv Rambha Nimbálkar the head of a powerful branch of the Nimbálkar family settled under the protection of the Nizám's government. A few villages which were included (1852) in the sub-division, formerly belonged to the Peshwa and were obtained by the British in 1818-19. Some of the villages of Korti are said to have suffered severely from plundering parties of the Marátha army about the time of the battle of Kharda in 1795. The depredations of Holkar and others also extended over Korti in 1803 and were carried to such lengths that large towns alone remained inhabited.

It is not known when or by whom the total assessment called *tankha* was fixed. Local traditions attributed the original arrangements to Malik Ambar. The Marátha total rental or *kamál* in most, if not in all villages, exceeded the Musalmán total. Trustworthy information regarding the way in which the Marátha total was settled was also not procurable, though it was said that the nominal total assessment of the villages that were received from the Peshwa was fixed in Náro Bábáji's time. Before the beginning of British rule, the revenues of all the villages, whether under the Nimbálkar, Daulatráv Sindia, or the Peshwa Bájiráv, seem to have been farmed in the usual manner. Under the British the revenue management did not materially differ from that pursued in other sub-divisions. The lands were measured about 1826-27 by Mr. Pringle's establishment, and some of them were also classified, but no further measures with regard to the settlement of the revenue were adopted. Shortly after the British acquired possession, forty-seven dry-crop rates were introduced varying from 2*s.* 9*d.* to 5⅝*d.* (Rs.1⅜ to 3¾ *as.*) the *bigha*; and thirty-six for garden lands varying from 10*s.* to 1*s.* 3¾*d.* (Rs.5 to 10½ *as.*) the *bigha*. In 100 villages, though different rates prevailed in the several villages, there was only one dry-crop rate for the entire lands of each village, from which the

[1] The details are:

Korti Villages, 1852.

DESCRIPTION.	SURVEYED.		COMPUTED.		TOTAL.	
	Villages.	Acres.	Villages.	Acres.	Villages.	Acres.
Government ...	106	454,119	...	...	106	454,119
Partly Alienated ...	14	76,005	...	...	14	76,005
Wholly Alienated ...	3	11,369	14	73,623	17	84,992
Total ...	123	541,493	14	73,623	137	615,116

Survey Superintendent inferred that the land measures had been adapted to the rates and not the rates to the land measures. Similarly in forty-nine villages there was only one garden rate for each village and in forty-one villages there was no garden rate. Between 1834 and 1837 the Collector Mr. Harrison reduced the dry crop rates of about eighty-eight villages on an average about $6\frac{7}{8}d.$ ($4\frac{7}{12}$ *as.*) in the rupee; and he also reduced the garden rates of four villages on an average about $6\frac{1}{4}d.$ ($4\frac{1}{6}$ *as.*) in the rupee. The other changes were similar to those noticed in the sub-divisions which have been already described.

The fluctuations in cultivation and in collections were much greater in Korti than in Nevása Karda or Nagar. This was due not so much to a heavier assessment as to its uncertain rainfall, its poor husbandry, and its small area of garden land. Though the rates in many were high, some villages were lightly assessed. There was a marked resemblance in the fluctuations of Karda and Korti, the ups and downs being greatest in the past history of Korti. For instance between 1821 and 1833 in Karda there was a fall of $39\frac{1}{2}$ per cent in cultivation and of $72\frac{3}{4}$ per cent in collections compared with a fall in Korti of 51 per cent in cultivation and 88 per cent in collections. Again between 1842 and 1845 there was a fall in the Karda collections of 66 per cent and in the Korti collections of 75 per cent, and between 1847 and 1849 the fall in Karda was $35\frac{1}{4}$ per cent and in Korti 55 per cent. The average yearly remissions in Karda were £3454 (Rs. 34,540) or 22 per cent of the revenue demands and in Korti £3156 (Rs. 31,560) or $31\frac{1}{4}$ per cent. A reduction of assessment was necessary; but even under low rates the Survey Superintendent doubted whether Korti with so uncertain a rainfall and such scanty capital would become prosperous.

There was no made road in the sub-division, several of the country tracks were passable by carts, and with a little smoothing and repairing might be made into good roads. The cart traffic was considerable and the roads were also frequented by Vanjáris. There were three principal lines of traffic. The first led from east to west through the centre of the subdivision from Bársi and Karmála by the Korti towns of Alsunda and Pedgaon towards Poona and Bombay. The second, also from east to west, led from the Bálághát and Kharda in Jámkhed by the Korti towns of Nimbodi and Chámbhárgonda towards Poona. The third route led from north-west to south-east from Nagar to Karmála and Sholápur in a direction parallel to the river Sina. Of five market towns Chámbhárgonda or Shrigonda was the chief. It belonged to Sindia and was a large and wealthy place. Karjat with about 4600 people was the chief market among the Government villages and was fairly thriving. Mirajgaon and Rásin, both alienated villages, were also large markets. Rásin though decayed had a considerable population and several well-built temples and houses. Pedgaon on the Bhima was formerly a place of importance, being a chief military station of the Moghals and Maráthás. At the settlement time it was much reduced and had only 1900 inhabitants. About 100 handlooms were worked at Karjat, Korti, and other

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Korti, 1852-53.

Government villages, chiefly in weaving a good coarse cloth which was exported to Nagar and other places. The chief exports from Korti were grain and vegetable oils which went to Poona and in smaller quantities to Nagar. A good many sheep and a few horses were also reared in the sub-division and sold for export to other places chiefly to wandering buyers. Some horses went to Málegaon in the Nizám's country or elsewhere. The imports were chiefly necessaries such as wheat, gram, rice, molasses, salt, cloths, and petty market supplies, but the general poverty of the inhabitants did not admit of a very brisk trade.

The population was 50,388, horned cattle 52,083, horses 2646, sheep and goats 52,244, ploughs 2305, and carts 546. There were few occupations unconnected with agriculture. A good many landholders especially in bad years left the sub-division and sought temporary employment elsewhere. They were generally poor, though in a few villages some of the headmen and influential landholders who kept sheep or cattle were in good circumstances. They were probably in proportion to their means equally involved in debt with the people of other sub-divisions. About fifty landholders in nine villages on the frontier cultivated land in the Nizám's territory. Of the 23,058 survey numbers into which the lands of the sub-division were divided, 7854 numbers belonged to hereditary holders or *mirásdárs*. Of these 2636 were tilled by the holders themselves, 1069 by other hereditary holders, 1513 by non-hereditary holders, and 2636 numbers were waste.

The 106 Government villages were divided into three classes with highest dry-crop acre rates of 2*s.*, 1*s.* 9*d.*, and 1*s.* 6*d.* (Re. 1, 14 *as.*, and 12 *as.*). Fourteen villages with a highest rate of 2*s.* (Re. 1) formed the first class. They were in the valley of the Sina close to the 2*s.* 3*d.* (Rs. 1⅛) Nagar villages. Their climate though not good was superior to that of the villages in the valley of the Bhima and this group was nearer the Nagar market than the other groups. A large share of the cultivation was of the middle crop or *kharif*. Nineteen villages with a highest rate of 1*s.* 9*d.* (14 *as.*) formed the second class. Six of them were in the north-west in the valley of the *Bhima* and near the 2*s.* (Re. 1) villages of Karda. Their climate was slightly better than that of the villages further south, and they were somewhat better placed for markets being near to Chámbhárgonda and also being better placed for outside markets. The remaining thirteen villages were in the valley of the Sina near the villages of the first class. They had a similar climate, but they were not quite so well placed with reference to outside markets. Seventy-three villages with a rate of 1*s.* 6*d.* (12 *as.*) formed the third class. Nineteen of them adjoined the thirteen villages of the second group of the second class and their climate was probably similar but they were not so near the Nagar market as the remaining villages of the valley of the Sina and they were also further from the Poona market than the villages of the valley of the Bhima. The remaining fifty-four villages were in the valley of the Bhima. Their climate was very inferior, and several of the villages suffered from a want of water. They were however fairly well placed with

respect to the Poona market. Lower dry-crop rates were fixed for Korti than for Karda or Nagar, because its climate was worse, its situation with respect to markets was also worse, and its husbandry was in some respects inferior. A good season was generally followed by so great a fall in the price of grain that the indebted people could not sufficiently recover from the losses of preceding years and many of them were in miserable poverty. Korti was one of the worst sub-divisions in the Deccan. It could not bear a heavy assessment. Even with low rates, though it might improve, it could never be so prosperous as some parts of Nagar and Karda.[1]

Lower garden rates were also required. The garden lands were almost entirely well-watered or *motasthal* and except in a very few villages the crops were generally inferior. The highest well-rates in Karda were 8*s.* (Rs. 4) and 6*s.* (Rs. 3) the acre, according to the situation of the villages with reference to markets or modes of husbandry. The rates in Nagar varied from 12*s.* (Rs. 6) in the lands close to Nagar to 6*s.* (Rs. 3) in badly placed villages. In Korti a highest acre rate of 6*s.* (Rs. 3) was imposed on several villages which had the advantage of being near markets where landholders drew an extra profit from the ready sale of vegetables and other garden produce. For other villages a highest acre rate of 5*s.* (Rs. 2½) was adopted. These rates were the highest that could safely be imposed in so barren and poor a country. For lands watered from dams or *bandhárás* a highest acre rate of 10*s.* (Rs. 5) was levied. The entire area of garden land was 2870 acres of which the total assessment was £531 (Rs. 5310), that is an average acre rate of 3*s.* 8⅜*d.* (Re. 1 *as.* 13 7/12). The old total or *kamál* garden assessment was £830 (Rs. 8300) which applied to the survey acres gives an average of 5*s.* 9⅜*d.* (Rs. 2 *as.* 14¼), but there were many inequalities. It was originally proposed as had been done in Karda to assess the alluvial or *dheli* lands on the banks of the Bhima at a highest acre rate of 4*s.* (Rs. 2). Owing to the greater distance from large markets of most Korti villages and the consequent lower profits a highest rate of 3*s.* (Rs. 1½) was adopted. There were 446 acres of alluvial land with a total assessment of £48 10*s.* (Rs. 485) or an average acre assessment of 2*s.* 2½*d.* (Re. 1 *as.* 1 5/12). The general results of the rates as regards the three classes of villages are shown in the following statement:

Korti Survey Settlement, 1853.

Class.	Villages.	Former.		Survey.						
				Tilled.			Waste.		Total.	
		Assessment.	Acre Rate.	Area.	Assessment.	Acre Rate.	Area.	Assessment.	Area.	Assessment.
		Rs.	As. p.	Acres.	Rs.	As. p.	Acres.	Rs.	Acres.	Rs.
I. ...	14	9464	7 9	19,636	7155	5 10	13,217	3936	32,853	11,091
II. ...	19	20,924	8 0	41,365	12,967	5 0	28,186	7000	70,051	19,967
III. ...	73	79,199	9 0	140,879	41,926	4 9	97,380	22,084	238,259	64,010
Total...	106	109,587	8 8	202,380	62,048	4 11	138,783	33,020	341,163	95,068

[1] Surv. Supt. in Bom. Gov. Sel. CXXIII. 112.

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Korti, 1852-53.

The general results of the settlement, as regards all descriptions of tenures, are shown in the following statement:

Korti Survey Settlement, 1853.

YEAR.	TILLED.				WASTE.	ALIENATED.	TOTAL.
	Area.	Assessment.	Remissions.	Collections.	Collections.	Collections.	Collections.
	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Former:							
1821-1852	185,361	1,00,819	31,562	69,257	1709	363	71,329
1851-52	179,455	96,117	17,718	78,399	4885	429	83,713
Survey:							
1852-53	202,380	62,048	6887	55,161	5725	393	61,279
Rental of 106 villages.	341,163	95,068	...	...	...	531	95,599

The excess of revenue which would be realized provided all the arable lands were brought under tillage was about £2400 (Rs. 24,000) or 34 per cent on the average collections of former years. The average acre assessment paid before the survey settlement was 9*d.* (6 *as.*), and the survey rate on all the arable lands was $6\frac{3}{4}d.$ ($4\frac{1}{2}$ *as.*) and on the lands tilled in the year of settlement $7\frac{3}{8}d.$ ($4\frac{11}{12}$ *as.*) the acre, or a decrease of $1\frac{5}{8}d.$ ($1\frac{1}{12}$ *as.*) or about 18 per cent on past payments. The following statement shows the area of the 106 Government villages and the survey assessment imposed on the different descriptions of land:

Korti Area and Assessment, 1853.

LAND.	Dry-Crop.		Garden.		Barren.	Total.		Alienated.	Realizable Balance.
	Acres.	Rs.	Acres.	Rs.	Acres.	Acres.	Rs.	Rs.	Rs.
Government ...	338,293	89,755	2870	5313	88,296	429,459	95,068	...	95,068
Alienated ...	18,095	4957	159	294	3120	21,374	5251	5251	...
Quit Rent ...	2971	898	3	4	312	3286	902	371	531
Total ...	359,359	95,610	3032	5611	91,728	454,119	1,01,221	5622	95,599

The highest value of the village claims or *haks*, which were abolished at the settlement, as entered in the accounts for 1850-51, was £241 (Rs. 2410) for headmen, £18 (Rs. 180) for assistant headmen, and £344 (Rs. 3440) for accountants, or a total of £603 (Rs. 6030).

Shevgaon, 1852-53.

The sub-division that was settled next after Korti was Shevgaon. Measuring was begun in April 1850 and finished in July 1852; classing was begun in November 1851 and finished in December 1852, and the survey rates were introduced in April and May 1853. The Shevgaon villages lay in the Godávari valley and were much mixed with Nevása villages. On the north, east, and south Shevgaon was bounded by the Nizám's territory, and on the west by Nevása and Nagar. Its area was 417,459 acres occupied by $176\frac{1}{2}$ villages of which $78\frac{1}{2}$ were Government and 53 were partly and 45 wholly alienated.[1]

[1] The details are:

Shevgaon Villages, 1853.

DESCRIPTION.	SURVEYED.		COMPUTED.		TOTAL.	
	Villages.	Acres.	Villages.	Acres.	Villages.	Acres.
Government	$78\frac{1}{2}$	174,530	...	...	$78\frac{1}{2}$	174,530
Partly Alienated ...	7	26,536	46	84,658	53	111,194
Wholly Alienated ...	1	3357	44	128,378	45	131,735
Total ...	$86\frac{1}{2}$	204,423	90	213,036	$176\frac{1}{2}$	417,459

SURVEY.
Shevgaon, 1852-53.

About the middle of the eighteenth century the Maráthás took Shevgaon from the Nizám, and by mutual agreement Sindia and Holkar shared it in 1752. Holkar's share fell to the British in 1818, but Sindia continued to hold his share at the time of the introduction of the survey. In the early years of the nineteenth century Shevgaon, equally with Nevása, suffered from the ravages of Marátha armies, Bhils, and Pendháris. Sindia, Holkar, and the Peshwa had posts or *thánás* in the sub-division but instead of joining to protect the people the three powers appear to have seized every opportunity of plundering them. Frequently also, as in the case of the quarrels between Sindia and the two Báis, the villages suffered from the quarrels of members of the same family. Sarjeráv Ghátge and Holkar are said to have been the chief oppressors. On the British accession to Holkar's share the old Musalmán total rental or *tankha* is said to have been that nominally in force, no Marátha total or *kamál* having been fixed. The same rude revenue management as in the Peshwa's districts seems to have prevailed. In 1818-19 so far as they could be ascertained the largest realizations of former years were assumed to be the proper total for each village and proportionate rates were distributed over the several holdings. These rates varied from 4*s.* (Rs. 2) to 2*s.* (Re. 1) the *bigha* for dry-crop lands and from 6*s.* to 3*s.* (Rs. 3-1½) the *bigha* for garden lands. Between 1834 and 1837 Mr. Harrison reduced the dry-crop rates of fifteen villages about 5*d.* (3⅓ *as.*) in the rupee or twenty per cent and the garden rates of thirty-three villages about 1*s.* ¾*d.* (8½ *as.*) in the rupee or fifty-three per cent. In a few villages the plot or *mundbandi* system was kept and was still in use at the time of the settlement. There was a good deal of confusion in the old accounts of this sub-division and they were probably less accurate even than those of Nevása. In Shevgaon itself at the time of measurement several of the holdings represented in the village papers could not be traced in the field. The revenue management under British rule differed in no material respect from the system already described in other sub-divisions. Shevgaon was the only sub-division of Ahmadnagar which showed a decided improvement under British management. According to the Survey Superintendent this improvement was chiefly due to its comparatively light assessment. Though there was a considerable similarity in the dry-crop soils of Nevása and Shevgaon and the garden lands of Shevgaon were extensive and probably richer, the Nevása assessment ranged about ten per cent higher than that of Shevgaon. The revenue was therefore more easily collected in Shevgaon than in Nevása. The average remissions in Shevgaon amounted to ten per cent of the revenue demands, while in Nevása they amounted to eighteen per cent. The fluctuations in collections were also less in Shevgaon than in Nevása. Thus from 1821-22 to 1824-25 the fall of revenue was 36½ per cent in Nevása and 21 per cent in Shevgaon. Between 1826 and 1833 the decline was 53¼ per cent in Nevása and 41¾ per cent in Shevgaon. Between 1842 and 1846 the decline was 49¾ per cent in Nevása and 29½ per cent in Shevgáon, and between 1847 and 1850 the decline was 49 per cent in Nevása and 37 per cent in Shevgaon. According to the Superin-

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Shevgaon, 1852-53.

tendent the assessment though moderate was uneven. In his opinion with a fair amount of trading and manufacturing capital and with an increasing population the Shevgaon subdivision would have progressed much more rapidly in agricultural wealth and would have been in a much more prosperous state had the former assessment not pressed too heavily on the cultivating classes. Under the former loose system landholders were able to choose not only the least heavily assessed lands but also the best parts of the fields that were chosen. With this help though they made no great advance, they raised no great outcry regarding over-assessment. Still there was room for improvement. In some of the villages the assessment was higher than in others; consequently the area under tillage varied greatly in different villages. Of an arable area of 133,341 acres, only 55,468 acres had on an average been cultivated. The garden cultivation might also be much increased. At the same time most of the Shevgaon villages were able to pay as high an assessment as the Nevása villages, and the state of the sub-division allowed the imposition of an assessment sufficiently high to lead to an increase of revenue in future years.

Shevgaon was not so well placed as Nevása with respect to outside markets. The old town of Paithan on the Godávari was not far from the north of the subdivision. It had a large manufacturing population and under ordinary circumstances would have been the centre of a thriving traffic. But the transit and town duties of the Nizám's government prevented much trade between it and the neighbouring British villages. Instead of to Paithan grain was sent to Nagar. There were two or three much used bullock tracks but no cart roads over the hills to the east of the Imámpur pass. Cart traffic was confined to the Imámpur route which could only be reached by a long round. Considerable outside traffic from Berár and the Nizám's country passed along several other routes. Shevgaon had a considerable number of cotton weavers. Sindia's town of Páthardi had upwards of 500 looms, and other alienated and Government villages had about 250 more. Tisgaon with fifty to sixty looms had the largest manufacturing population of any British village. A few silk fabrics fitted for robes and bodices were made at Páthardi and Tisgaon. The cotton cloth was almost entirely coarse, some of it being woven from native thread and some from a mixture of English and native thread. Of ten market towns the chief were Páthardi and Bodegaon, both belonging to Sindia and reported to contain several wealthy traders. Of the Government towns Shevgaon and Tisgaon had fair markets. Shevgaon had a population of about 3900 of whom 100 or 120 were shopkeepers traders and moneylenders. At Mánikdaundi and Khurvandi a good many moneylenders carried on a considerable business in the neighbouring Nizám's villages, but preferred to live under British protection. At the village of Mari a yearly fair was held in March attended by about 15,000 visitors. The chief exports from Shevgaon were cloth which generally found a sale in neighbouring villages, and grain, vegetables, oil, butter, and safflower, which were sent to Nagar and Poona. The survey census showed 28,983 people, 26,429 horned cattle, 1579 horses, 17,799 sheep and goats, 1311 ploughs,

and 474 carts. At the time of settlement about 1148 of the 1764 landholders who had separate accounts with Government were represented by the village officers to be in debt. The average debt of each individual was estimated at something less than £10 (Rs. 100). Of the 9764 survey numbers 6844 were hereditary holdings. Of these 2027 were tilled by the original holders, 757 by other hereditary holders, 1848 by non-hereditary holders or *upris*, and 2212 were waste.

The 78½ Government villages were arranged in four classes with highest dry-crop acre rates varying from 2*s.* 6*d.* to 1*s.* 9*d.* (Rs. 1¼-14 *as.*). In assessing Shevgaon the same highest dry-crop rates as those of the Nevása villages were adopted except in eight outlying villages in the extreme north-east. Eight villages with a highest rate of 2*s.* 6*d.* (Rs. 1¼) formed the first class. They were in the south-east near the hills with a good climate and close to the large market of Páthardi. They were also nearer Ahmadnagar than the other villages of the sub-division. This group was a continuation of the Nevása 2*s.* 6*d.* (Rs. 1¼) group. Thirty-nine and a half villages with an acre rate of 2*s.* 3*d.* (Rs. 1⅛) formed the second class. This group lay to the north-east of the villages of the first class, being a continuation of the 2*s.* 3*d.* (Rs. 1⅛) Nevása group of villages. Some of the villages near the hills had a somewhat less uncertain rainfall, while those in the plain were better placed with respect to markets. The position of the entire group was not so good as that of the first class villages. Twenty-three villages with an acre rate of 2*s.* (Re. 1) formed the third class. They held much the same position with reference to the second class as the second class did to the first class. Eight villages with a rate of 1*s.* 9*d.* (14 *as.*) formed the fourth class. These villages did not enjoy so good a climate as the villages near the hills. They were also further from good markets and two or three of them which had been somewhat over-assessed were empty. As regards garden tillage in lands watered from wells, a highest acre rate of 6*s.* (Rs. 3), the same as in Nevása, was imposed on most of the Shevgaon villages. In nine villages which were not well placed for markets the highest rate was reduced to 5*s.* (Rs. 2½). For channel-watered lands which were few and poor, a highest acre rate of 10*s.* (Rs. 5) was adopted. The whole survey assessment on garden lands was £427 (Rs. 4270) on 2054 acres that is an average rate of 4*s.* 1¾*d.* (Rs. 2 *as.* 1 1/6). The former total assessment was £569 (Rs. 5690). The results of the revised rates in the four classes of villages are shown in the following statement:

Shevgaon Survey Settlement, 1853.

Class.	Villages.	Former.		Survey.							
				Tilled.			Waste.		Total.		
		Assessment.	Acre Rate.	Area.	Assessment.	Acre Rate.	Area.	Assessment.	Area.	Assessment.
		Rs.	Rs. a. p.	Acres.	Rs.	As. p.	Acres.	Rs.	Acres.	Rs.
I ...	8	7414	0 12 7	9437	4955	8 5	10,548	4186	19,985	9141
II ...	39½	28,422	0 13 8	33,169	19,835	9 7	29,626	11,931	62,795	31,766
III ...	23	16,586	0 15 5	17,242	9335	8 8	26,642	8317	43,884	17,652
IV ...	8	2038	1 1 0	1918	992	8 3	4759	1595	6677	2587
Total ..	78½	54,460	0 14 1	61,766	35,117	9 1	71,575	26,029	133,341	61,146

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Shevgaon, 1852-53.

The general results of the settlement are shown in the following statement:

Shevgaon Survey Settlement, 1853.

YEAR.	TILLED.				WASTE.	ALIENATED.	TOTAL.
	Area.	Assessment.	Remissions.	Collections.	Collections.	Collections.	Collections.
Former:	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1818-1852.	55,463	47,297	4943	42,354	1667	205	44,226
1851-52 ...	53,115	46,947	1934	45,013	1577	224	46,814
Survey:							
1852-53 ...	61,766	35,117	2221	32,896	1120	210	34,226
Rental ...	133,341	61,146	...	...	...	247	61,393

The excess of the survey total over former average collections was £1717 or 38¾ per cent. The relief afforded to the landholders was not so great as in Nevása, but owing to the comparatively better condition of the Shevgaon villages, such a large reduction was not necessary. The details of the total area and assessment are:

Shevgaon Area and Assessment, 1853.

LAND.	Dry-Crop.		Garden.		Barren.	Total.		Alienated.	Realizable Balance.
	Acres.	Rs.	Acres.	Rs.	Acres.	Acres.	Rs.	Rs.	Rs.
Government.	131,287	56,878	2054	4268	33,012	166,353	61,146	...	61,146
Alienated ...	5602	2432	127	258	602	6331	2690	2690	...
Quit Rent ...	1748	785	45	97	53	1846	882	635	247
Total ...	138,637	60,095	2226	4623	33,667	174,530	64,718	3325	61,393

The highest value of the claims of village officers entered in the 1851-52 accounts was £204 (Rs. 2040) of which £27 (Rs. 270) went to headmen and £177 (Rs. 1770) to accountants.

Jámkhed, 1852-53.

The sub-division that was settled next after Shevgaon was Jámkhed. Measuring was begun in March 1850 and finished in July 1852, classing was begun in November 1851 and finished in February 1853, and the survey rates were introduced in May and June 1853. At the time of settlement Jámkhed lay south of Shevgaon and east of Kórti. It was formed of several groups of villages or of detached single villages generally surrounded by the Nizám's territories. The largest of these groups lay in the valley of the Sina, at some distance to the east of the north part of Korti. Jámkhed had an estimated area of 287,883 acres occupied by seventy-five villages,[1] of which fifty-nine

1 Original number of villages 82; received from the Nizám 6; alienated villages brought to account 29; total 117. Of these four were transferred to Karmála, two to Nagar, thirty-one to Korti, and five to Karda, making a total of 42 villages which left for Jámkhed 75 villages:

Jámkhed Villages, 1853.

DESCRIPTION.	SURVEYED.		COMPUTED.		TOTAL.	
	Villages.	Acres.	Villages	Acres.	Villages.	Acres.
Government	59	234,703	...	...	59	234,703
Partly Alienated ...	5	14,274	5	19,504	10	33,778
Wholly Alienated ...	...	...	6	19,402	6	19,402
Total ...	64	248,977	11	38,906	75	287,883

were Government and ten were partly and six wholly alienated. Most of the Jámkhed villages were acquired from the Peshwa in 1818-19. Six villages including Jámkhed and Kharda were subsequently received from the Nizám, five of them in 1821-22 and one in 1845-46, owing to the death of the proprietor who, though a Muhammadan, appears to have held the post of priest or *guru* to Sindia. Jámkhed formed a separate sub-division from 1818-19 to 1821-22 when it was included in Karmála. In 1824-25 it was transferred from Karmála to Nagar and again in 1826-27 retransferred to Karmála to which it remained attached until 1835-36 when it was formed into a separate sub-division. Besides these territorial changes some villages were transferred to other sub-divisions. Twenty-nine alienated villages were at various times included in the accounts of the sub-division, and fifteen alienated villages lapsed to Government.

Before the beginning of British rule most of the villages of the petty division of Mánur are stated to have been in the possession of the Peshwa from 1760 and some of the Kharda and Jámkhed villages from a much earlier period. The villages are also stated to have been managed by government agents and not to have been farmed. Shortly after the beginning of British rule, rates were fixed in the same way as in other sub-divisions. There were twenty-four *bigha* rates for the dry-crop soils, varying from 4*s.* to 6*d.* (Rs. 2-4 *as.*) and twenty-one for garden lands varying from 12*s.* to 2*s.* 9*d.* (Rs. 6-1⅜). In two villages the estate or *mundbandi* assessment survived. About 1836-37 the Revenue Commissioner and Collector lowered the dry-crop rates of eighteen villages on an average about 5⅞*d.* (3 11/12 *as.*) in the rupee or twenty-four per cent and the garden rates of six villages about 11¼*d.* (7½ *as.*) in the rupee or forty-six per cent. The remaining details of the revenue management before the survey settlement do not differ from those described in other sub-divisions. The assessment was somewhat heavier in Jámkhed than in Shevgaon, and the progress of Jámkhed was in consequence not quite so satisfactory. The average past yearly remissions in Jámkhed were £900 (Rs. 9000) or fourteen per cent of the revenue demands, while in Shevgaon they averaged only £494 (Rs. 4940) or ten per cent. On the other hand the results in Jámkhed were better than in Nagar. In Jámkhed the revenue collections in any subsequent series of years never rose so high as their average amount in the first years of British rule. Between 1847 and 1852 there was a great decline both in the collections and in the area under tillage. The comparatively large amount of capital in Jámkhed and the profits of many landholders from other sources than agriculture, enabled them to keep up their cultivation better than in other sub-divisions. But according to the survey officer many of the poorer landholders who had to look solely to their labour as husbandmen were very badly off. There was no want of population, capital, or farming stock, and, in the opinion of the survey officer, had the former assessment been fair nearly all the arable land would have been under tillage, whereas on an average upwards of 70,000 acres of arable land had remained waste and of late years the tendency had been downward instead of upward.

Chapter VIII. The Land.

SURVEY.. *Jámkhed, 1852-53.*

The country tracks from Kharda and Jámkhed towards Poona and Nagar though not good were passable by carts. Those towards Poona led through Korti. Carts generally went to Nagar by the Korti town of Mirajgaon, the direct road being difficult. But there was not much cart traffic between Nagar and the Jámkhed villages in the Sina valley. The Mohori pass on the Sina side near Kharda was used though in bad repair. The Nizám's army passed through it before the battle of Kharda (1795) and it is said to have been then cleared for the passage of guns. There was (1853) a large traffic between Kharda and Poona, and an increase was anticipated owing to the Bálághát districts having been placed under British superintendence. The greater portion of the route was hard and firm and the cost of a road if made to join Kharda with Poona and Sholápur would not be very great. The Jámkhed villages were not in general well placed with respect to the Nagar and Poona markets, and all exports and imports conveyed through the Nizám's territories were subject to transit duties. The villages in the Sina valley had within their limits the large market town of Kharda, and the country towards Poona being open, carts could be used. Kharda had a population of about 6834 and was a very thriving place. There were 195 merchants shopkeepers and moneylenders, many of whom carried on a large trade in grain and other articles which were procured from the neighbouring villages or from the Bálághát and sent to Poona and other places to the west. Kharda was also the largest grain, cattle, and money market within the limits of this survey group. It was frequented not only by the people of the villages round but by traders and others from distant parts of the country. Jámkhed and Kada were also tolerably large market towns. Jámkhed had a population of about 3600 and Kada of about 2500, and there were a good many traders in both towns. The northern or hilly villages were not so well placed for markets as those in the valley of the Sina. On account of the rugged nature of the ground carts could not be used and, with the exception of the very difficult line from Mánur to Ashti and Kada, there was no road in the direction of Nagar or Poona. The routes to the south in the direction of Jámkhed and Kharda were also almost impracticable for carts. But though the villages were badly placed with reference to outside markets they were generally thriving and contained a pretty large trading and manufacturing population. The former disturbed state of the neighbouring Nizam's territories had caused a considerable influx of moneyed and industrious settlers. The survey census showed 53,374 people, 53,985 horned cattle, 2166 horses, 27,656 sheep and goats, 1868 ploughs, and 573 carts. There were 125 families of weavers in the town of Kharda and about 200 looms were worked in other towns and villages. The outturn was chiefly coarse cotton stuffs such as *lugdás* and turbans. English thread was not much used. Several villages had also a few brassworkers, coppersmiths, and bangle-makers. The circumstances of the Jámkhed landholders varied greatly. The majority were as poor as the people of other sub-divisions, but many of the headmen and leading landholders especially in the villages of Mánur were well off. The Mánur hills

afforded good pasture and besides grain a good deal of butter was exported to Nagar. About 350 of the landholders tilled lands in the neighbouring Nizám's villages. Many of the Jámkhed villages also drew much advantage from the residence of traders and moneylenders who would under other circumstances have settled in the Nizám's territories. Of the 12,049 survey numbers 4311 numbers belonged to hereditary holders. Of these 2500 were tilled by the holders themselves, 593 by other hereditary holders, 473 by non-hereditary holders, and 745 were waste.

The fifty-nine Government villages were arranged in four classes with highest dry-crop acre rates varying from 2*s.* 6*d.* to 1*s.* 9*d.* (Rs. 1¼ - *as.* 14). The Jámkhed dry-crop rates were similar to those in the Shevgaon villages. They also corresponded with those of two of the Nagar and two of the Korti classes but owing to the different circumstances of the several subdivisions few just comparisons could be drawn between them. The northern villages of Jámkhed had the best climate but were worse off for markets. The southern Jámkhed villages differed little from the neighbouring Nagar and Korti villages as regards either climate or markets. Twenty-six villages with a highest dry-crop acre rate of 2*s.* 6*d.* (Rs. 1¼) formed the first class. Of these three villages were on the Bálághát and twenty-three villages were scattered in the hilly country between the Bálághát and Shevgaon. The climate of these villages was superior; the husbandry good, though carried on under difficulties; and although their position with respect to large markets was not good, owing to the number of resident traders and manufacturers, they were not so straitened as they otherwise would have been in so inaccessible a part of the country. Twelve villages with a highest rate of 2*s.* 3*d.* (Rs. 1⅛) formed the second class. These villages were situated immediately below the Bálághát in the valley of the Sina. Their climate was inferior to that of the villages of the first class but was fair. Their position with respect to markets was good but they suffered from transit duties on goods passing through the Nizám's territories. Eighteen villages with a highest rate of 2*s.* (Re. 1) formed the third class. They were scattered in the valley of the Sina, their climate and situation with reference to markets being inferior. Three villages with an uncertain rainfall and with no peculiar advantages formed the fourth class and were charged a highest rate of 1*s.* 9*d.* (14 *as.*). Highest well-watered garden rates similar to those of Shevgaon namely 6*s.* and 5*s.* (Rs. 3 and Rs. 2½) an acre were imposed on the Jámkhed villages. The channel-watered lands were not extensive and were assessed at a highest acre rate of 10*s.* (Rs. 5), the same as that applied to the Shevgaon villages. The aggregate garden assessment was £453 (Rs. 4530) on the entire arable area of 2460 acres or an average acre rate of 3*s.* 8¼*d.* (Re. 1 *as.* 13½). The former total garden assessment was £595 (Rs. 5950).

The results of the revised rates in the four classes of villages are shown below:

Jámkhed Survey Settlement, 1853.

CLASS.	VILLAGES	FORMER.		SURVEY.						
				Tilled.			Waste.		Total.	
		Assessment.	Acre Rate.	Area.	Assessment.	Acre Rate.	Area.	Assessment.	Area.	Assessment.
		Rs.	As. p.	Acres.	Rs.	As. p.	Acres.	Rs.	Acres.	Rs.
I. ...	26	36,615	12 6	46,971	22,487	7 8	27,416	10,347	74,387	32,834
II. ...	12	18,527	12 7	23,538	9515	6 6	17,430	5711	40,968	15,226
III....	18	12,460	11 4	17,563	7690	7 0	19,156	6208	36,719	13,898
IV....	3	3341	8 11	5990	2100	5 7	5560	1375	11,550	3475
Total.	59	70,943	12 1	94,062	41,792	7 1	69,562	23,641	163,624	65,433

The general results of the settlement are shown below :

Jámkhed Survey Settlement, 1853.

YEAR.		TILLED.				WASTE.	ALIENATED.	TOTAL.
		Area.	Assessment.	Remissions.	Collections.	Collections.	Collections.	Collections.
		Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Former.	1818-52 ...	90,044	64,500	8996	55,504	1217	519	57,240
	1851-52 ...	64,978	61,098	7081	54,017	2962	446	57,425
Survey.	1852-53 ...	94,062	41,792	5710	36,082	2878	352	39,312
	Rental ...	163,624	65,433	...	...	...	369	65,802

The excess of revenue realizable from the whole sub-division, supposing all the arable lands were brought under tillage, was £856 (Rs. 8560) or an increase of about fifteen per cent on the former collections. As most of the poor soils in Jámkhed were capable of being profitably cultivated and as there was no lack either of capital or of industry, the Survey Superintendent was of opinion that the introduction of the new rates would not cause any permanent loss of revenue. At the same time he thought that the increase of revenue would not be great. The former collections averaged 1*s.* $2\frac{3}{4}$*d.* ($9\frac{5}{6}$ *as.*) the acre and the survey rate on the lands cultivated in the settlement year was $10\frac{5}{8}$*d.* ($7\frac{1}{12}$ *as.*), that is a reduction of about twenty-eight per cent. In this as well as in the sub-divisions previously settled some allowances must be made for the uncertainties of the former system and the varying size of the *bigha*. The following statement shows the total area and assessment of the lands in the fifty-nine Government villages in Jámkhed :

Jámkhed Area and Assessment, 1853.

LAND.	DRY-CROP.		GARDEN.		BARREN.	TOTAL.		ALIENATED.	REALIZABLE BALANCE.
	Area.	Amount	Area.	Amount	Area.	Area.	Amount		
	Acres.	Rs.	Acres.	Rs.	Acres.	Acres.	Rs.	Rs.	Rs.
Government.	161,164	60,898	2460	4535	56,009	219,633	65,433	...	65,433
Alienated ...	12,152	4778	307	578	1551	14,010	5356	5356	...
Quit Rent ...	978	371	29	58	53	1060	429	60	369
Total ...	174,294	66,047	2796	5171	57,613	234,703	71,218	5416	65,802

The village grain claims entered in the 1851-52 accounts amounted to £273 (Rs. 2730) of which £88 (Rs. 880) belonged to the headmen and £185 (Rs. 1850) to the accountants. As in other sub-divisions, these claims were abolished at the time of settlement.

In 1854 in submitting his settlement reports for the six sub-divisions of Nevása, Karda, Nagar, Korti, Shevgaon, and Jámkhed, Colonel G. Anderson the Survey Superintendent expressed his opinion that the people were so impoverished that they could not be expected to feel the full benefits of the revised assessment during the first few years of the settlement.[1] Should the seasons prove unfavourable, there seemed no mode of remedy but the granting of remissions. Colonel Anderson believed that under the new rates the state of the people would improve. He thought that the spending of a little money in making roads and useful public works would greatly quicken the improvement. With more and better roads, the fluctuations in collections would probably be much less than in the past and fewer remissions of revenue would be required. Owing to the depressed state of many sub-divisions when the settlements were made, until they became somewhat less impoverished, it would probably not be expedient to attempt to collect the full assessment in very unfavourable years especially in the few years immediately following the settlements. In Chándor, Dindori, Sinnar, Násik, Pátoda, Akola, Sangamner, and Ráhuri, where the new rates had been introduced before 1851, fluctuations in the revenue and grant of remissions were not so great as they had been under the old system. In the first five of these subdivisions where new rates had been introduced before 1848, the progress was very satisfactory up to the year 1847-48. In that year prices fell very low, but in these settled sub-divisions the consequent falling off of cultivation and revenue was slight, compared with the falling off in the unsettled sub-divisions; and prices in the settled sub-divisions were affected by those of the unsettled sub-divisions, especially in Sinnar which adjoined Akola, Sangamner, and Ráhuri, into which revised rates had not been then introduced and where owing to the heavy collections and the abundant harvest, a very large supply of grain was suddenly forced on the market. In the settled sub-divisions in which the new rates were in operation in both years, there was only a decline from 1847-48 to 1848-49 of $1\frac{3}{4}$ per cent in the cultivation and of $5\frac{1}{2}$ per cent in the revenue, while in the unsettled sub-divisions the immediate fall in tillage amounted to $18\frac{3}{4}$ per cent and in revenue to thirty-six per cent. In subsequent years the seasons were unfavourable both in the settled and unsettled sub-divisions. In 1851-52 the rains failed to a greater extent in the Násik sub-collectorate and in Pátoda than in most of the Ahmadnagar sub-divisions. The year 1851-52 is described in the Násik reports as most unseasonable. Colonel Anderson's experience bore out this estimate of the year. In Shevgaon the crops were pretty good, in Nevása they were poor, and further to the west in Ráhuri Sangamner and Akola the crops were nowhere good and large tracts of land were unsown. Another disadvantage to which, since the introduction of the settlement, the sub-divisions settled before 1851 had been subjected to, was that although the claims of the village

[1] Bom. Gov. Sel. CXXIII. 159-160. Including the Násik sub-collectorate the Ahmadnagar district consisted of fifteen sub-divisions. Of these survey rates were introduced into Kávnai, Chándor, Dindori, Sinnar, Násik, and Pátoda between 1840 and 1847; into Akola, Sangamner, and Ráhuri between 1848 and 1850; and into Nevása, Karda, Nagar, Korti, Shevgaon, and Jámkhed between 1851 and 1853.

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Survey Results, 1854.

officers had been absorbed in the new assessment their collection was still allowed. This afforded the village officers opportunities of petty extortion and oppression. Consequently the action of the Survey Joint Rules was not so beneficial as it would have been had the collection of these claims been at once stopped. Notwithstanding these adverse circumstances in the Superintendent's opinion the result of the survey settlement on the whole was satisfactory.

The fluctuations in cultivation and revenue in Chándor, Dindori, Násik, Akola, Sangamner, and Ráhuri were not great, and especially in Chándor, Dindori, Sangamner, and Ráhuri showed much in favour of the new system. In Sinnar and Pátoda the ups and downs were more marked though still less than under the old system when fluctuations were enormous. The former fluctuations of revenue in Sinnar were almost equal to those of Pátoda. In Pátoda in no corresponding series of years had the rises and falls of revenue been less under the old system than under the new. Formerly cultivation assessment and collections used to rise as high as 56¾, 54¼, and 82¼ per cent, while in Sinnar under the new system the corresponding limits were only 25¾, 19½, and 30½, and in Pátoda 12¼, 11, and 23½. Compared with those given under the old system, under the new system remissions were small. The following comparative statement shows in the sub-divisions settled before 1851 the average yearly percentage of remissions on the revenue demands:

Ahmadnagar Remission Percentages.

Sub-Division.	System.		Sub-Division.	System.	
	New.	Old.		New.	Old.
Chándor	2	16¾	Pátoda	5¾	24¾
Dindori	1¼	10¾	Akola	5	18¼
Sinnar	4½	15¾	Sangamner... ...	9	22
Násik	1¼	10	Ráhuri	7½	28½

The following statement shows the average yearly percentage of remissions calculated on the revenue demands, given in the settled subdivisions, contrasted with those given in corresponding periods of years in the unsettled sub-divisions[1]:

Ahmadnagar Remission Percentages.

Sub-Division.	Settled Sub-Divisions.	Unsettled Sub-Divisions.						
		Nevása.	Karda.	Nagar.	Korti.	Shevgaon.	Jámkhed.	Average.
Chándor ...	2	28	27	18	34¾	13¼	16¾	23¾
Dindori ...	1¼	23	27	18	34¾	13¼	16¼	23¾
Sinnar ...	4½	23¼	28½	19¾	37¼	13½	16¼	25
Násik ...	1¼	23¼	28½	19¾	37¼	13½	16¼	25
Pátoda ...	5¾	26¾	28¾	20¼	31	10¾	15	24¼
Akola ...	5	16¼	18¾	11¼	24¼	6¼	11½	16¼
Sangamner ...	9	16¼	18¾	11¼	24¾	6½	11½	16¼
Ráhuri ...	7½	16¾	20¾	9	30	7½	14	17¾
Average ...	3¾	22	26	17¼	33¼	11½	15	22½

[1] Bom. Gov. Sel. CXXIII. 159-163.

Survey Results, 1839-1855.

During the sixteen years ending 1854-55 houses showed an increase from 152,496 in 1839-40 to 154,955 in 1854-55 or a rise of 1·6 per cent, ploughs from 49,566 to 64,564 or 30·2 per cent, carts from 20,187 to 23,587 or 16·8 per cent, bullocks from 229,978 to 309,582 or 34·6 per cent, and wells from 23,178 to 27,089 or 16·8 per cent. During the same period Indian millet rupee prices rose about 100 per cent.[1]

Territorial Changes, 1856-1862.

The Násik sub-collectorate, which had been formed in 1837-38, was abolished under Government Order 2540 of 10th July 1856, and its sub-divisions of Násik, Chándor, Dindori, Sinnar, and Kávnai, including the political charge of the Peint state, were made over to the Ahmadnagar Collector to be managed by an assistant like the other subdivisions. This and all subsequent reductions caused a total yearly saving of £10,963 (Rs. 1,09,630) and the aggregate saving up to 1862 amounted to £23,742 (Rs. 2,37,420). With a view to combine increased efficiency with reduced expenditure ten mahálkaris were abolished and the sub-divisions were reorganized under mámlatdárs alone. Three new mámlatdárs' charges were formed and the twenty-six *thánás* or stations were reduced to nineteen. The large sub-divisions were reduced, the smaller ones were enlarged, and all were made more compact and the *thánás* more central.[2]

About half of the Ahmadnagar collectorate, the part to the south and east, was settled between 1851 and 1853.[3] In this part in 1859-60 and in 1860-61 a slight downward tendency was observable

[1] Bom. Gov. Rev. Rec. 17 part 1 of 1856, 199-200. The details are :

Ahmadnagar Development, 1839-1855.

Year.	Houses.			Land-holders	Bullocks.		Ploughs.		
	Terraced.	Tiled.	Thatched.		Plough.	Pack.	Two Bullock.	Four Bullock.	Eight Bullock.
1839-40 ...	90,790	12,836	48,870	59,070	204,457	25,521	13,105	29,974	6,487
1854-55 ...	88,268	16,156	50,531	80,140	280,361	29,221	17,340	37,121	10,103
Increase.	...	3320	1661	21,070	75,904	3700	4235	7147	3616
Decrease.	2522	...	...	...	...	...	...	...	...

Year.	Carts.		Wells.		Water Lifts.	Channels.
	Four Bullock.	Two Bullock.	Drinking.	Watering.		
1839-40	9475	10,712	6034	17,144	893	786
1854-55	10,782	12,805	7871	19,218	1197	984
Increase	1307	2093	1837	2074	304	198
Decrease	...	...	...	...	...	...

Ahmadnagar Prices: Shers the Rupee, 1817-1856.

Crop.	1817-18	1837-38.	1855-56.	Crop.	1817-18.	1837-38.	1855-56.
Jwári ...	34	36½	18	Wheat ...	25	27½	15½
Bájri ...	25	28½	15½	Gram ...	24	29	18¾

[2] Mr. Tytler, 143 of 29th January 1862 in Rev. Rec. 236 of 1862-1864, 263-264.

[3] Nevása, Karda, Nagar, Korti, Shevgaon, and Jámkhed.

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SURVEY RESULTS, 1853-1869.

in cultivation and revenue. The principal cause was supposed to be a too rapid spread of tillage in the then impoverished condition of the sub-divisions and the great deficiency of farming stock. It was also partly due to a series of bad seasons and partly to the fact that in 1859 prices had fallen one-fifth to one-fourth lower than the average prices of the five preceding years. With the exception of this temporary check, the advance in all the sub-divisions was most marked and rapid, both before and after the great rise in prices which began in 1862.

The following statement shows for the sixteen years ending 1869 the increase of cultivation and collections in the six south-east sub-divisions:

Ahmadnagar Survey Settlement Results, 1853-1869.

SUB-DIVISION.	AVERAGE OF FORMER SYSTEM.		AVERAGE OF 1853-1869.		AVERAGE OF 1864-1869.		1868-69.			
	Tillage.	Collections.	Tillage.	Collections.	Tillage.	Collections.	Arable.	Survey Rental.	Tillage.	Assessment.
	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.
Nevása ..	129,602	1,01,528	275,735	1,36,109	303,321	1,44,497	318,835	1,50,945	305,521	1,47,555
Karda ...	212,191	1,21,648	330,569	1,29,303	355,577	1,38,774	374,681	1,44,332	356,859	1,39,577
Nagar ...	92,907	80,260	156,852	86,768	171,771	92,939	174,567	94,788	173,329	93,693
Korti ...	185,361	69,257	309,877	88,256	336,107	93,827	341,163	95,068	338,305	94,181
Shevgaon...	55,468	42,354	113,133	54,645	119.473	57,537	133,341	61,146	121,701	58,300
Jámkhed..	90,044	55,504	146,908	59,432	161,089	64,401	163,624	65,433	162,325	64,796
Total ...	765,573	4,70,551	1,333,074	5,54,513	1,447,338	5,91,975	1,506,211	6,11,712	1,458,040	5,98,102

The aggregate remissions since 1853 amounted in 1869 to £6740 (Rs. 67,400). At the percentage rate on the demand of the old system they would have amounted to an aggregate sum of £187,772 (Rs. 18,77,720). This is a total decrease of £181,032 (Rs. 18,10,320) or about 96 per cent. Moreover of the remissions given £4092 (Rs. 40,920) or nearly two-thirds were granted in 1853-54 which is described in the Collector's revenue report as a disastrous season. As this year immediately followed the introduction of the survey assessment into Korti Shevgaon and Jámkhed and as the rates had only then been in operation for one year in Nevása Karda and Nagar, the people had no time to recover from their depressed condition under the old system. The season of 1855-56 was again unfavourable. The Collector stated that considering the circumstances of the year the remissions £3951 (Rs. 39,510) granted on account of the failure of crops under the new rates were moderate. Under the old rates the year's remissions would probably have been about four *lákhs* of rupees. The year 1856-57 was also a bad year. Again towards the end of the period there appears to have been another series of bad years. In his revenue report for 1868-69, the Collector stated that in Ráhuri and Nevása remissions were absolutely necessary owing to the entire failure of the crops and to the impoverished state of the people from a succession of bad seasons. Mr. Waddington wrote: 'Many villages were entirely deserted and hardly any cattle were left in the country as there was no grazing and great want of water.' Colonel G. Anderson passed through the worst part of these two sub-divisions (Ráhuri and Nevása) in January 1869, and for miles on the land which had been reserved

for late crops, he saw not a blade of grass or a stem of grain. The remissions were given after the fullest inquiry where the crops had altogether failed and where the inability of the cultivators to pay the assessment had been ascertained. The same was done in certain villages of the Ahmadnagar sub-division.

In 1868-69 the Collector wrote that considering the severity of the season he thought it a matter of congratulation and a mark of the success of the survey system that such a large revenue should have been collected with an average remission of only $1\frac{3}{4}$ per cent. It may be added that notwithstanding this exceptionally bad year some of the sub-divisions got on without any remissions and that the aggregate of those granted in the six south and east sub-divisions did not amount to a ninth of the average of those given under the old system taking good and bad years together.

The most marked improvement, as regards the discontinuance of the practice of granting remissions, took place in Korti. Under the old system the average yearly remissions granted in that sub-division were £3156 (Rs. 31,560) while under the new system their aggregate amount in the sixteen years ending 1868-69 was only £260 (Rs. 2600). Of this amount £258 (Rs. 2580) were remitted in 1853-54 the year following the introduction of the revised assessment. During the fifteen years ending 1868-69 no remissions at all were granted in thirteen of the years, and sums of only £2 2*s.* (Rs. 21) and 12*s.* (Rs. 6) were granted in the remaining two years. In Jámkhed also no remissions were granted during the six years ending 1868-69 and an aggregate sum of only £6 4*s.* (Rs. 62) or 18*s.* (Rs. 9) a year in the preceding seven years. In Shevgaon in the fourteen years ending 1868-69 they amounted to £25 14*s.* (Rs. 257) or an average of £1 16*s.* (Rs. 18) a year. In the other sub-divisions Nevása, Karda, Nagar, the results were not so strikingly favourable, but in them also, except in such very bad years as those alluded to above 1853-54, 1855-56, 1856-57, 1868-69, either no remissions were given or they were very small. Of the six sub-divisions in the south and east, Korti, which had the worst climate and which was in the worst condition at the time of settlement, seems to have been one of the quickest to improve. One chief cause of this improvement was the opening of the Poona and Sholápur section of the Bombay and Madras line of railway. Jámkhed too made a great advance owing chiefly to its good climate and the greater amount of capital it possessed at the time of settlement. Though not in the same degree as Korti and Jámkhed, the four other sub-divisions, Shevgaon, Nagar, Karda, and Nevása also prospered beyond the expectation of the survey settlement officer. The great rise in prices which began in 1862, though accompanied by a series of years of scanty rainfall, helped to bring about these satisfactory results.[1]

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[1] Bom. Gov. Sel. CXXIII. 279-287. Though considerable fluctuations occurred between 1850 and 1860, there was no decided or long continued rise in prices until 1862. The period of enhanced values and profits from which landholders had benefited largely and which tended materially to improve the condition of the cultivators, began

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SURVEY RESULTS, 1840-1862.

Between 1852 and 1870 in these six south and east sub-divisions 1630 new wells were built. Taking the average cost of a well at £40 (Rs. 400) the total sum invested by the people in new wells would be £65,200 (Rs. 6,52,000). This represents an average yearly expenditure in the six sub-divisions of about £3700 (Rs. 37,000), and assuming 2½ acres as the average area watered from a well, 1630 new wells show an increase in the garden cultivation of about 4000 acres. This, in Colonel Anderson's opinion, was satisfactory.[1] A corresponding statement for the whole district of Ahmadnagar including the portion transferred to Násik in 1869, showed that, between 1840 and 1862, 1017 new wells had been built and 940 restored to use. All dams were kept in good repair and there was a marked spread in irrigation. In 1862 made roads had greatly increased and several important lines were in progress. Two railways passed through the district and attempts were being made to introduce tramways on two of the railway feeders.[2]

Under the reduced rates cultivation had doubled. The dry-crop lands of the district paid only a yearly average of one shilling an acre, garden lands six shillings, rice land five shillings, and cotton land only eight-pence. Ninety-six per cent of the entire garden land of the district was under tillage and eighty-three per cent of dry-crop land. The revenue was paid with ease and speed. Since 1840 the rates of interest had greatly fallen, an unmistakable sign of increase in capital and wealth. In 1862 the people freely allowed that to a large extent they had shaken off the trammels of debt.[3]

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about the revenue year 1862-63. Bom. Gov. Sel. CXXIII. 279-280. The details are :

Ahmadnagar Produce Rupee Prices, 1850-1870.

YEAR.	*Jvári.*	*Bájri.*	Wheat	YEAR.	*Jvári.*	*Bájri*	Wheat.
	Lbs.	Lbs.	Lbs.		Lbs.	Lbs.	Lbs.
1850 ...	74	58	53	1861 ...	72	55	37
1851 ...	90	64	59	1862 ...	42	35	33
1852 ...	112	77	64	1863 ...	30	26	26
1853 ...	113	93	68	1864 ...	32	26	24
1854 ...	69	56	52	1865 ...	59	37	22
1855 ...	79	67	51	1866 ...	52	41	23
1856 ...	74	56	50	1867 ...	37	30	25
1857 ...	85	75	55	1868 ...	65	46	31
1858 ...	76	64	58	1869 ...	36	30	22
1859 ...	95	78	64	1870 ...	43	38	19
1860 ...	83	62	52				

[1] Bom. Gov. Sel. CXXIII. 286-287. The details are :

Ahmadnagar New Wells, 1853-1870.

SUB-DIVISION.	Wells.	Estimated Cost.	SUB-DIVISION.	Wells.	Estimated Cost.
		Rs.			Rs.
Nevása... ...	251	1,00,400	Shevgaon ...	71	28,400
Karda	277	1,10,800	Jámkhed ...	327	1,30,800
Nagar	382	1,52,800			
Korti	322	1,28,800	Total ...	1630	6,52,000

[2] Mr. Tytler, Collector, 143 of 29th January 1862, Bom. Gov. Rev. Rec. 236 of 1862-1864, 259-260.

[3] Mr. Tytler, Collector, 143 of 29th January 1862, Bom. Gov. Rev. Rec. 236 of 1862-1864, 255-257.

In 1840 land had no saleable value and large tracts were waste. In 1862 all land save the poorest was in demand and the mere right of occupancy fetched five to forty times the year's assessment. In 1862 the Collector Mr. Tytler gave the following out of many available instances. In the village of Jeur in Yeola, the occupancy of a field bearing a yearly assessment of £1 9*s.* (Rs. 14½) was sold for £12 2*s.* (Rs. 121) or 8½ times the assessment. In Jánuri in Dindori the occupancy of four fields bearing a yearly assessment of £8 2*s.* 3⅞*d.* (Rs. 81 *as.* 2 7/12) was sold for £146 15*s.* (Rs. 1467½) or eighteen times the assessment. In the village of Chaurána in Ahmadnagar the occupancy of two fields bearing a yearly assessment of £1 9*s.* (Rs. 14½) was sold for £47 10*s.* (Rs. 475) or thirty-three times the assessment. In Nimlak in Ahmadnagar the occupancy of portions of three fields bearing a yearly assessment of 13*s.* 1½*d.* (Rs. 6 2/16) was sold for £10 14*s.* (Rs. 107) or sixteen times the assessment. In Shevgaon the occupancy of a field bearing a yearly assessment of 3*s.* (Rs. 1½) was sold for £1 16*s.* (Rs. 18) or twelve times the assessment:[1]

Ahmadnagar Survey Results,[2] *1860-61.*

Year.	Gross Land Revenue.	Remissions.	Collections.	*Sáyar* Revenue.
Before Survey.	Rs.	Rs.	Rs.	Rs.
1820-1839	15,54,439	3,33,595	12,20,843	70,513
1832-1839	15,64,825	3,46,888	12,17,936	90,548
After Survey.				
1860-61	17,11,668	507	17,11,161	5,74,806

According to the Deccan Riots Commission, between the introduction of the survey in 1848 and the year 1860, the condition of the district in many respects entirely changed. Instead of large tracts of land lying waste, all the arable land was brought under the plough. Population and agricultural capital of all kinds increased. The country was supplied with carts and good roads abounded. The railway traversed the richest part of the region. Prices of produce and wages increased. With a much larger revenue to pay on the larger area of cultivation, remissions became unknown, and more capital was yearly invested in wells and in bringing waste lands under tillage. In 1862 began the period of abnormal prosperity caused by the rise in the price of cotton which followed the outbreak of the American war. Landholders would under ordinary circumstances have suffered severely from the deficiency of rain. But the abnormal value of produce made the scanty crop of a year of drought equal to the full crop of a good season. The competition

[1] Bom. Gov. Rev. Rec. 236 of 1862-1864, 296-297.

[2] The increase of Rs. 4,90,318 in collections is not all due to survey, but Rs. 3,85,790 seem fairly attributable thereto. The details are: On account of lapsed villages Rs. 88,868; on account of lapsed grants or *ináms* Rs. 8329; on account of lapsed shares or *amals* Rs. 1571; on account of attached shares Rs. 3026; and on account of attached grants Rs. 2734, making a total of Rs. 1,04,528 which when added to Rs. 3,85,790, gives a total of Rs. 4,90,318. Bom. Gov. Rev. Rec. 236 of 1862-1864, 274-275.

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Survey Results, 1841-1883.

for labour made it possible for the husbandman and his family to earn the assessment of an ordinary holding by a fortnight's work, and the enhancement of his credit enabled him to borrow sums far beyond the ordinary value of his capital.[1]

During the term of the survey settlement, the Ahmadnagar district which in 1840 included a part of Násik, underwent a considerable change in consequence of transfers of villages and sub-divisions. To show the results of the survey settlement in the present (1883) Ahmadnagar district, it has been necessary to prepare special statements giving tillage and revenue figures for each village in the present district for the settlement period and for ten years before it. The final district statement prepared from these village returns by the survey department[2] gives the following results.[3] Before the introduction of the survey settlement the total area of the Government villages under the *bigha* rate system, for which details were available, was estimated at 4918 square miles or 3,147,777 acres rating the *bigha* at three-quarters of an acre. The area as measured at the time of the survey settlement was widely different from the former estimate, 5588 square miles or 3,575,940 acres including arable and waste lands.[4] The cause of this great difference lies in the fact that the size of the old *bigha* varied with the character of the soil. So great is the difference in result that a comparison of areas in the two periods is impossible. In the 1216½ settled Government villages for which information is available the figures for 1882-83 show, compared with the average of the ten years before the survey, a fall in remissions from £33,589 to £16,336 (Rs. 3,35,890 - Rs. 1,63,360) and an increase in collections from £95,908 to £112,149 (Rs. 9,59,080 - Rs. 11,21,490) or 16·9 per cent. Taking the figures for the seventy-eight and a half alienated villages for which information is available the figures for 1882-83 show, compared with the average of the ten years before the survey, a fall in remissions from £4809 (Rs. 48,090) to nothing, and an increase in

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[1] Deccan Riots Commission Report, 1875, paras 34-35 pages 20-21.

[2] Mr. A. B. Fforde, 1879, and the Survey Commissioner Mr. Stewart, 1680 of 9th August 1884.

[3] The eleven sub-divisions into which the present district is divided contained when these statements were prepared (1883), 1378 villages, 1223½ Government and 154½ alienated. Of these 1221½ Government and 82½ alienated villages were brought under survey settlement. Of the settled villages details for years before the settlement were not available for five Government and four alienated villages. The rate of survey progress was as follows: Of Government villages 1 was settled in 1841-42, 40 in 1844-45, 53 in 1846-47, 263 in 1848-49, 137 in 1849-50, 5 in 1850-51, 354 in 1851-52, 235 in 1852-53, 17 in 1853-54, 4½ in 1854-55, 1 in 1855-56, 15 in 1856-57, 2 in 1859-60, 7 in 1863-64, 57 in 1868-69, 25 in 1869-70, 3 in 1874-75, and 2 in 1875-76; total Government villages 1221½. Of these 272 were resettled, 41 in 1875-76, 55 in 1876-77, and 176 in 1880-81. Of alienated villages 4 were settled in 1849-50, 2 in 1851-52, 11 in 1852-53, 30 in 1853-54, 2½ in 1854-55, 1 in 1855-56, 1 in 1856-57, 1 in 1857-58, 5 in 1858-59, 1 in 1859-60, 3 in 1864-65, 4 in 1868-69, 10 in 1869-70, 5 in 1875-76, and 2 in 1878-79; total 82½ alienated villages. Of these 2 were resettled in 1880-81.

[4] The area of grant or *inám* villages is estimated at 364 square miles or 232,833 acres before the survey settlement and at 507 square miles or 324,701 acres since the survey settlement. The total area of Government and alienated villages is therefore 5282 square miles or 3,380,610 acres before survey and 6095 square miles or 3,900,641 acres after survey.

collections from £9846 to £12,096 (Rs. 98,460 - Rs. 1,20,960) or 22·9 per cent. The following statement shows for the Government villages of each sub-division the chief changes in tillage, remissions, and collections, since the introduction of the revenue survey:

Ahmadnagar Survey Results, 1841-1883.

Sub-Division.	Year.	Area.					Remissions.		
		Occupied.			Unoccupied				
		Government.	Alienated.	Total.	Arable.	Unarable.	Government.	Alienated.	Total.
		Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.
Akola ...	Ten years before survey	62,954	11,179	74,133	41,568	25,302	11,343	467	11,810
	1882-83	174,159	12,353	186,512	16,329	161,750	6658	122	6780
Jámkhed...	Ten years before survey	72,610	14,051	86,661	46,292	58,472	16,688	64	16,752
	1882-83	158,661	15,074	173,735	5111	72,520	3	...	3
Karjat ...	Ten years before survey	97,585	10,770	108,355	59,713	31,618	26,292	84	26,376
	1882-83	167,278	14,125	181,403	40,815	84,766	...	...	...
Kopargaon.	Ten years before survey	129,761	30,368	160,129	166,370	82,029	67,742	893	68,635
	1882-83	254,271	21,648	275,919	14,965	30,650	71,108	1149	72,257
Nagar ...	Ten years before survey	114,457	21,458	135,915	65,648	32,385	29,427	425	29,852
	1882-83	202,296	22,908	225,204	11,073	80,669	...	...	...
Nevása ...	Ten years before survey	128,608	21,605	150,213	141,162	88,713	36,111	619	36,730
	1882-83	219,830	16,805	236,635	10,849	46,444	4689	...	4689
Párner ...	Ten years before survey	135,238	16,144	151,382	54,460	53,991	36,234	362	36,596
	1882-83	226,045	17,908	243,953	9540	118,670	...	...	...
Ráhuri ...	Ten years before survey	86,611	20,174	106,785	110,286	75,742	13,762	848	14,610
	1882-83	181,810	15,788	197,598	19,011	71,996	64,387	779	65,166
Sangamner.	Ten years before survey	114,198	21,641	135,839	109,010	68,436	28,520	773	29,293
	1882-83	177,627	16,901	194,528	21,437	108,095	13,822	639	14,461
Shevgaon...	Ten years before survey	158,454	21,857	180,311	118,245	137,145	11,295	120	11,415
	1882-83	249,140	16,550	265,690	28,729	60,308	...	...	...
Shrigonda.	Ten years before survey	157,915	28,806	186,721	77,382	26,384	53,478	339	53,817
	1882-83	228,095	23,476	251,571	35,847	84,113	...	...	...
Total ...	Ten years before survey	1,258,391	218,053	1,476,444	990,136	681,197	3,30,892	4994	3,35,886
	1882-83	2,239,212	193,536	2,432,748	213,706	919,981	1,60,667	2089	1,63,356

Sub-Division.	Year.	Collections.					Outstandings.
		Occupied.	Unoccupied.	Alienated.	Unarable.	Total.	
Akola ...	Ten years before survey	Rs. 60,903	Rs. 647	Rs. 702	Rs. 251	Rs. 62,503	Rs. 1342
	1882-83	67,130	304	2472	1054	70,960	7467
Jámkhed...	Ten years before survey	59,126	1382	488	64	61,060	1760
	1882-83	64,357	232	2310	277	67,176	...
Karjat ...	Ten years before survey	47,179	1517	211	20	48,927	3240
	1882-83	47,503	...	1238	2756	51,497	1
Kopargaon.	Ten years before survey	1,05,923	515	1092	425	1,07,955	2815
	1882-83	1,34,823	608	7752	1682	1,44,865	22,593
Nagar ...	Ten years before survey	1,05,784	1788	1075	2498	1,11,145	18,229
	1882-83	1,15,546	754	4883	60	1,22,243	609
Nevása ...	Ten years before survey	88,591	886	623	299	90.399	8633
	1882-83	1,08,011	443	3739	892	1,13,085	202
Párner ...	Ten years before survey	99,502	1383	1391	170	1,02,446	9793
	1882-83	98,819	231	3142	769	1,02,961	...

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SURVEY RESULTS, 1841-1883.

Ahmadnagar Survey Results, 1841-1883—continued.

SUB-DIVISION.	YEAR.	COLLECTIONS.					OUTSTANDINGS.
		Occupied.	Unoccupied.	Alienated.	Unarable.	Total.	
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Ráhuri ...	Ten years before survey	68,602	582	572	246	70,002	7015
	1882-83	93,335	343	4420	...	98,098	26,372
Sangamner.	Ten years before survey	98,342	1283	1242	499	1,01,366	5748
	1882-83	98,673	291	3901	844	1,03,709	42,784
Shevgaon...	Ten years before survey	1,12,638	1631	831	1279	1,16,379	15
	1882-83	1,36,051	1078	3890	627	1,41,646	30
Shrigonda .	Ten years before survey	82,716	2318	1157	705	86,896	6204
	1882-83	97,415	1294	3701	2840	1,05,250	715
Total ...	Ten years before survey	9,29,306	13,932	9384	6456	9,59,078	64,794
	1882-83	10,62,663	5578	41,448	11,801	11,21,490	1,00,773

REVISION SURVEY, 1880-1884.

As the original survey rates were introduced for a term of thirty years beginning in some parts of the district in 1848, the period of the original survey began to draw to a close in 1878. Between 1880 and 1884 revised assessments were introduced into Sangamner Ráhuri and Nagar.

Sangamner, 1880.

During the thirty years of its first survey settlement (1849-1879) many changes occurred in the constitution of Sangamner. In 1849 it consisted of 118 villages, 106 Government and twelve alienated; in 1880 the number of villages was 156, 148 of them Government and eight alienated. During the thirty years great improvement was made in road communications. In 1849 there was not a metalled road in the sub-division, while in 1880 there were two with culverts and bridges throughout. Besides these several famine roads were made in 1876-77, but they were merely fair weather tracks, nothing in the way of repairs being done to them. In 1880 the chief grain traffic mostly millet or *bájri* passed along the metalled road from Sangamner to the Devláli station, a distance of nearly forty miles. Weekly markets were held at six different places within the limits of the subdivision. One of them was Sangamner where the estimated value of weekly sales amounted to upwards of £100 (Rs. 1000). At three markets the value of weekly sales ranged from £10 to £50 (Rs. 100-500), and at the remaining two from £2 10*s.* to £10 (Rs. 25-100). The manufactures consisted of robes, turbans, blankets, bangles, and saltpetre. There were 861 looms in seventy-nine villages. The surplus field produce chiefly millet, wheat, gram, and oil-seeds was for the most part sent to Bombay. The minor exports were hides, horns, cotton cloth, and bangles. The imports were chiefly rice from the Akola sub-division, *jvári* from Ráhuri, brass and copper articles from Násik, and salt, iron, cocoanuts, grocery, kerosine oil, and European cloths from Bombay.

During the settlement period population advanced from 26,846 to 34,640 or 29 per cent, flat roofed and tiled houses from 4041 to 6142 or 52 per cent, field cattle from 7957 to 9372 or 17·8 per cent, cows, and buffaloes from 7019 to 8416 or 19·9 per cent, sheep and goats

from 21,320 to 23,266 or 9·1 per cent, ploughs from 1688½ to 2166 or 28·3 per cent, and carts from 1017 to 1266 or 24·5 per cent. There was a decrease in thatched houses from 391 to 315 or 19·4 per cent, and in horses from 708 to 627 or 11·4 per cent.[1]

The following statement shows the fluctuations in tillage and collections since 1838-39 :

Sangamner Land Revenue, 1838-1879.

YEAR.	Occupied.	Waste.	Remissions.	Collections.	Outstandings.
	Acres.	Acres.	Rs.	Rs.	Rs.
1838-1848 ...	75,197	68,850	19,099	53,214	3130
1848-1858 ...	84,957	40,725	3424	48,844	522
1858-1868 ...	116,636	10,273	64	70,052	...
1868-1878 ...	122,859	3644	790	72,234	6275
1878-79 ...	120,943	5632	52	72,009	19,205

The revision survey operations were begun in 1874 and finished in 1880. The eighty-two Government villages into which revised rates were introduced in 1880 were divided into three groups. In the first group were placed fifteen villages with a highest dry-crop acre rate of 4*s.* (Rs. 2). The greater part of them lay to the west of the high road from Poona to Násik and were most favourably situated in point of climate. A good number of them near the high road had easy access to the town of Sangamner. In the second group were placed eight villages with a highest rate of 3*s.* 9*d.* (Rs. 1⅞) and forty-three villages with a rate of 3*s.* 6*d.* (Rs. 1¾). The villages of this group were chiefly in the centre of the sub-division ; they were not so well placed as regards rainfall, but possessed in the main the best soils. Eight villages for which a higher rate was fixed were close to and had the advantage of the market town of Sangamner. The third group, the least favoured in point of climate, included sixteen villages with a highest acre rate of 3*s.* 3*d.* (Rs. 1⅝). They lay still further to the east than the second group and were not situated near hills. According to the first survey settlement there were 2295 acres of garden land, 2142 of them Government. According to the revision survey there was a total garden area of 7566 acres, 7208 of them Government. For 169 acres under channel water, a highest acre rate of 16*s.* (Rs. 8), land and water combined, was fixed. It gave an average acre rate of 6*s.* 4⅜*d.* (Rs. 3 *as.* 2 1/12). Land under old wells was assessed within the highest rate on dry-crop land. On lands under new wells the ordinary dry-crop rates were imposed. The following statement shows the general result of the revised rates of assessment in each group of villages :[2]

[1] The marked increase in the better class or flat roofed and tiled houses with a decrease in thatched houses or huts goes to prove that the people had more money to lay out in material comforts than formerly. The small increase in the item of field cattle is owing to the late years of scarcity. Fluctuations in the number of sheep and goats depend on the demands of the Nagar, Poona, and Bombay markets. Colonel Laughton, Survey Superintendent, 9th Feb. 1880 paras 22-24.

[2] Survey Superintendent, 119 of 9th February 1880 paras 42-49.

Chapter VIII.

The Land.

REVISION SURVEY.

Sangamner, 1880.

Sangamner Revision Settlement, 1880.

CLASS	VILLAGES.	FORMER SURVEY. Occupied. Area.	FORMER SURVEY. Occupied. Assessment.	REVISION SURVEY. Occupied. Area.	REVISION SURVEY. Occupied. Assessment.	REVISION SURVEY. Waste. Area.	REVISION SURVEY. Waste. Assessment.	REVISION SURVEY. Total. Area.	REVISION SURVEY. Total. Assessment.	Highest Dry-crop Acre Rate.
		Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Rs. a.
I ...	15	20,312	16,444	23,686	22,328	672	273	24,358	22,601	2 0
II ...	8	6527	4878	7500	6529	66	31	7566	6560	1 14
III ...	43	51,726	30,154	59,758	38,532	2437	740	62,195	39,272	1 12
IV ...	16	30,849	16,349	32,872	22,701	1626	508	34,498	23,209	1 10
Total ...	82	109,414	68,325	123,816	90,090	4801	1552	128,617	91,642	...

The increase in the new rental for these eighty-two villages was estimated at 31·9 per cent. The revised assessment on the whole of the Government occupied land gave an average of 1*s.* 5½*d.* (11⅔ *as.*) the acre, while the existing assessment gave an average rate of 1*s.* 3*d.* (10 *as.*), the increase being 2½*d.* (1⅔ *as.*) the acre.

Ráhuri, 1880.

The next sub-division into which the revised settlement was introduced was Ráhuri which was originally settled in 1850. In anticipation of the close of the thirty years guarantee a re-survey was begun in 1878. The re-classing was partly finished in the beginning of 1880. During the thirty years of the original settlement the total number of 125 villages, 101 Government and twenty-four alienated, had been reduced to 118, of which 110 were Government and eight were alienated villages.[1] In ninety-six Government villages, two settled in 1848-49 and ninety-four settled in 1849-50, during the thirty years of the survey settlement population had advanced from 28,244 to 39,202 or 38·8 per cent, flat-roofed and tiled houses from 3547 to 4974 or 40·2 per cent, field cattle from 8614 to 11,506 or 33·6 per cent, cows and buffaloes from 7299 to 11,398 or 56·2 per cent, horses from 826 to 1197 or 44·9 per cent, ploughs from 1684 to 2505 or 48·8 per cent, carts from 1074 to 1632 or 52 per cent, and wells from 857 to 1514 or 76·6 per cent. On the other hand there was a fall from 28,695 to 19,904 or 30·6 per cent in sheep and goats and from 927 to 854 or 7·9 per cent in thatched houses.

In the ten years ending 1860, the average rupee prices of grain were *jvári* 51 *shers*, *bájri* 44, wheat 33, and gram 34. In the ten years ending 1870 the corresponding figures were *jvári* 29 *shers*, *bájri* 23, wheat 16, and gram 16. In the ten years ending 1880 the corresponding figures were *jvári* 24, *bájri* 21, wheat 14, and

[1] In 1849-50 there were 101 Government and 24 alienated villages. Of the latter 17 subsequently lapsed to Government. In 1861-62 twenty-three, 21 Government and two alienated villages, were transferred to Nagar Nevása and Kopargaon, and sixteen, 13 Government and 3 alienated, were received from Párner, Nevása, Nagar, and Sangamner. Thus the total number at the revision settlement (1880) was 118, 110 Government and eight alienated villages. Colonel Laughton, Surv. Supt. 145 of 15th February 1880.

gram 16.[1] The following statement shows in the thirty years of survey settlement a rise in the occupied area from 95,949 acres to 181,608 acres, a fall in arable waste from 97,985 acres to 2747 acres, a fall in remissions from £4005 to £71 (Rs.40,050 - Rs.710), and a rise in collections from £6376 to £11,554 (Rs.63,760 - Rs.1,15,540). The details are: *Rāhuri Land Revenue, 1839-1879.*

YEAR.	Occupied.	Waste.	Remissions.	Collections.	Outstandings.
	Acres.	Acres.	Rs.	Rs.	Rs.
1839-1849 ...	95,949	97,985	40,049	63,758	6196
1849-1859 ...	125,003	58,760	139	78,031	1085
1859-1869 ...	175,467	9055	153	1,11,091	8
1869-1879 ...	181,608	2747	709	1,15,537	14,606

For the revised settlement the ninety-six Government villages were arranged in four groups with highest dry-crop acre rates varying from 3*s.* 6*d.* to 2*s.* 9*d.* (Rs.$1\frac{3}{4}$ - $1\frac{3}{8}$). The first group consisted of five villages and was charged a rate of 3*s.* 6*d.* (Rs.$1\frac{3}{4}$); the second of thirty-eight villages with a rate of 3*s.* 3*d.* (Rs.$1\frac{5}{8}$); the third of thirty-two villages with a rate of 3*s.* (Rs.$1\frac{1}{2}$); and the fourth of twenty-one villages with a rate of 2*s.*9*d.* (Rs.$1\frac{3}{8}$). Garden land increased from 2463 acres in 1849-50 to 7363 acres in 1879-80. Of this only ten acres were channel-watered and the rest were under wells. For the channel-water a highest acre rate of 16*s.* (Rs. 8) was fixed, the average acre rate amounting to 6*s.* $1\frac{1}{2}$*d.* (Rs. $3\frac{1}{16}$). Lands under old wells were assessed within the highest dry-crop rate, and to those under new wells the ordinary dry-crop rates were applied. The following statement shows the general result of the imposition of the revised rates of assessment in each group of villages:

Rāhuri Revision Settlement, 1880.

CLASS.	VILLAGES.	FORMER SURVEY. Occupied.		REVISION SURVEY. Occupied.		Waste.		Total.		Highest Dry-crop Acre Rate.
		Area.	Assessment.	Area.	Assessment.	Area.	Assessment.	Area.	Assessment.	
		Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Rs. a.
I ...	5	15,518	9422	16,710	14,498	...	...	16,710	14,498	1 12
II ...	38	77,893	51,096	83,801	71,369	1149	409	84,950	71,778	1 10
III ...	32	36,107	25,603	36,833	36,570	202	94	37,035	36,664	1 8
IV ...	21	39,426	25,729	41,243	34,266	1035	410	42,278	34,676	1 6
Total ...	96	168,944	1,11,850	178,587	1,56,703	2386	913	180,973	1,57,616	...

The former survey assessment showed an average acre rate of 1*s.* 4*d.* ($10\frac{2}{3}$ *as.*) while the revision survey average rate was 1*s.* $9\frac{1}{8}$*d.* ($14\frac{1}{12}$ *as.*), the increase being $5\frac{1}{8}$*d.* ($3\frac{5}{12}$ *as.*) the acre.

[1] Survey Report 145 of 15th February 1880 para 28. The 1876-1879 prices were:

Rāhuri Produce Rupee Prices, 1876-1879.

YEAR.	*Jvāri.*	*Bājri.*	Wheat.	Gram.
	Shers.	*Shers.*	*Shers.*	*Shers.*
1876-77 ...	14	13	12	14
1877-78 ...	10	$10\frac{1}{2}$	$7\frac{1}{2}$	8
1878-79 ...	$11\frac{1}{2}$	12	$7\frac{1}{2}$	8

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Revision Survey. *Nagar, 1884.*

The revision assessment of the Nagar sub-division was completed in 1884.[1] When the survey settlement was introduced into the sub-division in 1851-52, there were eighty-two Government and ten partly and seventeen wholly alienated villages. After various transfers lapses and alienations, in 1884 at the time of revision the sub-division contained 118 villages of which ninety-nine were Government and nineteen were alienated. The total area of 95 of the Govt. villages was 296,514 acres against 296,731 under the former survey and the number of arable acres was 235,322 against 227,385 under the former survey. The means of communication had vastly improved since the survey settlement was introduced. Formerly the only made road was between Nagar and the foot of the Nimbdhera pass. At the time of revision the chief made roads within the Nagar sub-division were the road to Poona to the south-west, a road over the Nimbdhera pass to Kolhár and beyond, and a third over the Imámpur pass to Aurangabad. At the bottom of the Imámpur pass a branch struck off at Khospuri in the direction of Shevgaon, while in the opposite direction another branch had been lined out to Vámbori, and thence to the railroad where was a station of the same name as the town. The last two roads led from Nagar to the north. Another road, leaving Nagar on the east, went to Tisgaon a large town in Shevgaon and then to Shevgaon itself. Two other roads, leaving Nagar to the south-east and south, passed the one to Sholápur by Jámkhed and the other to Dhond. Most of these roads could be used at all times. A fair weather road leaving Nagar went west by Jámbgaon in the Párner sub-division to Párner and a continuation from near Jámbgaon went by Tákli Dholkeshvar over the Ana pass into the Junnar subdivision. Lastly the Dhond-Manmád railway went right through the sub-division from south to north having two stations within the sub-division, one at Vilad in the north and the other at Nagar. A third station at Sarola was just over the south border of the sub-division. During the thirty years ending 1881, the rupee price of Indian millet rose at Nagar from 79 pounds during the ten years ending 1861 to 44 pounds during the ten years ending 1881, that is a rise of 79·5 per cent; of *bájri* from 66½ pounds to 34½ pounds or 92·8 per cent; of wheat from 55 pounds to 25½ pounds or 115·7 per cent; and of gram from 53½ pounds to thirty-two pounds or 67·2 per cent. The details are:

Nagar Grain Rupee Prices, 1851-1883.

Year.	*Jvári.*	*Bájri.*	Wheat.	Gram.	*Kardai.*
	Pounds.	Pounds.	Pounds.	Pounds.	Pounds.
1851-1861 ...	79	66½	55	53½	65½
1861-1871 ...	42½	35½	26	26	30½
1871-1881 ...	44	34½	25½	32	31½
1881-82 ...	67	50	28	45	...
1882-83 ...	52½	41½	27½	38½	...
1883	48	39	29	38	...

From the statement it would seem that in spite of the famine years (1876-1878) the average prices in the ten years ending 1881

[1] Colonel Laughton, Surv. Supt. 130 of 26th January 1884.

were almost lower than in the ten years ending 1871, while in 1881-82 more *jvári* could be obtained for the rupee in the Nagar market than for twenty years before, although the total rainfall for that year was less than in any year since 1876-77. The prices for 1883 were considerably higher and were not likely to fall.

During the twenty-two years ending 1883 the rainfall at Nagar varied from 46·74 inches in 1869-70 to 8·99 inches in 1876 and averaged 23·55 inches.[1]

In seventy-one villages people had multiplied from 40,149 in 1851 to 46,149 in 1883 or 14·9 per cent; flat roofed and tiled houses from 4441 to 5552 or 25 per cent; thatched houses from 823 to 849 or 3·2 per cent; farm cattle from 13,730 to 17,831 or 29·9 per cent; cows and buffaloes from 16,307 to 17,006 or 4·3 per cent; sheep and goats from 21,019 to 33,123 or 57·6 per cent; ploughs from 1765 to 2576 or 45·9 per cent; and carts from 908 to 1463 or 61·1 per cent. Horses and ponies showed a fall from 1081 to 909 or 15·9 per cent. In ninety-five villages wells rose during the same period from 1534 to 1916 or 25 per cent. There had thus been an increase under every head except horses. The greatest increase, as might be expected from the improved state of road communication, was in the item of carts. Even in villages settled in 1869-70 the same increase obtained. The cultivated area being 224,703 acres, it gave 20·4 acres to each pair of bullocks, not a large area considering that the dry-crop soils were light and easily ploughed. During the thirty years of the survey lease, in eighty-two villages a comparison of the ten years ending 1861 and 1881, showed a rise in the tillage area from about 150,000 acres to 177,000 acres and in collections from £8250 to £9540 (Rs. 82,500 - Rs. 95,400). The details are :

Nagar Tillage and Revenue, 1841-1883.

YEAR.	Occupied.	Unoccupied.	Collections.	Remissions.	Outstandings.
	Acres.	Acres.	Rs.	Rs.	Rs.
1841-1851 ...	92,827	58,653	86,089	25,144	17,812
1851-1861 ...	149,768	33,567	82,511	2026	21
1861-1871 ...	175,948	8645	94,634	867	1
1871-1881 ...	177,085	8115	95,374	219	4294
1881-1883 ...	173,070	9414	93,652	...	541
1882-83 ...	172,973	9036	93,768	...	...

The wisdom of the low rates adopted at the survey settlement was fully shown by the great and steady increase in tillage and revenue. The average revenue for the ten years ending 1880-81

[1] The details are :

Nagar Rainfall, 1862-1883.

YEAR.	Inches.	YEAR.	Inches.	YEAR.	Inches.
1862-63 ...	17·45	1870-71 ...	10·01	1878	24·81
1863-64 ...	17·74	1871-72 ...	11·00	1879	28·67
1864-65 ...	19·80	1872-73 ...	28·96	1880	20·71
1865-66 ...	21·44	1873	33·07	1881*	18·09
1866-67 ...	28·22	1874	31·64	1882	21·60
1867-68 ...	17·05	1875	19·95	1883	40·56
1868-69 ...	28·49	1876	8·99		
1869-70 ...	46·74	1877	23·09	Average ...	23·55

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was nearly eleven per cent more than that of the ten years before the introduction of the survey. Average remissions fell from £2514 (Rs. 25,140) in the ten years ending 1851 to £203 (Rs. 2030) in the ten years ending 1861, while in the ten years ending 1881 they amounted to only £22 (Rs. 220). Outstanding balances almost disappeared from the record until the famine caused large remissions in the three years ending 1879. The sub-division had made great progress during the survey settlement, and a moderate increase in the existing rates was justifiable.

In 1883 ninety-five villages had 22,809 survey numbers. After deducting waste numbers, about 76·9 per cent of the remainder was tilled by the owners and about fifteen per cent in partnership with others; about 5·7 per cent were sub-let on money rents and 0·9 per cent on grain rents.[1] Of 486 cases of mortgage in the Nagar sub-division, in eighty-seven cases was land mortgaged for twenty-five to fifty times the survey assessment, in thirty-three cases for fifty to one hundred times the assessment, in four cases for one hundred to one hundred and fifty times the assessment, and in five cases for one hundred and fifty to two hundred times the survey assessment and upwards. Of 342 cases of sales, in seventy cases land was sold for twenty-five to fifty times the assessment, in forty-four cases for fifty to one hundred times the assessment, in eleven cases for one hundred to one hundred and fifty times the assessment, and in six cases for one hundred and fifty to two hundred times the assessment and upwards. In Nagar tillage was often somewhat slovenly, and frequently pieces of land were left untilled even in rich soil for no apparent reason except possibly for grass. Manure was used when available. But in the villages within easy reach of Ahmadnagar, the landholders were more inclined to sell manure for fuel than to put it on their land. Except in villages that lay immediately round the city, much land was only manured at very long intervals. The rotation of crops was much the same as elsewhere. In black soil wheat or gram was usually followed the next year by *jvári, kardai* being sown among both crops. In the poorer soils *bájri* was often sown year after year, but *jvári* was also alternated with it. In some of the poorest soils, where there was

1 The percentage of fields cultivated by those whose names were entered in the village books was large. This state of things would at first sight seem satisfactory as indicating that the landholders had largely retained their occupancy rights but Mr. Stewart, the Survey Commissioner, thought that such an inference would be misleading. Nothing was more common than for the names of ruined landholders, the mortgages on whose lands had been foreclosed, to be continued in the Government books and themselves to be continued as rack-rented tenants of the land, until the real owner chose to have the transfer of the occupancy recorded. There was no reason to believe that in Nagar the transfer of the land to the capitalist was proceeding with less marked strides. One of the results of the Deccan Agriculturists' Relief Act had been to induce the moneylending class to decline to advance to cultivators on the security of their land and to encourage its out-and-out transfer by deed of sale. Statistics showed that while cases of mortgage of land had decreased from 231 in 1880-81 to 82 in 1882-83, in the same period the yearly number of sales had risen from 105 to 119. The area sold during the three years ending 1883 amounted to 4152 acres and land was changing hands at a steady rate. Mr. Stewart had no doubt that the land was transferred for the most part to capitalists, and that the sellers were needy landholders who could not work the land at a profit. Mr. T. H. Stewart, C. S., Survey and Settlement Commissioner, 396 of 23rd February 1884 para 13.

plenty of land, fallows of a year or two were sometimes given. In garden land a good deal of *jvári* was grown as a moderate amount of water and labour sufficed to turn out a good crop. Black soils were ploughed in alternate years, but the poorer soils every season. In the villages below the Imámpur and Karanja passes, cotton cultivation was increasing rapidly. The number of acres under cotton in fourteen villages was forty-one in 1878-79, 1135 in 1881-82, and 2307 in 1882-83. The chief crops were *jvári* and *bájri*, about eighty per cent of the whole; the next were wheat, *kardai*, tobacco, and cotton. Of superior garden produce, sugarcane was grown throughout the sub-division. Very little rice was grown and that poor rice.

The principal towns were Ahmadnagar, Bhingár, Jeur, and Válki. In Válki the largest cattle market in the collectorate was held. Ahmadnagar and Bhingár had municipalities and had together more than 33,000 people. Ahmadnagar from its position was the principal seat of trade in the district; most of the grain and other merchants lived in it. Besides the ordinary town market, a market known as the Stewart cotton market had been opened about 1879-80 and was largely used for buying and selling cotton. Near the market three or four steam presses belonging to various owners, Bombay firms and others, had been set up for pressing the cotton bales before despatching them by rail. Of the weekly markets held at eight villages, the estimated value of goods sold at Válki was £400 to £500 (Rs. 4000 - 5000), at Ahmadnagar £35 to £40 (Rs. 350 - 400), at Jeur Chichondi-Shiral and Bhátodi £20 (Rs. 200), at Bhingár £10 to £20 (Rs. 100 - 200), at Karanji £10 (Rs. 100), and at Chichondi-Pátláchi £7 (Rs. 70). Besides these markets several outside the sub-division were within easy reach of its villagers. Except Ahmadnagar and Bhingár no towns had manufactures of any consequence. In Ahmadnagar city there were 1607 looms for robes, six for turbans, and eight for blankets. In Bhingár there were about 950 looms for robes, eight for turbans, and twelve for blankets. Scattered over the sub-division in various villages were about 150 looms. In Ahmadnagar about thirty workshops turned out £4000 to £5000 (Rs. 40,000 - 50,000) worth of brass and copper ware in the year. Of the 118 oil-presses worked in the sub-division, seventy-four were in the city and forty-four in the villages. About 150 sugar mills were worked. The city had four presses or factories for cleaning and pressing cotton, two of stone and two of iron. Most of the cotton came from the Nizám's country but the local outturn was yearly growing.[1] The chief imports were cotton, *jvári*, wheat, gram, and

[1] During 1883, 35,560 bales were pressed in these factories and forwarded to the Bombay market by rail, but none by road. A few native merchants still (1884) send their cotton in *dokrás* or unpressed bales. The average price of a pressed bale of cotton was £8 (Rs. 80), which gives the value of cotton pressed during 1883 at nearly £285,000 (Rs. 28½ *lákhs*). Each pressed bale weighed half a Bombay *khandi* or 14 *mans* of 28 pounds each. Cotton was sold in the Nagar market by the *palla* of 120 *shers* or 132 *shers* wholesale measure, equal to about 265 pounds. An unpressed bundle or *dokra* weighed about half a *palla*. From November to the end of May was the cotton season, when almost all the cotton was brought into the market and pressed before despatch to Bombay. Colonel Laughton, Surv. Supt. 130 of 26th January 1884 para 17.

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oil-seeds, most of which were brought to Ahmadnagar from the Godávari plain and the Nizám's country by the Imámpur pass. The Jámkhed, Sholápur, and Málegaon roads all helped in a smaller degree to swell the number of carts which during the season came into the city daily. During February and March 1883, 14,559 carts and 6710 loaded pack animals passed into the city. This large influx of animals created a brisk trade in grass and fodder all along the high road and large quantities were also taken into the city itself to meet the demand. All the cotton and much of the grain brought into the city went by rail chiefly to Bombay. Other exports were local brassware and cotton cloth. English cotton goods and ironware were imported from Bombay and salt rice and groceries from the Konkan and elsewhere; some was used in the city and the rest was sent into the surrounding districts, the outgoing carts being glad to obtain return fares. Bhátodi had a considerable trade in betel leaves, tobacco, earthnuts, and coarse sugar. Cotton and sheep were bought for the Bombay and Poona markets, and from the Válki market cattle found their way all over the sub-division and even beyond it.

Of the ninety-nine Government villages, the revision settlement had been sanctioned for four villages by Government Resolution 3545 of 21st June 1881. The remaining ninety-five villages were divided into three classes with highest dry-crop acre rates of 3*s.* 3*d.*, 3*s.*, and 2*s.* 9*d.* (Rs. $1\frac{5}{8}$, Rs. $1\frac{1}{2}$, and Rs. $1\frac{3}{8}$). The first class consisted of sixteen villages, all within three miles of the city. Their nearness to the city and the facilities they enjoyed for disposing of produce, both grain and fodder, made these villages capable of standing the increase of assessment which amounted to 24·1 per cent. The second group of fifty-one villages was assessed at a highest dry-crop acre rate of 3*s.* (Rs. $1\frac{1}{2}$). The average percentage increase on this class was 12·5. In four villages in this class the increase was over fifty per cent caused by land being found under tillage which was formerly entered as unarable and not assessed. The remaining twenty-eight villages were included in the third class. On this group the increase amounted to 35·6 per cent. Five villages, in which the area under channel-water had increased considerably, showed an increase over fifty per cent. The increase on all the ninety-five villages according to the revised rates amounted to 20·5 per cent. Land under old wells was assessed within the highest dry-crop rate of the class within which the villages were situated, while land under new wells bore the ordinary dry-crop classification rate, and thus improvements were not taxed. A good deal of channel tillage occurred in forty-nine villages under 230 fair weather dams. Except in Pimpalgaon-Malvi where the channel flowed till the first of April, on an average the water lasted to the middle of January. The area watered (1884) under fair weather works amounted to 3892 acres; land under wells and water-lifts without the aid of channels amounted to 8582 acres; the total area watered from all sources was 12,474 acres. The villages where channel-water was most used lay round the sources of the Sina river between the city and the hills to the north and north-east, and also near the hills to the east. At the

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village of Párgaon, a large reservoir known as the Bhátodi reservoir commanded about 13,000 acres in the villages of Sándva, Dashmigavhán, Chichondi, Bhátodi, Ukadgaon, and Mándva. For channel-watered land, a highest acre rate of 16*s.* (Rs. 8) was proposed. Irrespective of the rates levied by the Survey Department, the scale fixed by the Irrigation Department for water taken from the Bhátodi reservoir was £1 4*s.* (Rs. 12) for a twelve-month water-supply, 8*s.* (Rs. 4) for two months from April to May, 6*s.* (Rs. 3) for eight months from June to the end of January, 2*s.* 6*d.* (Rs. 1¼) for four months from November to the end of February, and 6*d.* (4 *as.*) for four months from 15th June to 15th October. By Government Resolution 2238 of 8th April 1876, an extra sum of 3*d.* (2 *as.*) was added to the highest dry-crop acre rate of Bhátodi on account of indirect advantages derived from the Párgaon (Bhátodi) reservoir. This rate was retained. Rice cultivation obtained only in three villages and its extent was thirteen acres. The highest acre rate proposed for rice was 8*s.* (Rs. 4). The average acre rate on the occupied land according to the proposed rates was 1*s.* 3⅞*d.* (10 7/12 *as.*) against 1*s.* 1¾*d.* (9⅛ *as.*) according to the existing rates. The following statement gives the results of the revised assessment:

Nagar Revision Settlement, 1884.

Class.	Villages.	Former Survey.		Revision Survey.						Highest Dry-crop Acre Rate.
		Occupied.		Occupied.		Unoccupied.		Total.		
		Area.	Rental.	Area.	Rental.	Area.	Rental.	Area.	Rental.	
		Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Rs.
I... ...	16	20,135	13,799	20,757	17,127	...	...	20,757	17,127	1¾
II... ...	51	109,773	66,092	114,968	74,371	2842	1432	117,810	75,803	1½
III... ...	28	64,921	32,022	68,355	43,413	7777	3030	76,132	46,443	1¾
Total ...	95	194,829	1,11,913	204,080	1,34,911	10,619	4462	214,699	1,39,373	...

The following statement gives the total area and assessment of these villages under every head:

Nagar Area and Assessment, 1884.

Land.	Former Survey.		Revision Survey.		Quit-Rent.
	Area.	Assessment.	Area.	Assessment.	
	Acres.	Rs.	Acres.	Rs.	Rs.
Government Occupied Land ...	194,829	1,11,913	204,080	1,34,911	...
Government Arable Waste ...	10,402	4,488	10,619	4462	...
Alienated	22,154	11,272	20,623	12,352	4740
Government Unarable	69,346	...	61,192	...	...
Total ...	296,731	1,27,673	296,514	1,51,725	4740

SECTION IV.—SEASON REPORTS.

SEASON REPORTS.

The following is a summary of the chief available season details for the thirty-three years ending 1882-83:

1850-51.

The season of 1850-51 was on the whole favourable but bad in Korti and Karda. In Sangamner, Akola, Ráhuri, and Pátoda the early harvest was fair, but the cold weather crops suffered much from the failure of the later rains. In Pátoda and Ráhuri

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the loss was considerable. Notwithstanding these failures the state of the district was on the whole good. During the year the collections amounted to £82,865 (Rs. 8,28,650); £13,212 (Rs. 1,32,120) were remitted and £2 (Rs. 20) left outstanding.

1851-52. The rainfall of 1851-52 was very capricious. It was excessive in the beginning of the season and scanty towards the close. The early or *tusár* and the middle or *kharif* crops suffered from excess of rain while the cold weather and other late crops withered from want of moisture. Much land prepared for tillage was left unsown and in a few parts where it was sown the seed did not sprout. In Karda Jámkhed and Korti the rainfall was very irregular. It began early in June and at first fell moderately, but at the close of the month it became incessant. In Korti and in part of Karda there was a partial failure in July and a total failure in all the three subdivisions during the first fifteen days of August. This break was followed by excessive rain which injured the early crop in Jámkhed and Vasundra and put a stop to late sowing. This was followed by another term of complete drought. In Karda and Jámkhed there were some showers, but they were of no use though in Korti the November rains proved of some benefit. The general results of the season were far from satisfactory. The crops had suffered considerably and much land was thrown up. Watered lands yielded well. Public health was generally bad. Cholera, but not of a specially fatal type, prevailed during the first three months in Jámkhed, Karda, and Kotri. Cattle disease was also prevalent. The collections fell from £82,865 to £70,984 (Rs. 8,28,650 - Rs. 7,09,840), £15,291 (Rs. 1,52,910) were remitted, and £15 (Rs. 150) were left outstanding. Indian millet or *jvári* prices fell from 62 to 78 pounds the rupee.

1852-53. The season of 1852-53 was very favourable and public health was generally good. The collections rose from £70,984 to £79,495 (Rs. 7,09,840 - Rs. 7,94,950), £2091 (Rs. 20,910) were remitted and £3 (Rs. 30) left outstanding. Indian millet prices fell from 78 to 79 pounds the rupee.

1853-54. The rains of 1853-54 were very scanty. There was a considerable fall in the land revenue especially in Pátoda. Both for the early and the late crops remissions had to be granted. Ráhuri and Nevása also suffered but the failure was small compared with Pátoda. The collections fell from £79,495 to £79,355 (Rs. 7,94,950 - Rs. 7,93,550), £10,470 (Rs. 1,04,700) were remitted and £6 (Rs. 60) left outstanding. Indian millet prices rose from 79 to 48 pounds the rupee.

1854-55. The rains of 1854-55 did not set in till late in July and even then the fall was not sufficient. *Bájri* failed or at best was below the average. The latter rains were abundant. Towards the close of August heavy showers began to fall and continued with short intermissions till the end of October. In November also the rain was excessive. The millet suffered greatly and in places was destroyed. On the other hand the October and November rain was excellent for the late crops which yielded a full harvest. The collections rose from £79,355 to £93,628 (Rs. 7,93,550 - Rs. 9,36,280),

£668 (Rs. 6680) were remitted and £2 (Rs. 20) left outstanding. Indian millet prices fell from 48 to 55 pounds the rupee.

SEASON REPORTS. *1855-56.*

The season of 1855-56 varied in different sub-divisions. In most the crops were fair, but in the central tract enclosed by Pátoda, Nevása, Sinnar, Sangamner, and Ráhuri, the late rains entirely failed and the crops came to nothing. Eight villages in Pátoda and Nevása and thirty in Sangamner and Ráhuri were inspected and remissions granted. The outturn of many other fields was also much below the average; but the damage was not such as to call for remission. For want of rain in the beginning of June very little of the early or *tusár* crop was sown, and the middle or *kharif* sowing was only about a quarter of its full extent. Late crops were sown in most of the land that was left fallow but the crop was only partial. Grain was rather scarce as large exports had been made to Sholápur. Public health was generally good. The collection rose from £93,628 to £100,057 (Rs. 9,36,280-Rs. 10,00,570), £3765 (Rs. 37,650) were remitted and £45 (Rs. 450) left outstanding. Indian millet prices rose from 55 to 51 pounds the rupee.

1856-57.

1856-57 was an average season. In Shevgaon and Jámkhed the rainfall was abundant and the crops excellent; in Nagar, Akola, Korti, Pátoda, and Nevása the crops were on the whole good with some partial failures, and in Karda, Sangamner, and Ráhuri the season was bad. Both the early and the late crops failed almost entirely. In Karda especially the loss was extensive and large remissions were necessary. Public health was generally good. There was no epidemic of any sort and no cattle disease. The collections rose from £100,057 to £106,369 (Rs. 10,00,570 - Rs. 10,63,690), £1774 (Rs. 17,740) were remitted and nothing was left outstanding. Indian millet prices fell from 51 to 59 pounds the rupee.

1857-58.

1857-58 was an average season. A long and threatening drought in the middle of the rains was followed by an abundant and seasonable fall in the latter part of the season. Akola Ráhuri and Karda had the best harvests: In Nagar Korti and Jámkhed the season was on the whole fair though the middle or *kharif* crops suffered for want of rain. In Nevása and Shevgaon the season was tolerably favourable. The rains set in late and injured the early crops. The late rains were plentiful and seasonable, and the late crops were good. In Sangamner and Ráhuri the middle or *kharif* sowing was late, but the rains were abundant and the crops excellent. The late crops were also good. In Pâtoda the season was fair. The crops suffered no injury and the Government revenue remained unaffected. Throughout the district public health was good. The collections rose from £106,369 to £112,345 (Rs. 10,63,690-Rs. 11,23,450), £440 (Rs. 4400) were remitted and nothing was left outstanding Indian millet prices rose from 59 to 53 pounds the rupee.

1858-59.

1858-59 had an abundant and well timed rainfall. In Nagar and Karda the season was an ordinary one. Both the early and the late crops suffered slightly from want of rain, but there was no distress. The season was above the average in Nevása, Shevgaon,

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and Pátoda. In the first two sub-divisions the early rains were somewhat scanty and the middle or *kharif* crops suffered to some extent. But the latter rains were abundant and the outturn of the late crops was excellent. In Pátoda the middle crop was good and the late crop a failure. In Korti and Jámkhed the late rains failed and the harvest was poor. Public health was generally good. The collections rose from £112,345 to £113,622 (Rs. 11,23,450 - Rs. 11,36,220), £53 (Rs. 530) were remitted and nothing was left outstanding. Indian millet prices fell from 53 to 66 pounds the rupee.

1858-59.

1859-60 was a favourable season. The tillage area rose from 2,191,106 to 22,45,909 acres and the collections rose from £113,622 to £114,465 (Rs. 11,36,220 - Rs. 11,44,650), £38 (Rs. 380) were remitted and nothing was left outstanding. Indian millet rupee prices rose from 66 to 58 pounds.

1860-61.

1860-61 was a favourable season. The tillage area fell from 2,245,909 to 2,199,611 acres, the collections rose from £114,465 to £115,143 (Rs. 11,44,650 - Rs. 11,51,430), £51 (Rs. 510) were remitted and nothing was left outstanding. Indian millet prices rose from 58 to 50 pounds the rupee.

1861-62.

1861-62 had a favourable rainfall and the crops were good. Public health was generally good; cattle disease prevailed to some extent in a few places. The tillage area rose from 2,199,611 to 2,300,288 acres and the collections from £115,143 to £125,111 (Rs. 11,51,430 - Rs. 12,51,110), £399 (Rs. 3990) were remitted and £349 (Rs. 3490) left outstanding. Indian millet prices rose from 50 to 29 pounds the rupee.

1862-63.

1862-63 was an unfavourable season. The early rains failed, and there was a great scarcity of water. The middle or *kharif* crops suffered greatly from want of rain and yielded a scanty outturn. Late in the season, in September and October, copious showers fell. Every field that had been fallow was sown with cold weather crops. Public health was generally good, but the failure of the early rains was so complete that large numbers of cattle died. The tillage area rose from 2,300,288 to 2,328,244 acres and the collections from £125,111 to £127,094 (Rs. 12,51,110 - Rs. 12,70,940), £294 (Rs. 2940) were remitted and £2 (Rs. 20) left outstanding. Indian millet prices rose from 29 to 21 pounds the rupee.

1863-64.

The rainfall of 1863-64 was scanty in the beginning and plentiful and seasonable towards the close. In Karjat and Sirur both the early and the late rains were short. Yet on the whole the season was an average one with a moderate outturn of crops. Public health was not good, cholera being prevalent. Cattle disease also prevailed, but the mortality was trifling. The tillage area rose from 2,328,244 to 2,394,659 acres and the collections from £127,094 to £133,025 (Rs. 12,70,940 - Rs. 13,30,250), £781 (Rs. 7810) were remitted and £9 (Rs. 90) left outstanding. Indian millet prices fell from 21 to 22 pounds the rupee.

1864-65.

In 1864-65 the early rainfall was excellent but the late fall was scanty and the late crops suffered, Still the yield of the season both

early and late was up to the average. Public health was good. The tillage area rose from 2,394,659 to 2,443,624 acres and the collections from £133,025 to £136,473 (Rs. 13,30,250 - Rs. 13,64,730), £558 (Rs. 5580) were remitted and £2 (Rs. 20) left outstanding. Indian millet prices fell from 22 to 41 pounds the rupee.

1865-66.

In 1865-66 the rainfall though not seasonable was generally sufficient. Both early and late harvests were fair. Except slight cholera and cattle disease health was good. The tillage area rose from 2,443,624 to 2,494,443 acres and the collections from £136,473 to £146,311 (Rs. 13,64,730 - Rs. 14,63,110), £64 (Rs. 640) were remitted, and £61 (Rs. 610) left outstanding. Indian millet prices rose from 41 to 36 pounds the rupee.

1866-67.

In 1866-67 the rainfall was barely sufficient. The middle or *kharif* crops were average in eight of the sub-divisions and in the rest they were much below the average. Only in three sub-divisions did the late crops prosper. In most other sub-divisions want of rain reduced the outturn to about one-half the usual produce. Still enough of grain for home use was secured. The chief bad effect of the want of rain was a great scarcity of drinking water. Public health was generally good. The tillage area fell from 2,494,443 to 2,422,797 acres and the collections from £146,311 to £136,980 (Rs. 14,63,110 - Rs. 13,69,800), £145 (Rs. 1450) were remitted, and nothing was left outstanding. Indian millet prices rose from 36 to 25 pounds the rupee.

1867-68.

The season of 1867-68 was favourable everywhere except in Sávargaon where want of rain caused considerable loss. The tillage area rose from 2,422,797 to 2,430,146 acres and the collections from £136,980 to £138,429 (Rs. 13,69,800 - Rs. 13,84,290), £111 (Rs. 1110) were remitted and nothing was left outstanding. Indian millet prices fell from 25 to 45 pounds the rupee.

1868-69.

In 1868-69 the rainfall was very irregular. In Jámkhed, Karjat, Kopargaon, and Sangamner the *kharif* crops yielded an average harvest. In other sub-divisions the early crops suffered much from want of rain and in some they failed entirely. The almost total failure of the October and November rains was fatal to the late harvest. The failure of the late rain caused a widespread scarcity of water. Cholera prevailed to some extent, but on the whole the public health was good. The tillage area rose from 2,430,146 to 2,437,630 acres, the collections fell from £138,429 to £134,131 (Rs. 1,384,290 - Rs. 13,41,310), £3980 (Rs. 39,800) were remitted, and £152 (Rs. 1520) left outstanding. Indian millet prices rose from 45 to 25 pounds the rupee.

1869-70.

The season of 1869-70 was favourable, both the early and the late harvests being excellent. Public health was good and cattle were fairly free from disease. The tillage area rose from 2,437,630 to 2,448,585 acres and the collections from £134,131 to £136,331 (Rs. 13,41,310 - Rs. 13,63,310), £494 (Rs. 4940) were remitted and £44 (Rs. 440) left outstanding. Indian millet prices fell from 25 to 30 pounds the rupee.

1870-71.

In 1870-71 the rainfall was rather excessive in the early part

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of the season and injured the *kharif* crops. Later on it was more seasonable and gave hopes of an excellent late harvest. Public health was generally good. The tillage area rose from 2,448,585 to 2,467,638 acres and the collections from £136,331 to £137,599 (Rs. 13,63,310 - Rs. 13,75,990), £46 (Rs. 460) were remitted and £16 (Rs. 160) left outstanding. Indian millet prices fell from 30 to 45 pounds the rupee.

1870-71.

1871-72. The season of 1871-72 was very unfavourable. The early rains were scanty and unseasonable, except in Párner and Akola *kharif* sowing was limited to a few fields. Some showers in September tempted the sowing of late crops. But the rain was partial and in tracts along the banks of the Godávari it never fell. Even in the most fortunate parts of the district the crop was not more than a half crop. In parts where the rains failed watering did much to save the harvest. The last year's plentiful rains had left the wells and ponds full. The Lákh canal and the Bhátodi lake were of special service. Still so great was the scarcity that many cattle died from want of fodder or left the district in search of pasture. Considerable numbers of husbandmen and labourers also left the district in search of work and food. This was particularly the case in Sangamner, Kopargaon, Nevása, and Shevgaon. Cholera prevailed to some extent, but public health was on the whole good. The tillage area fell from 2,467,638 to 2,467,545 acres and the collections from £137,599 to £125,860 (Rs. 13,75,990 - Rs. 12,58,600), £4690 (Rs. 46,900) were remitted and £4983 (Rs. 49,830) left outstanding. Indian millet prices rose from 45 to 32 pounds the rupee.

1872-73. The early rains of 1872-73 were seasonable and favourable. More land than usual was given to *kharif* and though heavy rain in August and September caused some damage the harvest was on the whole good. The late or *rabi* harvest was also above the average. The supply of water during the season was abundant, and grass and other fodder was plentiful. Public health was good though cholera prevailed to a slight extent. There was no cattle disease. The tillage area fell from 2,467,545 to 2,455,544 acres and the collections rose from £125,860 to £135,356 (Rs. 12,58,600 - Rs. 13,53,560), £209 (Rs. 2090) were remitted and £296 (Rs. 2960) left outstanding. Indian millet prices fell from 32 to 41 pounds the rupee.

1873-74. The season of 1873-74 was most favourable. The rains set in well and the *kharif* crops were sown in good time, and though they suffered from a long stretch of dry weather in August, the harvest was above the average. The late crops were also on the whole good. Fodder was abundant and the water-supply sufficient. Public health was generally good. The tillage area fell from 2,455,544 to 2,448,749 acres, and the collections from £135,356 to £134,039 (Rs. 13,53,560 - Rs. 13,40,390), £83 (Rs. 830) were remitted, and £302 (Rs. 3020) left outstanding. Indian millet prices fell from 41 to 67 pounds the rupee.

1874-75. In 1874-75 the rainfall was on the whole rather too heavy. The outturn of the early or *tusár* harvest was on the whole

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good, and the middle or *kharif* harvest though in places it suffered from rain was at least average. The yield of the late or *rabi* crops was also fair. During the whole season the supply of water was abundant. Public health was good, but cattle disease prevailed in some parts of Párner, Ráhuri, and Kopargaon. The tillage area fell from 2,448,749 to 2,432,354 acres and the collections from £134,039 to £132,738 (Rs. 13,40,390 - Rs. 1,327,380), £117 (Rs. 1170) were remitted and £7 (Rs. 70) left outstanding. Indian millet prices fell from 67 to 81 pounds the rupee. *1874-75.*

In 1875-76 the rainfall was at first scanty and then unseasonable. In Nagar, Jámkhed, Shevgaon, and Akola the early or *tusár* harvest was middling, and in Párner, Shrigonda, Nevása, Karjat, and Kopargaon it was an almost complete failure. The *kharif* sowings were delayed from want of rain and the crops suffered seriously from excessive rain at the close of the season. The late or *rabi* crop was on the whole satisfactory. The water-supply was abundant. Public health was not good. Cholera was prevalent and a form of cattle disease called *dendalia* caused considerable loss in Párner, Ráhuri, and Akola. The tillage area fell from 2,432,354 to 2,418,593 acres and the collections from £132,738 to £132,110 (Rs. 13,27,380 - Rs. 13,21,100), £1621 (Rs. 16,210) were remitted and £244 (Rs. 2440) left outstanding. Indian millet prices rose from 81 to 66 pounds the rupee. *1875-76*

In 1876-77 the rainfall was very scanty. The *kharif* crops failed almost entirely in Karjat and Shrigonda. In Nagar, Párner, Jámkhed, Akola, Ráhuri, Kopargaon, and Sangamner, the crops were saved from destruction by occasional slight showers. In Jámkhed and Akola the outturn amounted to seven *annas* in the rupee, in Kopargaon to six *annas*, in Nagar to five *annas*, in Párner and Sangamner to three, and in Ráhuri to two. Nevása and Shevgaon alone enjoyed a fair harvest. The later rains failed generally. *Rabi* crops were sown over a limited area, but except in Nevása and Shevgaon, their return was much below the average. The scarcity of fodder was so great that cattle had to be sent out of the district. The season was one of famine. Relief works were opened in the worst sub-divisions and employment found for large numbers of the destitute. Public health was good though scattered cases of cholera occurred. The tillage area fell from 2,418,593 to 2,407,660 acres and the collections from £132,110 to £87,248 (Rs. 13,21,100 - Rs. 8,72,480), £13,174 (Rs. 1,31,740) were remitted and £35,126 (Rs. 3,51,260) left outstanding. Indian millet prices rose from 66 to 34 pounds the rupee. *1876-77.*

The rains of 1877-78 opened well. But the first fall was followed by a break which lasted nearly to the close of August. The early crops suffered severely, and further damage was done by excessive rain late in the season. The cold weather harvest was good. There was much sickness and distress. Cholera, small-pox, and fever prevailed, and were fatal in a large number of cases. Many of the cattle that left the district in search of fodder never returned. The tillage area fell from 2,407,660 to 2,401,589 acres, while the collections rose from £87,248 to £98,841 (Rs. 8,72,480 - Rs. 9,88,410). *1877-78.*

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No remissions were granted, but £36,619 (Rs. 3,66,190) were left outstanding. Indian millet prices rose from 34 to 19 pounds the rupee.

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1878-79. The season of 1878-79 was moderate. Heavy and unceasing rain harmed the early crops and locusts added to the loss. The late crops suffered from want of late rain and from rats. Cholera and fever were prevalent. The tillage area rose from 2,401,589 to 2,415,167 acres and the collections from £98,841 to £118,599 (Rs. 9,88,410-Rs. 11,85,990); no remissions were granted, but £17,660 (Rs. 1,76,600) were left outstanding. Indian millet prices fell from 19 to 21 pounds the rupee.

1879-80. The season of 1879-80 was on the whole favourable though both the early and late harvests were below the average. Fodder was good and plentiful and except for stray cases of cholera and cattle disease the year was healthy. The tillage area fell from 2,415,167 to 2,277,538 acres and the collections rose from £118,599 to £123,241 (Rs. 11,85,990-Rs. 12,32,410), £9 (Rs. 90) were remitted and £7709 (Rs. 77,090) were left outstanding. Indian millet prices fell from 21 to 23 pounds the rupee.

1880-81. In 1880-81 the season was not favourable. The rainfall was little below and in some places it was above the average, but it was not seasonable. The early crops were in places very poor; the late crops were better, but were not up to the average. Fodder was scarce, but imports by the Dhond-Manmád railway kept grain abundant. Prices were very low, *bájri* and *jvári* selling at less than half the price of the previous year. Public health was good during almost the whole year. Some cases of cholera occurred in September and December, and a severe outbreak of that disease began in June. The tillage area fell from 2,277,538 to 2,267,346 acres and the collections rose from £123,241 to £123,964 (Rs. 12,32,410 - Rs. 12,39,640); no remissions were granted, but £12,651 (Rs. 1,26,510) left outstanding. Indian millet prices fell from 23 to 41 pounds the rupee.

1881-82. In 1881-82 the rainfall was unusually variable. In some sub-divisions it was above the average and in some it was little below the average, in others the deficiency was so serious as to cause distress. The early harvest in Karjat, Jámkhed, and Shevgaon was from $\frac{13}{16}$ths to $\frac{10}{16}$ths, and the late harvest in Karjat, Jámkhed, Shevgaon, and Shrigonda was from $\frac{14}{16}$ths to $\frac{12}{16}$ths. In Ráhuri, Sangamner, and Kopargaon the early harvest was $\frac{5}{16}$ths to $\frac{2}{16}$ths and the late $\frac{5}{16}$ths to $\frac{4}{16}$ths. In Ráhuri and Kopargaon few early crops were sown; in the greater part of Kopargaon there was no late harvest and in the rest it was miserably poor. During the greater part of the year grain was cheaper even than in the year before. A grant of £5000 (Rs. 50,000) was made from Provincial Funds to provide employment for all in need. A threatened water famine was averted by the sinking and repairing of wells, for which an allotment of £1500 (Rs. 15,000) was made. Cholera prevailed from time to time in all the sub-divisions, and in some it was particularly deadly. In other respects the year was healthy. The tillage area rose from 2,267,346 to 2,278,125 acres and the collections fell from £123,964 to £97,734

(Rs. 12,39,640 - Rs. 9,77,340), £22,088 (Rs. 2,20,880) were remitted and £18,110 (Rs. 1,81,100) left outstanding. Indian millet prices fell from 41 to 72 pounds the rupee.

SEASON REPORTS. *1882-83.*

In 1882-83 the rainfall was in some sub-divisions above and in others below the average, but it was generally sufficient and seasonable. The early crops were seriously injured by locusts in four sub-divisions and to a less extent in two others. The late crops were generally good, but owing to fear of injury from locusts a smaller area than usual was sown. Cholera prevailed throughout the greater part of the year and in July was very deadly. There was also an epidemic of small-pox in the town of Ahmadnagar. The tillage area rose from 2,278,125 to 2,300,556 acres and the collections from £97,734 to £111,055 (Rs. 9,77,340 - Rs. 11,10,550), £16,484 (Rs. 1,64,840) were remitted and £12,010 (Rs. 1,20,100) left outstanding. Indian millet prices rose from 72 to 56 pounds the rupee.

REVENUE, 1850-1883.

The following statement shows the tillage, revenue, and prices during the thirty-three years ending 1882-83:

Ahmadnagar Tillage and Land Revenue, 1850-1883.

YEAR.	TILLAGE.	LAND REVENUE.				INDIAN MILLET RUPEE PRICES.
		Remitted.	For Collection.	Outstanding.	Collected.	
	Acres.	Rs.	Rs.	Rs.	Rs.	Pounds.
1850-51... ...	.....	1,32,119	8,28,668	18	8,28,650	62
1851-52... ...	.....	1,52,913	7,09,995	152	7,09,843	78
1852-53... ...	.....	20,914	7,94,986	35	7,94,951	79
1853-54... ...	.....	1,04,705	7,93,609	59	7,93,550	48
1854-55... ...	.....	6679	9,36,293	16	9,36,277	55
1855-56... ...	.....	37,653	10,01,028	455	10,00,573	51
1856-57... ...	.....	17,739	10,63,686	...	10,63,686	59
1857-58... ..	.....	4396	11,23,450	...	11,23,450	53
1858-59... ...	2,191,106	533	11,36,222	...	11,36,222	66
1859-60... ...	2,245,909	378	11,44,647	...	11,44,647	58
1860-61... ...	2,199,611	506	11,51,433	...	11,51,433	50
1861-62... ...	2,300,288	3989	12,54,599	3492	12,51,107	29
1862-63	2,323,244	2945	12,70,961	16	12,70,945	21
1863-64... ...	2,394,659	7812	13,30,337	85	13,30,252	22
1864-65... ...	2,443,624	5584	13,64,749	17	13,64,732	41
1865-66... ...	2,494,443	644	14,63,721	611	14,63,110	36
1866-67... ...	2,422,797	1452	13,69,805	...	13,69,805	25
1867-68... ...	2,430,146	1106	13,84,288	...	13,84,288	45
1868-69... ...	2,437,630	39,802	13,42,830	1523	13,41,307	25
1869-70... ...	2,448,585	4937	13,63,756	442	13,63,314	30
1870-71... ...	2,467,638	459	13,76,148	156	13,75,992	45
1871-72... ...	2,467,545	46,898	13,08,436	49,832	12,58,604	32
1872-73... ...	2,455,544	2087	13,56,522	2961	13,53,561	41
1873-74... ...	2,448,749	833	13,43,413	3025	13,40,388	67
1874-75... ...	2,432,354	1166	13,27,456	74	13,27,382	81
1875-76... ...	2,418,593	16,210	13,23,546	2441	13,21,105	66
1876-77... ...	2,407,660	1,31,741	12,23,737	3,51,261	8,72,476	34
1877-78... ...	2,401,589	...	13,54,602	3,66,193	9,88,409	19
1878-79... ...	2,415,167	...	13,62,597	1,76,603	11,85,994	21
1879-80... ...	2,277,538	92	13,09,503	77,093	12,32,410	23
1880-81... ...	2,267,346	...	13,66,154	1,26,514	12,39,640	41
1881-82... ...	2,278,125	2,20,884	11,58,446	1,81,102	9,77,344	72
1882-83... ...	2,300,556	1,64,842	12,30,656	1,20,104	11,10,552	56

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ALIENATED VILLAGES, 1884.

SECTION V.—ALIENATED VILLAGES.

The holders of alienated villages are Hindus and Musalmáns.[1] Of the Hindus some are Bráhmans and some are Maráthás. A few proprietors live in and manage their villages; others who are employed elsewhere or who are men of rank or of large estates manage their villages through agents. The estates as a rule are kept in the hands of one family. The land is never divided into shares; where there are sharers and under-sharers the revenue not the land is divided. If the estate is a grant in *inám* for the maintenance of the family, Government occasionally distribute the revenue among the recognised sharers. Except villages which belong to persons of high rank as Sindia and Holkar, estates are often mortgaged to creditors. Estates to which the summary settlement has been applied have become private property and are liable for sale under civil court decrees. Villages to which the summary settlement has not been applied may also be sold under civil court decrees. What rights the purchaser acquires under such sales depend on the tenure of the village. If as is commonly the case the village is continued in *inám* only so long as any male descendant of a particular person remains, if the family dies out, the purchaser at the civil court sale will have to give up the village to Government. In few cases are estate or *jágir* lands privately sold. The people and the tillage in neighbouring alienated and Government villages show no notable difference. Holders in alienated villages never have the help of advances or *tagái*; on the other hand they are allowed much more freedom and much greater delay in paying their rents than in Government villages. Most landholders in unsurveyed alienated villages are *mirásdárs* and pay a fixed rent, the rest are yearly tenants or *upris*. The *mirásdárs'* payments are generally made subject to a yearly *páhani* or inspection, when remissions are allowed if the crops are poor. *Kadim* or old *inámdárs*, that is alienees of land revenue whose grants or *iná*ms are of older date than the grant of the proprietor or *inámdár* of the village, pay the Government their original *judi* or quit-rent. The tenants pay their rents in cash and never in grain. In alienated villages not under the survey settlement the rates vary, but one rupee or two shillings the *bigha* or about three-quarters of an acre, is an ordinary rate for dry crop and 8*s*. or 10*s*. (Rs. 4 or 5) for garden land. Where the survey has not been introduced, other modes of assessment in use in alienated villages are *tahkub* or standing over, that is withholding the levy of the full assessment so long as the land continues in the occupancy of a certain tenant; *istáva* that is a growing assessment after a specified period; and *thoka* or lump, a rental levied on a field irrespective of its area. *Istáva* and *thoka* are uncommon. The usual dry crop acre rate of about 2*s*. 8*d*. (Re. 1 a *bigha*) is apparently higher than the Government rate, but concessions probably reduce it to about the same. No arrangements are made to meet the case of a tenant improving his field, digging a well in it, or turning it from dry crop to rice land. In most cases if a tenant permanently improves the

[1] Mr. Elphinston, Collector, 332 of 16th January 1884.

land by sinking a well custom prevents the alienee from taking advantage of the improvement to raise the tenant's rent. The alienee generally sets aside rent-free land for the grazing of the village cattle.' The tenants at least the hereditary tenants or *mirásdárs* are the permanent occupants of the land, and so long as they pay the rent they are its virtual owners. They may cut timber on their land without asking the landlord's leave. If an alienee, not invested with special powers for recovering rent under the Revenue Code, applies to the Collector for help to recover his dues, a notice is served and the amounts due are recovered by the distress and sale of the defaulter's movable property. Assistance is given in accordance with the survey rates where these rates have been introduced, or where the survey settlement is not in force, in accordance with the rates prevailing in neighbouring Government villages. The number of applications for aid against defaulting tenants is not large.

CHAPTER IX.

JUSTICE.

Chapter IX. Justice. *1818-1869.*

[1] For ten years (1818-1827) after the British conquest, to prevent sudden and extensive changes, Ahmadnagar with the rest of the Deccan was administered under the orders of the Governor in Council.[2] A Collector and Political Agent under the orders of the Commissioner at Poona was appointed to Ahmadnagar, which then included the southern half of Násik. The authority of the Collector and Political Agent closely resembled that of the Peshwa's *sarsubhedárs*. His instructions were scrupulously to keep to old usages and customs, and to attempt no changes except such as were clearly beneficial to the people and Government. In 1823 a *munsif's* court was opened at each of the towns of Ahmadnagar, Chándor, Jámkhed, Karda, Násik, Nevása, Pátoda, Ráhuri, Sangamner, and Sinnar. In 1827 when most of the ceded Deccan districts were brought under the Revised Regulations, Ahmadnagar became the seat of a District Judge's court with jurisdiction extending over Ahmadnagar which then included the southern half, and over Khándesh which included the northern half, of Násik. In 1827, in addition to the ten existing *munsif* courts, one more *munsif* court was opened at Korti. In 1849 when Khándesh was separated from the Ahmadnagar Judge's jurisdiction, there were, besides the principal *sadar amin's* court at Ahmadnagar and the *sadar amins'* courts at Karda and Násik, ten *munsif* courts; one of these was placed in each of the towns of Ahmadnagar, Chándor, Jámkhed, Násik, Nevása, Pátoda, Ráháta, Ráhuri, Sangamner, and Sinnar. In July 1869 Násik was made a separate district and separated from the Ahmadnagar Judge's jurisdiction.

Civil Courts. *1870-1884.*

In 1870 the number of courts in Ahmadnagar was six, and the number of suits disposed of was 10,185. In 1875 the number of courts remained unchanged and the number of suits disposed of was 9640. In 1880 the number of courts was twelve, and the number of suits disposed of was 4248. At present (1884) the district is provided with a District Judge and nine sub-judges. Of the nine sub-judges, the first class sub-judge of Ahmadnagar, besides special jurisdiction above £500 (Rs. 5000) over the whole district has ordinary jurisdiction

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[1] Details of the administration of justice under the Musalmáns and the Maráthás are given in the Násik and Poona Statistical Accounts.

[2] Regulation XXIX. of 1827, Preamble.

over the Nagar sub-division; the second class sub-judge of Sangamner has charge over the Sangamner sub-division; the second class sub-judge of Nevása has charge over the Nevása sub-division; the second class sub-judge of Ráhuri and Párner has charge over the Ráhuri and Párner sub-divisions having a court at Ráhuri and another at Párner; the second class sub-judge of Shrigonda has charge over the Shrigonda sub-division; the second class sub-judge of Kada and Karjat has charge over the Jámkhed and Karjat sub-divisions having a court at Kada and another at Karjat; the second class sub-judge of Shevgaon has charge over the Shevgaon sub-division; the second class sub-judge of Kopargaon has charge over the Kopargaon sub-division; and the second class sub-judge of Akola has charge over the Akola sub-division.

The average distance of the Ahmadnagar court from its furthest six villages is nineteen miles; of the Sangamner court twenty miles; of the Nevása court sixteen miles; of the Ráhuri court fourteen miles; of the Párner court eighteen miles; of the Shrigonda court seventeen miles; of the Kada court thirty-six miles; of the Karjat court seventeen miles; of the Shevgaon court eighteen miles; of the Kopargaon court sixteen miles; and of the Akola court eighteen miles.

CIVIL SUITS. 1870-1882.

During the thirteen years ending 1882 the average number of suits decided was 7826. In 1870 the total was 10,185. During the three years ending 1873, the total rose from 8739 in 1871 to 10,903 in 1873. For the next four years the returns show a continuous fall from 10,903 in 1873 to 5710 in 1877. During the next two years the total rose to 7041 in 1878 and 8420 in 1879. In 1880 the total suddenly fell from 8420 to 4248 or a decrease of nearly fifty per cent; in 1881 there was a further fall to 4144. In 1882 the total was 4997. Of the total number of cases decided, fifty-three per cent have on an avarage been given against the defendant in his absence, the lowest being 7·68 in 1882 and the highest 73·01 in 1872. Except in 1878, when there was a slight fall to 57·25, the percentage of cases decided in this way was above the average percentage in the ten years ending 1879 and below in the remaining three years:

Ahmadnagar Exparte Decrees, 1870-1882.

YEAR.	Suits.	Decisions.	Percentage.	YEAR.	Suits.	Decisions.	Percentage.
1870 ...	10,185	7133	70·03	1878 ...	7041	4031	57·25
1871 ...	8739	6298	72·07	1879 ...	8420	5008	59·47
1872 ...	9008	6577	73·01	1880 ...	4248	865	20·36
1873 ...	10,903	7494	68·73	1881 ...	4144	447	10·54
1874 ...	10,056	6784	67·46	1882 ...	4997	383	7·68
1875 ...	9640	6094	63·21				
1876 ...	8647	5533	63·98				
1877 ...	5710	3565	62·43	Total ...	101,738	60,212	53·55

Of contested cases during this period of thirteen years an average of 17·25 per cent have been decided for the defendant, the percentage varying from 22·16 in 1877 to 13·94 in 1873. In 233 or 4·66 per cent of the suits decided in 1882 the decree was executed by putting the plaintiff in possession of the immovable property claimed.

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CIVIL SUITS. *1870-1882.*

Except in 1873 when it was 561 the number of this class of cases varied from 132 out of 4248 in 1880 to 233 out of 4997 in 1882. In 923 or 18·47 per cent of the 1882 decisions, decrees for money due were executed by the attachment or sale of property. Of these 652 or 13·05 per cent were executed by the sale of immovable property and 271 or 5·42 per cent by the sale of movable property. The number of attachments or sales of immovable property varied from 4858 in 1873 to 467 in 1881 and of movable property from 1978 in 1874 to 233 in 1881. During the thirteen years ending 1882 the number of decrees executed by the arrest of debtors varied from 325 in 1871 to thirty-five in 1877. Except in 1871 and 1876 when there was a slight increase, during the eight years ending 1877 the numbers gradually fell from 325 in 1871 to thirty-five in 1877. During the remaining five years, the number rose from thirty-five in 1877 to 216 in 1878, fell to thirty-six in 1880, and again rose to 153 in 1882. The following table shows that during the same thirteen years (1870-1882) the number of civil prisoners varied from 102 in 1870 to fifteen in 1880 and 1881:

Ahmadnagar Civil Prisoners, 1870-1882.

YEAR.	PRISONERS.	DAYS.	RELEASE.				
			By satisfying the Decree.	At Creditor's Request	No Subsistence Allowance.	Disclosure of Property.	Time Expiry.
1870 ...	102	30	1	22	76	1	1
1871 ...	95	31	8	12	72	3	...
1872 ...	80	29	9	11	59	1	...
1873 ...	70	38	...	13	50	1	6
1874 ...	68	40	7	12	44	3	2
1875 ...	67	33	...	12	54	...	1
1876 ...	79	40	6	14	54	2	3
1877 ...	43	32	6	16	20	...	...
1878 ...	45	21	7	12	25	...	1
1879 ...	46	30	3	15	23	...	5
1880 ...	15	29	...	4	10	...	1
1881 ...	15	27	3	5	7	...	...
1882 ...	30	30	1	10	16	...	3

The following statement shows in tabular form the working of the district civil courts during the thirteen years ending 1882:

Ahmadnagar Civil Courts, 1870-1882.

YEAR.	SUITS.	AVERAGE VALUE.	UNCONTESTED.				
			Decreed Exparte.	Dismissed Exparte.	Decreed on Confession.	Otherwise disposed of.	Total.
		£. s.					
1870	10,185	7 13	7133	11	310	1455	8909
1871	8739	7 16	6298	5	203	1079	7645
1872	9008	8 11	6577	13	406	941	7937
1873	10,903	8 0	7494	251	607	1167	9519
1874	10,036	6 7	6784	351	553	930	8618
1875	9640	7 2	6094	207	578	1353	8232
1876	8647	7 4	5533	162	708	1034	7437
1877	5710	17 11	3565	117	419	683	4784
1878	7041	13 15	4031	110	738	980	5859
1879	8420	3 16	5008	189	922	1043	7162
1880	4248	9 15	865	138	872	1235	3105
1881	4144	11 17	447	47	1010	1295	2799
1882	4997	9 9	383	63	1028	1633	3107

Ahmadnagar Civil Courts, 1870-1882—continued.

Year.	Contested.				Execution.			
	Plaintiff.	Defendant.	Mixed.	Total.	Arrest.	Put in Possession.	Attachment or Sale. Immovable.	Attachment or Sale. Movable.
1870	1064	182	30	1276	293	168	2297	913
1871	854	216	24	1094	325	176	2338	941
1872	818	198	55	1071	317	196	2501	863
1873	1130	193	61	1384	298	561	4858	1883
1874	1070	209	139	1418	115	170	4394	1978
1875	878	269	261	1408	81	183	4272	1531
1876	796	233	181	1210	99	206	4006	1471
1877	563	205	158	926	35	166	1131	633
1878	746	220	216	1182	216	192	835	951
1879	747	216	295	1258	66	186	1499	1519
1880	565	206	372	1143	36	132	842	1314
1881	681	224	440	1345	103	153	467	233
1882	965	295	630	1890	153	233	652	271

Registration.

In Ahmadnagar, besides the ordinary registration, there is a special branch of registration called Village Registration, which works under the Deccan Agriculturists' Relief Act. The work of ordinary registration employs eleven sub-registrars all of them special or full-time officers. One of these sub-registrars is stationed at each of the sub-divisional head-quarters. In addition to supervision by the Collector as District Registrar, a special scrutiny under the control of the Inspector General of Registration and Stamps is carried on by the Divisional Inspector. According to the registration report for 1882-83 the gross registration receipts for that year amounted to £354 (Rs. 3540) and the charges to £472 (Rs. 4720), thus showing a deficit of £118 (Rs. 1180). Of 1464, the total number of registrations, 1341 related to immovable property, ninety-nine to movable property, and twenty-four were wills. Of 1341 documents relating to immovable property, 393 were mortgage deeds, 754 deeds of sale, 135 leases, and fifty-nine miscellaneous deeds. Including £37,343 (Rs. 3,73,430) the value of immovable property transferred, the total value of property affected by registration amounted to £40,052 (Rs. 4,00,520). Village Registration under the Deccan Agriculturists' Relief Act employs forty-nine village registrars, all of whom are special or full-time officers. Besides the forty-nine village registrars, every sub-registrar is also a village registrar within the limits of his charge, and is responsible for the issue of registration books to village registrars and for the monthly accounts of the village offices. Under the Deccan Agriculturists' Relief Act a special officer for the district called Inspector of Village Registry Offices is appointed to examine the village registry offices. In addition to supervision by the Collector as District Registrar, a special scrutiny under the control of the Inspector General of Registration and Stamps is carried on by the Divisional Inspector. According to the registration report for 1882-83 the gross registration receipts under the Deccan Agriculturists' Relief Act for that year amounted to £594 (Rs. 5940) and the charges to £1074 (Rs. 10,740), thus showing a deficit of £480 (Rs. 4800). Of 20,324, the total number of registra-

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REGISTRATION.

tions 8294 related to immovable property and 12,030 to movable property. Of 8294 documents relating to immovable property 2219 were mortgage deeds, 1165 deeds of sale, twenty-five deeds of gift, 4555 leases, and 330 miscellaneous deeds. Including £63,400 (Rs. 6,34,000) the value of immovable property transferred, the total value of property affected by registration amounted to £130,090 (Rs. 13,00,900). The introduction of village registration into the district has prejudicially affected the operations of ordinary registration. Compared with the registration figures of 1878-79 those of 1882-83 show a reduction of 2265 or nearly sixty-one per cent in the number of registrations, of £471 (Rs. 4710) or fifty-seven per cent in fees, and of £62,073 (Rs. 6,20,730) or nearly sixty-eight per cent in the value of property affected.

During the calendar year 1883, sixty village registrars appointed under the Deccan Agriculturists' Relief Act of 1879 registered 12,120 documents; seventy-six conciliators disposed of 11,232 applications and under sections 44 and 45 of the Act forwarded 1630 agreements to courts; twenty-nine village *munsifs* decided 563 cases; and under chapter II of the Act nine sub-judges decided 3440 cases.

ARBITRATION COURT.

The Ahmadnagar Arbitration Court was established on the 13th of June 1876 at the suggestion of a Poona pleader and was called the Ahmadnagar Panchâyat or Ahmadnagar Court of Juries. The institution was managed by a body of five members and had an establishment of six men on a monthly pay of £3 14*s.* (Rs. 37). The arbitrators received no pay, but to meet the expenses one per cent fee was levied on all claims and a service fee of 1½*d.* to 4*s.* (Rs. $\frac{1}{16}$ - 2) was charged. The fee was subject to increase in proportion to the number of plaintiffs and defendants. An additional fee of 1½*d.* (1 *a.*) for every two miles was charged when the processes were to be served outside the town. Subsistence allowance to witnesses was charged at rates fixed by Government. Arbitrators served in turns each for two days; at the end of their term if any case was unfinished the arbitrators were obliged to remain in office until it had been decided. The court worked about eighteen months ending November 1877, during which time 176 suits were disposed of by thirty arbitrators. In certain cases the late judge of the Small Cause Court took objections to the filing of awards, and examined arbitrators as witnesses; arbitrators and townsmen soon ceased to take interest; the 1876-77 famine prevented people from filing suits; and thus the court was closed. In 1879 Sir William Wedderburn, the then District Judge, tried to revive the court, but the attempt failed, probably owing to the death of its organizer and to the want of interest shown by the people.

MAGISTRACY.

At present (1884) twenty-seven officers share the administration of criminal justice. Of these, eight, including the District Magistrate, are magistrates of the first class and nineteen are magistrates of the second and third classes. Of the magistrates of the first class three are covenanted European civilians, two are European uncovenanted civil officers namely the *huzur* deputy collector and the cantonment magistrate, and three are Natives,

MAGISTRACY.

of whom one is a district deputy collector and two are mámlatdárs exercising first class powers. The District Magistrate has a general supervision over the whole district. In 1883 the District Magistrate decided fifteen original and twenty-seven appeal cases and the seven first class magistrates decided 909 original cases. Three of the first class magistrates invested with appellate powers decided eleven appeals against the decisions of the second and third class magistrates in their revenue charges. The *huzur* deputy collector has magisterial charge of the town of Ahmadnagar and the cantonment magistrate of the cantonment. Except the two mámlatdárs exercising first class powers the remaining first class magistrates exercise magisterial powers over their revenue charges. This gives them each an average area of 1962 square miles containing about 225,842 people. Of magistrates of the second and third classes there are nineteen, all of them natives of India. Of these one is a member of the native civil service exercising second class powers over an area of 779 square miles and about 73,701 people. The average charge of the remaining eighteen second and third class magistrates was 327 square miles with a population of 34,195. In 1883 these magistrates decided 1333 original cases. Besides their magisterial duties these officers exercise revenue powers as mámlatdárs, mahálkaris, or head clerks of mámlatdárs. Besides these magistrates, 1377 village headmen were entrusted with petty magisterial powers under section 14 of the Bombay Village Police Act VIII of 1867. Of the whole number eight hold commissions under section 15 of the Act..

VILLAGE POLICE.

The revenue headman or *pátil* as a rule performs the duties of a police headman and is assisted by one to twenty-four *jáglyás* or watchmen. The *pátil* or headman, as a rule, is a Kunbi and his office is hereditary. *Pátils* are under the direct orders of the District Magistrate, and their nomination and dismissal rest with the Commissioner of the division. The *jáglyás* or watchmen are generally Bhils, Mángs, and Rámoshis, and a few are Mhárs and Musalmáns. They are paid either in cash or land, and their number varies with the population and traffic of the place. At Kharda, through which a large quantity of goods passes from British territories into the Nizám's country, the number of *jáglyás* or watchmen is twenty-four. The system of patrol by the district police is carried on in the regular way, each post having its appointed area which is patrolled by the officers and men in charge of the post.

CRIME.

The chief local obstacles to the discovery of crime and the conviction of offenders are the neighbourhood of the Nizám's country to the whole of the east side of the district, the wild hilly and thinly populated parts of the Párner and Ráhuri sub-divisions, and the Akola and Sangamner forest and hilly tracts. Up to 1875 the few agrarian offences consisted merely of attempts by entry on, and cultivation of, lands in dispute to assert ownership. But the cultivators then began to be hardpressed for the payment of debts by the moneylenders and in desperation they rose against them and committed many outrages. The first outbreak was at Kolgaon in

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Shrigonda, where the villagers assembled before the village Máruti, and swore before the god that they would force the Márwár and Gujaráti moneylenders to give up their bonds and leave their village and to cease from doing any work for them. Barbers were interdicted from shaving them, washermen from washing their clothes, and Bráhmans from writing petitions for them. The villagers then went to the moneylenders' houses, forced them by threats to give their bonds, tore the bonds, and dispersed. Similar riots took place in ten other villages of Shrigonda, six of Párner, four of Nagar, and one of Karjat, and besides actual rioting there were numerous gatherings at which actual violence was prevented only by the timely arrival of the police or military. Gang robberies are rare.

Criminal Classes.

Many Bhils and Vanjáris, including Lamáns who are more or less given to thieving, live in wild and thinly peopled parts of the district. In Akola, Kolis are found in great numbers, and in the western sub-divisions the number of Rámoshis is so great that there is hardly a village which does not contain some of them. Besides the resident criminal tribes of the district, there are several wild wandering tribes who halt in the district for short periods.

Police. *1882.*

In 1882 the total strength of the district or regular police force was 622. Of these, under the District Superintendent, two were superior subordinate officers, 106 inferior subordinate officers, and twenty-six mounted and 487 foot constables. The cost of maintaining this force was for the Superintendent a total yearly salary of £858 (Rs. 8580); for the subordinate officers on yearly salaries of not less than £120 (Rs. 1200), and the inferior subordinate officers on yearly salaries of less than £120 (Rs. 1200), a total yearly cost of £3316 (Rs. 33,160); and for the foot and mounted constables a cost of £5608 (Rs. 56,080). Besides their pay a total sum of £240 (Rs. 2400) was yearly allowed for the horse and travelling allowances of the Superintendent; £462 (Rs. 4620) for the pay and travelling allowances of his establishment; £192 (Rs. 1920) for the horse and travelling allowances of subordinate officers; and £989 (Rs. 9890) a year for contingencies and petty charges. Thus the total yearly cost of maintaining the police force amounted to £11,666 (Rs. 1,16,660). Of these £11,464 (Rs. 1,14,640) were paid from provincial funds and £202 (Rs. 2020) from other sources. On an area of 6666 square miles and a population of 751,228 these figures give one constable for every 10·72 square miles and 1207·76 people and a cost of £1 14*s.* (Rs. 17) to the square mile, or nearly 4*d.* (2⅔ *as.*) to each head of the population. Of the total strength of 622, exclusive of the Superintendent, three officers and seventeen men were, in 1882, employed as guards at district, central, or subsidiary jails; thirteen officers and seventy-eight men were engaged as guards over treasuries and lock-ups, or as escorts to prisoners and treasure; and seventy-nine officers and 337 men were employed in the district on other duties and ninety-four men were stationed in towns, municipalities, and cantonments. Of the whole number exclusive of the Superintendent, 235 were provided with fire-arms, sixty-two with swords or with swords and batons, and 324 were provided with batons only; 268, of whom sixty-three were officers and 205 men, could read and write.

Except the Superintendent who was a European and two officers one a European and the other a Eurasian, the members of the police force were all natives of India. Of these thirty officers and 186 men were Muhammadans, nine officers and fourteen men Bráhmans, seven officers and fifty-one men Rajputs, three officers and eight men Rámoshis, and fifty-six officers and 253 men Hindus of other castes. One was a Pársi, and one a Christian.

OFFENCES. *1874-1882.*

The returns of offences for the nine years ending 1882 show a total of 118 murders, twenty-eight culpable homicides, 115 cases of grievous hurt, 306 gang and other robberies, and 33,494 other offences. During these nine years the total number of offences gave a yearly average of 3785 or one offence for every 198 of the population. The number of murders varied from five in 1874 to nineteen in 1879 and averaged thirteen; culpable homicides varied from one in 1874, 1875, 1876, and 1881 to eight in 1879 and averaged three; cases of grievous hurt varied from five in 1877 and 1878 to twenty-six in 1882 and averaged thirteen; gang and other robberies varied from thirteen in 1875 to sixty in 1877 and averaged thirty-four; and other offences varied from 2647 in 1876 to 4756 in 1879 and averaged 3722 or 98·33 per cent of the whole. Of the whole number of persons arrested the convictions varied from thirty-four per cent in 1874 to sixty-nine per cent in 1878 and averaged fifty per cent. The percentage of stolen property recovered varied from twenty-seven in 1879 and 1881 to sixty-seven in 1876. The details are:

Ahmadnagar Crime and Police, 1874-1882.

Year.	Offences and Convictions.									
	Murder and Attempts to Murder.				Culpable Homicide.				Grievous Hurt.	
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.
1874 ...	5	6	1	16	1	2	...	...	9	21
1875 ...	7	11	5	45	1	2	...	...	13	21
1876 ...	8	12	6	50	1	1	...	...	8	9
1877 ...	13	13	4	30	4	7	...	...	5	3
1878 ...	15	23	7	26	6	11	1	9	5	11
1879 ...	19	19	7	36	8	11	3	27	10	11
1880 ...	17	25	5	20	4	3	...	...	15	19
1881 ...	18	11	3	11	1	1	...	...	24	30
1882 ...	16	24	6	25	2	2	2	100	26	29
Total ...	118	144	44	29	28	40	6	15	115	154

Year.	Offences and Convictions—continued.									
	Grievous Hurt.		Dacoities and Robberies.				Other Offences.			
	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.
1874 ...	7	33	17	107	20	18	3711	7021	2380	34
1875 ...	7	33	13	75	21	29	3151	5164	2608	50
1876 ...	4	45	29	139	64	46	2647	4206	2020	48
1877 ...	3	100	60	390	183	46	3880	6655	4268	64
1878 ...	7	64	30	104	47	45	4649	6399	4456	69
1879 ...	5	45	44	148	53	35	4756	6661	3873	58
1880 ...	8	42	43	76	7	9	3986	5322	2335	43
1881 ...	13	43	31	81	12	14	3080	3511	1488	42
1882 ...	4	14	39	36	7	2	3634	4634	1778	39
Total ...	58	46	306	1156	414	27	33,494	49,573	25,206	50

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OFFENCES. *1874-1882.*

Ahmadnagar Crime and Police, 1874-1882—continued.

YEAR.	OFFENCES AND CONVICTIONS—continued.						
	Total.				Property.		
	Cases.	Arrests.	Convictions	Percentage.	Stolen.	Recovered.	Percentage.
1874... ...	3743	7157	2408	34	3030	1449	33
1875... ...	3185	5273	2641	50	3038	1959	64
1876... ...	2693	4367	2094	48	2430	1629	67
1877... ...	3962	7068	4458	63	5460	1852	34
1878... ...	4705	6548	4518	69	5373	2144	40
1879... ...	4837	6850	3941	57	6249	1685	27
1880... ...	4065	5445	2355	45	4840	1335	28
1881... ...	3154	3634	1516	42	3261	865	27
1882... ...	3717	4725	1797	38	1929	613	32
Total ...	34,061	51,067	25,728	50	35,610	13,531	39

JAILS.

Besides the lock-up at each mámlatdár's office there is a district jail at Ahmadnagar and five subordinate jails situated at Jámkhed, Kopargaon, Nevása, Sangamner, and Shrigonda. The number of convicts in the Ahmadnagar and the subsidiary jails on the 31st of December 1882 was ninety of whom seventy-six were males and fourteen females. During the year 1883, 360 convicts of whom 320 were males and forty females were admitted, and 347 of whom 309 were males and thirty-eight females were discharged. During the year the daily average of prisoners was 102 and at the close of the year the number of convicts was 103 of whom eighty-seven were males and sixteen females. Of these forty males and eleven females were sentenced to imprisonment for not more than one year; sixteen males and one female for over one year and not more than two years; eighteen males for more than two years and not more than five years; and two males and two females for more than five years and not more than ten years. Ten males and two females were under sentence of transportation. The daily average number of sick was 4·6. During the year four prisoners died in hospital. The total yearly cost was £903 (Rs. 9030) or an average of £8 17*s.* (Rs. 88½) for each prisoner.

CHAPTER X.

FINANCE.

THE earliest balance-sheet of the district as at present constituted is for 1870-71. Exclusive of £29,666 (Rs. 2,96,660), the adjustment on account of alienated lands, the total transactions entered in the district balance-sheet for 1882-83 amounted under receipts to £245,718 (Rs. 24,57,180) against £238,070 (Rs. 23,80,700) in 1870-71, and under charges to £216,871 (Rs. 21,68,710) against £268,934 (Rs. 26,89,340). Leaving aside departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the revenue for 1882-83 under all heads imperial, provincial, local, and municipal, came to £155,987 (Rs. 15,59,870),[1] or, on a population of 751,228, an individual share of 4*s.* 2*d.* (Rs. $2\frac{1}{2}$). During the last thirteen years the following changes have taken place under the chief heads of receipts and charges.

LAND.

Land revenue receipts, which form forty-one per cent of the entire revenue of the district, have fallen from £136,568 to £100,931 (Rs. 13,65,680 - Rs. 10,09,310). Except in the 1876-77 famine when they amounted to £89,147 (Rs. 8,91,470), they varied between £157,176 (Rs. 15,71,760) in 1878-79 and £100,931 (Rs. 10,09,310) in 1882-83 and averaged £127,255 (Rs. 12,72,550). Land revenue charges have fallen from £25,435 to £24,346 (Rs. 2,54,350 - Rs. 2,43,460). The following statement shows the land revenue collected in each of the thirteen years ending the 31st of March 1883:

Ahmadnagar Land Revenue, 1870-1883.

YEAR.	Amount.	YEAR.	Amount.	YEAR.	Amount.
	£		£		£
1870-71 ...	136,568	1875-76 ...	132,253	1879-80 ...	133,738
1871-72 ...	120,254	1876-77 ...	89,147	1880-81 ...	124,032
1872-73 ...	143,404	1877-78 ...	120,640	1881-82 ...	121,935
1873-74 ...	136,768	1878-79 ...	157,176	1882-83 ...	100,931
1874-75 ...	137,427				

STAMPS.

Stamp receipts have fallen from £27,180 to £9370 (Rs. 2,71,800 - Rs. 93,700), and charges from £1032 to £317 (Rs. 10,320 - Rs. 3170).

[1] This total includes the following items: £116,101 land revenue, excise, assessed taxes, and forests; £10,660 stamps, justice, and registration; £1249 education and police; £27,977 local and municipal funds; total £155,987.

Chapter X. Finance.

STAMPS.

This is due to a considerable decrease in moneylending transactions, the introduction of the Deccan Agriculturists' Relief Act, and a consequent decrease in litigation. The following statement shows the stamp revenue collected in each of the thirteen years ending the 31st of March 1883:

Ahmadnagar Stamp Revenue, 1870-1883.

YEAR.	Amount.	YEAR.	Amount.	YEAR.	Amount.
	£		£		£
1870-71 ...	27,180	1875-76 ...	19,612	1879-80 ...	14,407
1871-72 ...	23,069	1876-77 ...	17,636	1880-81 ...	10,072
1872-73 ...	25,829	1877-78 ...	15,322	1881-82 ...	10,187
1873-74 ...	22,399	1878-79 ...	17,482	1882-83 ...	9370
1874-75 ...	20,518				

EXCISE.

During the five years ending 1876-77 the average yearly excise revenue of Ahmadnagar amounted to £2980 (Rs. 29,800). In 1877-78 it rose to £3376 (Rs. 33,760), but in 1878-79 fell to £2832 (Rs. 28,320). In 1878-79 and 1879-80 it amounted to £3249 (Rs. 32,490) and £3022 (Rs. 30,220) respectively. Since 1880-81 the revenue has been steadily increasing, amounting at present (1884) to more than £6500 (Rs. 65,000). The chief source of revenue is the manufacture and sale of country spirit and toddy. Before 1878-79 the farms were sold yearly for lump sums, but since 1878-79 the exclusive privilege of manufacturing and selling country spirit has been farmed to a single individual, on his guaranteeing a minimum revenue of £2100 (Rs. 21,000) to be paid in the shape of still-head duty at the rate of 5*s.* (Rs. 2½) the gallon of spirit 25° under proof and 3*s.* 4*d.* (Rs. 1⅔) the gallon 50° under proof, manufactured and issued from a central distillery at Ahmadnagar under the supervision of an inspector appointed by Government. This system was to continue in force till the 1st of August 1884 when the Ahmadnagar distillery was to be closed, and liquor was to be supplied to the district from the central distillery at Poona. There are fifteen shops in the district for the sale of country spirit, which produce a revenue of £5800 (Rs. 58,000). There are nine toddy shops which yielded in 1882-83 a revenue of £710 (Rs. 7100). A tax of 6*s.* (Rs. 3) on every brab palm and of 2*s.* (Re. 1) on every date palm tapped also yielded a revenue of £148 (Rs. 1480). There are eighteen shops for the sale of European liquor which pay yearly for licenses £95 (Rs. 950). The cultivation of the hemp plant which produces the intoxicating drugs called *bháng* and *gánja* is largely carried on. More than seventy tons (2000 *mans*) of *gánja* is yearly exported from the district, a fee of 10*s.* (Rs. 5) being charged for every seven hundredweight (10 *mans*) exported. Fees for licenses for retail sale amount to about £160 (Rs. 1600) a year.

JUSTICE.

Law and Justice receipts have fallen from £1253 (Rs. 12,530) in 1870-71 to £672 (Rs. 6720), and charges have risen from £14,475 (Rs. 1,44,750) in 1870-71 to £28,612 (Rs. 2,86,120) in 1882-83. The rise in expenditure is due to an increase in the number and pay of the officers and establishments.

Forest receipts have risen from £2616 (Rs. 26,160) in 1870-71 to £5771 (Rs. 57,710) in 1882-83 and charges from £363 (Rs. 3630) to £3397 (Rs. 33,970).

ASSESSED TAXES.

The following table shows the amounts realized from the different assessed taxes levied between 1870-71 and 1882-83. The variety of rates and incidence prevents any satisfactory comparison of the results :

Ahmadnagar Assessed Taxes, 1870-1882.

YEAR.	Amount	YEAR.	Amount	YEAR.	Amount
Income Tax.	£	*Non-agricultural Tax.*	£	*License Tax.*	£
1870-71 ...	7974	1871-72 ...	3450	1878-79 ...	7512
1871-72 ...	2027			1879-80 ...	7498
1872-73 ...	1550			1880-81 ...	4370
				1881-82 ...	3864
				1882-83 ...	3547

MILITARY.

Military charges have fallen from £95,273 (Rs. 9,52,730) in 1870-71 to £40,653 (Rs. 4,06,530) in 1882-83.

REGISTRATION.

Registration receipts have fallen from £1641 (Rs. 16,410) in 1870-71 to £618 (Rs.6180) in 1882-83, and charges have risen from £1089 (Rs. 10,890) to £1230 (Rs. 12,300).

EDUCATION.

Education receipts have fallen from £4743 (Rs. 47,430) in 1870-71 to £509 (Rs. 5090) in 1882-83, and charges have risen from £2065 (Rs. 20,650) to £2232 (Rs. 22,320).

POLICE.

Police receipts have risen from £302 (Rs. 3020) in 1870-71 to £740 (Rs. 7400) in 1882-83 and charges from £12,516 (Rs. 1,25,160) to £15,545 (Rs. 1,55,450).

TRANSFER.

Transfer receipts have risen from £38,383 (Rs. 3,83,830) in 1870-71 to £99,572 (Rs. 9,95,720) in 1882-83 and transfer expenditure has fallen from £57,175 (Rs. 5,71,750) to £44,668 (Rs. 4,46,680).

BALANCE SHEETS, 1870-71 AND 1882-83.

In the following balance sheet the figures shown in black on both sides of the 1870-71 and 1882-83 accounts are both adjustments. On the receipt side the item of £29,666 (Rs. 2,96,660) against £31,125 (Rs. 3,11,250) in 1870-71 represents the additional revenue the district would yield had none of its lands been alienated. On the debit side the items of £5246 (Rs. 52,460) in 1882-83 against £6759 (Rs. 67,590) in 1870-71 under Land Revenue and £809 (Rs. 8090) in 1882-83 against £347 (Rs. 3470) in 1870-71 under police are rentals of the lands granted for service to village headmen and watchmen. The item of £23,611 (Rs. 2,36,110) in 1882-83 against £24,019 (Rs. 2,40,190) in 1870-71 shown under allowances and assignments represents the rental of lands granted to hereditary officers whose services have been dispensed with and of religious and charitable land grants :[1]

[1] Cash allowances to village and district officers who render service are treated as actual charges and debited to land revenue.

BALANCE SHEETS, 1870-71 AND 1882-83.

Ahmadnagar Balance Sheet, 1870-71 and 1882-83.

RECEIPTS.			CHARGES.		
Head.	1870-71.	1882-83.	Head.	1870-71.	1882-83.
	£	£		£	£
Land	136,568	100,931	Land	25,435	24,346
	31,125	29,666		6759	5246
Stamps	27,180	9370	Stamps	1032	317
Excise	7172	5851	Excise	2	350
Justice	1253	672	Justice { Civil	8396	22,659
Forests	2616	5771	Justice { Criminal	6079	5953
Assessed Taxes	7974	3548	Forests	363	3397
Miscellaneous	241	117	Allowances and Assignments ...	9786	8034
Interest	82	276		24,019	23,611
Public Works	4669	4269	Pensions	3574	4172
Military	2652	2069	Ecclesiastical	1134	1025
Post	2263	10,849	Miscellaneous	1341	2653
Telegraph	128	349	Public Works	38,410	28,553
Registration	1641	618	Military	95,273	40,053
Education	4743	509	Post	2923	8434
Police	302	740	Telegraph	234	533
Medical	...	40	Registration	1089	1230
Jail	203	167	Education	2065	2232
			Police	12,516	15,545
				347	809
			Medical	836	1147
			Jail	1130	939
			Printing	141	22
Total ...	199,687	146,146	Total ...	211,759	172,203
Transfer Items.			*Transfer Items.*		
Deposits	4213	10,892	Deposits	3627	14,663
Cash Remittances	13,958	68,326	Cash Remittances	36,001	15,300
Pension Funds	162	7	Interest	1057	547
Local Funds	20,050	20,347	Local Funds	16,490	14,158
Total ...	38,383	99,572	Total ...	57,175	44,668
GRAND TOTAL ...	238,070	245,718	GRAND TOTAL ...	268,934	216,871
	31,125	29,666		31,125	29,666

REVENUE OTHER THAN IMPERIAL.

LOCAL FUNDS.

Since 1863 district local funds have been collected to promote rural education, and to supply roads, wells, rest-houses, dispensaries, and other useful works. In 1882-83 the receipts amounted to £20,347 (Rs. 2,03,470) and the expenditure to £14,158 (Rs. 1,41,580). The local fund revenue is drawn from three sources, a special cess of one-sixteenth in addition to the land tax, the proceeds of certain subordinate local funds, and certain miscellaneous items. In 1882-83 the special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund yielded a revenue of £8685 (Rs. 86,850). The subordinate funds, including a toll fund, a ferry fund, a cattle-pound fund, and a school-fee fund, yielded £2868 (Rs. 28,680). Government and private contributions amounted to £8752 (Rs. 87,520); and miscellaneous receipts, including certain items of land revenue amounted to £40 (Rs. 400). This revenue is administered by district and sub-divisional committees partly of official and partly of private members. The district committees consist of the Collector, the assistant and deputy collectors, the executive engineer, and education inspector as official, and the proprietor of an alienated village and six landholders as non-official members. The sub-divisional committees consist of an assistant collector, the mámlatdár, a public works officer, and the deputy education inspector as official, and the proprietor of an

LOCAL FUNDS.

alienated village and three landholders as non-official members. The sub-divisional committees bring their requirements to the notice of the district committee who prepare the budget. For administrative purposes the district local funds are divided into two sections, one set apart for public works the other for instruction. The receipts and disbursements during the year 1882-83 were:

Ahmadnagar Local Funds, 1882-83.

PUBLIC WORKS.

Receipts.	£	Charges.	£
Two-thirds of Land Cess ...	5796	Establishment	1527
Tolls	885	New Works	7178
Ferries	234	Repairs	3096
Cattle Pound	886	Medical Charges	680
Contributions	6906	Miscellaneous...	1710
Miscellaneous	25	Balance 31st March 1883	541
Total ...	14,732	Total ...	14,732

INSTRUCTION.

Receipts.	£	Charges.	£
Balance 1st April 1882	1116	School Charges	5633
One-third of Land Cess	2889	Scholarships...	178
School Fee Fund	864	School Houses, New...	357
Contributions Government ...	1728	Do. do. Repairs	311
Do. Private	118	Miscellaneous	114
Miscellaneous	15	Balance 31st March 1883	137
Total ...	6730	Total ...	6730

MUNICIPALITIES.

There are three municipalities at Ahmadnagar, Bhingár, and Sangamner. Of these the Ahmadnagar municipality is a city municipality, and those at Bhingár and Sangamner are town municipalities. The Ahmadnagar city municipality is administered by a body of commissioners with the Collector as president. The town municipalities at Bhingár and Sangamner are administered by a body of commissioners with the Collector as president and the assistant or deputy collector in charge of the sub-division as vice-president. In 1882-83 the district municipal revenues amounted to £7630 (Rs. 76,300), of which £2838 (Rs. 28,380) were from octroi dues, £1026 (Rs. 10,260) from house tax, and £3766 (Rs. 37,660) from miscellaneous sources.

The following statement gives for each municipality the receipts, charges, and incidence of taxation during the year ending the 31st of March 1883:

Ahmadnagar Municipal Details, 1882-83.

Name.	Date.	People, 1881.	Receipts.				Incidence.
			Octroi.	House Tax.	Miscellaneous.	Total.	
			£	£	£	£	s. d.
Ahmadnagar ...	1854 ...	32,903	2450	743	3416	6609	4 0
Bhingár ...	1857 ...	5106	...	161	272	433	1 6
Sangamner ...	1860 ...	8796	388	122	78	588	1 4
	Total ...	46,805	2838	1026	3766	7630	3 2

Ahmadnagar Municipal Details, 1882-83—continued.

NAME.	CHARGES.					MISCELLANEOUS.	TOTAL.
	Staff.	Safety.	Health.	Schools.	Public Works.		
	£	£	£	£	£	£	£
Ahmadnagar ...	706	244	3037	181	1566	154	5888
Bhingár ...	76	24	244	7	11	3	365
Sangamner ...	120	14	263	24	120	59	600
Total ...	902	282	3544	212	1697	216	6853

CHAPTER XI.

INSTRUCTION.

In 1882-83 there were 253 Government schools or an average of one school for every 5·45 inhabited villages with 13,674 names and an average attendance of 9714 or 4·82 per cent of 201,285, the whole population between six and fourteen years of age.

STAFF.

Under the Director of Public Instruction and the Educational Inspector North-East Division, the schooling of the district was conducted by a local staff 419 strong. Of these one was a deputy educational inspector drawing a yearly pay of £180 (Rs. 1800) with general charge over all the schools of the district except the high school and the four anglo-vernacular schools, one an assistant deputy educational inspector drawing a yearly pay of £90 (Rs. 900), and the rest were masters and assistant masters with yearly salaries ranging from £6 to £240 (Rs. 60 - 2400).

COST.

Excluding superintendence charges, the total expenditure on account of these schools amounted to £7405 (Rs. 74,050), of which £2484 (Rs. 24,840) were paid by Government and £4921 (Rs. 49,210) from local and other funds.

INSTRUCTION.

In 243 of 253 the total number of schools, Maráthi only was taught and in three Hindustáni. In six of the rest instruction was given both in English and Maráthi; and one was a high school teaching English and two classical languages, Sanskrit and Persian, up to the standard required to pass the University entrance test examination. Of the 243 Maráthi schools 225 were for boys and eighteen for girls.

PROGRESS.

[1] Before the Board of Education commenced operations in 1840, there were a few indigenous elementary schools scattered over the district, which were mostly conducted by Bráhmans. But more than ninety per cent of the villages were without schools. The Board of Education opened elementary schools in most of the large villages and in 1850 there were thirty of these institutions attended by 1727 pupils. In 1855, when the Department of Public Instruction was constituted, the organization of these schools was greatly improved. From 1863, when the voluntary education cess was first levied, the extension of primary education was vigorously taken in hand; and in 1872-73 the department was maintaining 196 schools of this class attended by 8682 scholars. In 1882-83 there were 249 local-cess schools under the supervision of the

[1] Contributed by Mr. H. P. Jacob, Educational Inspector North-East Division.

Chapter XI. Instruction. Progress.

Local Fund committees and of the Educational Department which were attended by 13,402 pupils. Of these 234 were day-schools, five night-schools, three Hindustáni schools, and seven free or low-caste schools. All these schools are well organized, and are highly valued both by the town and village people. Sixty-four of the teachers have gone through a special course of instruction at the Poona Training College and almost all the masters of the village schools have qualified at some public examination. Definite standards of instruction and examination have been in force since 1866, and the highest vernacular standard qualifies for admission to the lower grades of the public service. Classes for instruction in drawing and practical agriculture have been recently established at Ahmadnagar in connection with the primary schools in that city. All the larger schools in the district are well housed and they are also fully equipped with the requisite apparatus of instruction, such as form and colour boxes, terrestrial globes, wall-maps, and pictures. The schools are also provided with small libraries which are from time to time supplied with new books presented to them by the Director of Public Instruction or by the District Committees.

Aided Schools.

There were also at the end of 1882-83 fifty-eight schools aided by the Department of Public Instruction or by the Local Fund Committee, fifty-four being for boys and four for girls. They were attended by 1257 pupils. Of these fifty-eight schools, fifty-four were maintained by Christian missionary societies and four by indigenous schoolmasters. The majority of these schools were located in the Ahmadnagar, Nevása, Ráhuri, Párner, and Sangamner sub-divisions. The aggregate number of pupils on the rolls at the end of 1882-83 was 1257 with an average attendance of 1016 pupils. One of these fifty-eight schools was a high school maintained by the American Mission and attended by fifty-six pupils of whom on an average thirty-two attended regularly. Another was an anglo-vernacular school maintained by the Society for the Propagation of the Gospel with fifty-nine pupils on the rolls and an average attendance of fifty-one. The tuition fees in the high school range from 2*s.* to 3*s.* 6*d.* (Rs. 1 - 1¾) a month. In the anglo-vernacular school which is also a boarding-school no fees are charged. The average total cost of instructing each pupil was £12 12*s.* (Rs. 126) in the high school and £4 4*s.* (Rs. 42) in the anglo-vernacular school. The cost of instructing each pupil in the boys vernacular schools maintained by the missionary societies was 16*s.* (Rs. 8) and in the girls schools £1 18*s.* (Rs. 19). The mission schools are chiefly maintained for Hindus of the lowest castes and the children of native converts. The mission high school at Ahmadnagar teaches up to the matriculation standard, and the anglo-vernacular school up to the third anglo-vernacular standard. The teaching in the vernacular schools aims at nothing beyond the rudiments of reading, writing, and cyphering. Most of the mission schools have been but recently established, but the boarding school for native girls maintained at Ahmadnagar by the American Mission was founded as far back as 1840.

Besides the Government and aided schools there were ninety-six private elementary schools which received no aid from public funds, but were under the inspection of the department or of the District Committee. They were attended by 2012 pupils. Almost all of these are secular schools maintained by and for Hindus. Few, if any of them, can trace back their existence beyond the third generation, while many are known to have been very recently opened. The schools are usually held in the houses of rich men. Occasionally a private house is lent by the villagers rent-free or the school is accommodated in the village *chávdi* or in a temple or mosque. They are open to all except the lowest classes, and are chiefly attended by the sons of tradesmen and artisans. Bráhmans mostly prefer the cess schools managed by the Educational Department. There are no such schools for girls, and Hindu parents very rarely send their daughters to the boys schools. The Muhammadan primary schools, on the other hand, are freely attended by children of both sexes, though the boys are the more numerous. The medium of instruction is Maráthi in the Hindu schools. Many schools teach only writing, others writing and multiplication tables; but many town-schools conform to the departmental standards of instruction. Each morning at about six the schoolmaster, who is in some cases a Bráhman and the priest of many of the families whose children attend the school, goes round the village and collects his pupils. For the first half hour a *bhupáli* or invocation to the Sun, Sarasvati, Ganpati, or some other deity, is chanted by the whole school. After this the boys, who can write, trace the letters of their *kittás* or copy-slips with a dry pen, the object of this exercise being to give free play to the fingers and wrist and to accustom them to the sweep of the letters. When the tracing lesson is over, the boys begin to write copies; and the youngest children who have been hitherto merely looking on are taken in hand either by the master's son or by one of the elder pupils. The master himself generally confines his attention to one or two of the oldest pupils and to those whose instruction he has stipulated to finish within a given time. All the pupils are seated in one small room or veranda. The school breaks up about nine or ten, and reassembles at two in the afternoon. The concluding lesson is given at 4 P.M. For this the boys are ranged in two rows facing each other, while two of the elder pupils stand at one end between the two rows and dictate the multiplication-tables, step by step, for the rest of the boys to shout after them in chorus. When this is over the school is dismissed, and the master personally conducts the younger children to their homes. The boys get a holiday on each of the Hindu feasts and fasts, and twice a month on *Amávásya* or no-moon day and *Paurnima* or full-moon day. In harvest time many of the rural indigenous schools are entirely closed. It is still the practice in some indigenous schools, though the custom is rapidly dying out, for the pupils on the eve of *Amávásya* and *Paurnima* to perform the ceremony of *pátipuja* or slate-worship. A quarter of an anna, a betelnut, one pound (½ *sher*) of grain, a little saffron and turmeric, and a few flowers, are laid upon the slate of each pupil as offerings to Saras-

Chapter XI. Instruction.

Inspected Schools.

vati the goddess of learning. Before these each boy reverently bows down, and then places the slate for a few minutes on his head. The master afterwards appropriates the offerings. The indigenous primary schools have slowly but steadily increased in numbers. There is also a general improvement observable in their management and method of teaching, which is both directly and indirectly due to the operations of the Educational Department. The tuition fees charged in indigenous schools vary from ¾*d.* (½ *a.*) to 4*s.* (Rs. 2) a month. In some villages in lieu of fees the schoolmaster receives a fixed annual income from the villagers, or, if a Muhammadan, from the mosque funds. It is also a common practice for the master to agree to instruct a pupil in certain subjects within a given time for a lump payment, which is sometimes as much as £10 (Rs. 100). It is not uncommon for the master to receive a present in money, clothes, or grain, when a pupil begins to learn his multiplication tables, and again when he begins the alphabet; and similar presents are made on the occasion of the boy's marriage and thread ceremonies. In most mosque schools it is a standing rule that each pupil should pay the master ⅜*d.* (¼ *a.*) and a cake or bread every Thursday, though this rule is often modified so as to enable the master to receive the bread by daily instalments. On the whole it is estimated that the master of a village school gets about from 10*s.* to 16*s.* (Rs. 5-8) a month and in town schools twice as much or even £5 (Rs. 50).

Girls Schools.

The first girls school was opened at Ahmadnagar in 1840. In 1868 there were fifty-nine names on the rolls with an average attendance of 25·2. In 1872-73, an additional school was opened in the same place and the number of pupils in both the schools amounted to 148, of whom seven were Pársis and the rest Hindus. In 1882-83 there were nineteen schools with 1123 names and an average attendance of 598·5.

Readers and Writers.

The 1881 census returns give for the chief races of the district the following proportion of persons able to read and write. Of 706,557 the total Hindu population, 7973 (males 7717, females 256) or 1·13 per cent below fifteen and 1231 (males 1213, females 18) or 0·17 per cent above fifteen years of age were under instruction; 793 (males 770, females 23) or 0·11 per cent below fifteen and 19,199 (males 19,077, females 122) or 2·72 per cent above fifteen were instructed; 270,943 (males 133,711, females 137,232) or 38·35 per cent below fifteen and 406,418 (males 196,026, females 210,392) or 57·52 per cent above fifteen were illiterate. Of 39,592 the total Musalmán population, 577 (males 558, females 19) or 1·46 per cent below fifteen and 96 (males 92, females 4) or 0·24 per cent above fifteen were under instruction; 71 (males 70, female 1) or 0·18 per cent below fifteen and 855 (males 841, females 14) or 2·16 per cent above fifteen were instructed; 14,850 (males 7301, females 7549) or 37·50 per cent below fifteen and 23,143 (males 11,241, females 11,902) or 58·46 per cent above fifteen were illiterate. Of 4821 Christians, 461 (males 323, females 138) or 9·56 per cent below fifteen and 79 (males 71, females 8) or 1·64 per cent above fifteen were under instruction; 94 (males 50, females 44) or 1·95 per cent below fifteen and 1212 (males 998, females 214) or 25·14 per cent above fifteen were instructed; and 1245 (males 558, females 687) or

READERS AND WRITERS.

25·82 per cent below fifteen and 1730 (males 856, females 874) or 35·89 per cent above fifteen were illiterate. The details are:

Ahmadnagar Instruction, 1881.

	Hindus.				Musalma'ns.				Christians.			
	Males.	Females	Total.	Percentage on Total.	Males.	Females.	Total.	Percentage on Total.	Males.	Females.	Total.	Percentage on Total.
Under Instruction.												
Below Fifteen.	7717	256	7973	1·13	558	19	577	1·46	323	138	461	9·56
Above Fifteen.	1213	18	1231	0·17	92	4	96	0·24	71	8	79	1·64
Instructed.												
Below Fifteen.	770	23	793	0·11	70	1	71	0·18	50	44	94	1·95
Above Fifteen.	19,077	122	19,199	2·72	841	14	855	2·16	998	214	1212	25·14
Illiterate.												
Below Fifteen.	133,711	137,232	270,943	38·35	7301	7549	14,850	37·50	558	687	1245	25·82
Above Fifteen.	196,026	210,392	406,418	57·52	11,241	11,902	23,143	58·46	856	874	1730	35·89
Total ...	358,514	348,043	706,557		20,103	19,489	39,592		2856	1965	4821	

RACE AND RELIGION.

Before 1865-66 no returns were prepared arranging the pupils according to race and religion. The following statement shows that of the two chief races of the district the Musalmáns have the larger proportion of their boys and girls under instruction:

Pupils by Race, 1865-66 and 1882-83.

Race.	1865-66.		1882-83.			
	Pupils.	Percentage of Pupils.	Pupils.	Percentage of Pupils.	School-going population	Percentage on school-going population.
Hindus	3611	92·66	11,998	87·77	189,349	6·3
Musalmáns ...	263	6·74	1511	11·05	10,633	14·2

Of 13,674 the total number of pupils in Government schools at the end of 1882-83, 3454 or 25·23 per cent were Bráhmans, 152 or 1·11 per cent were Kshatriyas, 58 or 0·42 per cent were Káyasth Prabhus, 246 or 1·80 per cent were Lingáyats, 386 or 2·82 per cent were Jains, 1284 or 9·40 per cent were trading classes, 3615 or 26·45 per cent were Kunbis or cultivators, 1207 or 8·83 per cent were artisans, 396 or 2·90 per cent were shopkeepers, 327 or 2·40 per cent were labourers, 371 or 2·71 per cent were low-castes Mochis and others, 507 or 3·70 per cent were of miscellaneous castes, 13 or 0·10 per cent were Shaikhs, 113 or 0·82 per cent were Khojás and Memans, 5 or 0·03 per cent were Syeds, 7 or 0·06 per cent were Patháns, 672 or 4·91 per cent were Moghals, 26 or 0·20 per cent were Bohorás, 675 or 4·93 per cent were Miyánás, 41 or 0·30 per cent were Párs, 9 or 0·07 per cent were Jews, and 89 or 0·66 per cent were aboriginal or hill tribes.

In 1882-83 there were 682 low-caste pupils attending the Government and non-government schools in Ahmadnagar. Of these 140 attended the low-caste schools specially opened for them in the city of Ahmadnagar, and the remaining 542 were scattered in different schools. In all the cess-schools they are made to sit separately either

Chapter XI. Instruction.

in the school-room or in the veranda according to circumstances. The shoemakers are not allowed to sit with high-caste Hindus such as Bráhmans, Prabhus, Rajputs, and Kunbis, who however raise no objection to sitting with the Bhois or fishermen.

SCHOOL RETURNS.

The following tables prepared from special returns furnished by the Educational Department, show in detail the number of schools and pupils with their cost to Government:

Ahmadnagar School Returns, 1855-56, 1865-66, and 1882-83.

CLASS.	SCHOOLS.			PUPILS.					
				Hindus.			Musalmáns.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.									
High School	...	...	1	...	...	95	...	...	5
Anglo-Vernacular Schools	1	7	4	45	790	195	9	41	24
Vernacular Schools. { Boys.	20	57	229	1398	2821	10,737	122	222	1354
{ Girls.	...	...	19	...	...	971	...	...	128
Total ...	21	64	253	1443	3611	11,998	131	263	1511

CLASS.	PUPILS—*continued.*						AVERAGE DAILY ATTENDANCE.		
	Pársis.			Total.					
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.									
High School	...	...	9	...	...	109	...	...	92
Anglo-Vernacular Schools	20	16	15	74	847	234	64	733	193
Vernacular Schools. { Boys.	49	8	117	1569	3051	12,208	1136	2498	8831
{ Girls.	...	...	24	...	...	1123	...	...	598
Total ...	69	24	165	1643	3898	13,674	1200	3231	9714

CLASS.	FEES.			COST PER PUPIL.					
	1855-56.	1865-66.	1882-83.	1855-56.			1865-66.			1882-83.		
				£	s.	d.	£	s.	d.	£	s.	d.
Government.												
High School	...	...	3s. to 4s.	...			...			8	3	8
Anglo-Vernacular Schools ...	1s.	2s.	...	4	2	5½	2	13	7	1	19	7
Vernacular Schools ... { Boys.	1½d.	3d. to 9d.	¾d. to 9d.	0	9	2	0	11	8½	0	11	4
{ Girls.	...	...	...	...			...			0	15	2
										0	14	4

CLASS.	RECEIPTS.					
	Government.			Local Cess.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.	£	£	£			£
High School	...	...	625	...	...	45
Anglo-Vernacular Schools ...	263	625	132	...	...	31
Vernacular Schools ... { Boys.	448	1074	1728	...	...	2365
{ Girls.	...	...	...	...	...	454
Total ...	711	1699	2485	...	...	2895

Ahmadnagar School Returns, 1855-56, 1865-66, and 1882-83—continued.

CLASS.	RECEIPTS—*continued.* Municipalities.			Private.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.		£	£	£	£	£
High School	...	...	52	...	...	...
Anglo-Vernacular Schools ...	...	50	30	...	9	...
Vernacular Schools ... { Boys..	...	...	57	21	106	61
{ Girls..	...	...	...	...	...	...
Total ...	...	50	139	21	115	61

CLASS.	RECEIPTS—*continued.* Fees.			Total.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.	£	£	£	£	£	£
High School	...	...	227	...	...	949
Anglo-Vernacular Schools ...	36	272	197	299	956	390
Vernacular Schools ... { Boys..	64	439	830	533	1619	5041
{ Girls..	...	...	...	....	...	454
Total ...	100	711	1254	832	2575	6834

CLASS.	EXPENDITURE. Instruction and Inspection.			Buildings.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.	£	£	£		£	£
High School	...	...	865	...	...	18
Anglo-Vernacular Schools ...	264	748	360	...	99	8
Vernacular Schools ... { Boys..	521	1567	4857	...	60	668
{ Girls..	...	...	455	...	...	...
Total ...	785	2315	6537	...	159	689

CLASS.	EXPENDITURE—*continued.* Scholarships.			Libraries.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.		£	£			£
High School	...	...	72	...	...	2
Anglo-Vernacular Schools ...	...	8	17	...	...	5
Vernacular Schools ... { Boys..	...	...	83	...	...	...
{ Girls..	...	...	...	...	...	...
Total ...	...	8	172	...	...	7

CLASS.	EXPENDITURE—*contd.* Total.			COST TO Government.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.	£	£	£	£	£	£
High School	...	...	952	...	...	600
Anglo-Vernacular Schools ...	264	855	390	263	626	158
Vernacular Schools ... { Boys..	521	1627	5608	448	1074	1696
{ Girls..	...	...	455	...	...	30
Total ...	785	2482	7405	711	1700	2484

Chapter XI. Instruction.

SCHOOL RETURNS.

Ahmadnagar School Returns, 1855-56, 1865-66, and 1882-83—continued.

CLASS.	COST TO—*continued.*								
	Local Cess.			Other Funds.			Total.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
Government.			£	£	£	£	£	£	£
High School ...	...	...	44	...	...	308	...	...	952
Anglo-Vernacular Schools ...	...	..	24	1	221	208	264	855	390
Vernacular { Boys.	...	...	3038	73	553	874	521	1627	5608
Schools. { Girls.	...	...	415	...	...	10	...	...	455
Total ...	...	...	3521	74	774	1400	785	2482	7405

TOWN SCHOOLS.

A comparison of the present (1882-83) provision for teaching the town and the country population gives the following results:

In Ahmadnagar twelve Government schools had 1735 names on the rolls and an average attendance of 1233. Of the twelve Government schools, one was a high school including one drawing and one agricultural class; one was a first grade anglo-vernacular school; eight were Maráthi schools, six for boys and two for girls; and two were Urdu schools, one for boys and one for girls. The average yearly cost to each pupil in the high school was £8 3*s.* (Rs. 81½) and in other schools it varied from £2 6*s.* to 12*s.* 9*d.* (Rs. 23 - 6⅜).

Besides these, eight private schools, including one high school, one anglo-vernacular school, and six vernacular schools two for boys and four for girls had 395 names on the rolls and an average attendance of 378. The average yearly cost of instructing each pupil in the American Mission high school was £12 12*s.* (Rs. 126) and in other schools it varied from £1 10*s.* 9*d.* to £4 4*s.* (Rs. 15⅜ - 42). In Sangamner three schools had 453 names on the rolls, an average attendance of 333, and an average yearly cost for each pupil of 12*s.* 9*d.* (Rs. 6⅜). In Páthardi two schools had 247 names on the rolls, an average attendance of 163, and an average yearly cost for each pupil of 13*s.* 3*d.* (Rs. 6⅝). In Kharda three schools had 267 names on the rolls, an average attendance of 190, and an average yearly cost for each pupil of 11*s.* 9*d.* (Rs. 5⅞). In Shrigonda three schools had 329 names on the rolls, an average attendance of 218, and an average yearly cost for each pupil of 10*s.* 11*d.* (Rs. 5 7/16). In Bhingár three schools had 231 names on the rolls, an average attendance of 156, and an average yearly cost for each pupil of 10*s.* 10*d.* (Rs. 5 5/12). In Karjat three schools had 164 names on the rolls, an average attendance of 94, and an average yearly cost for each pupil of £1 1*s.* 1*d.* (Rs. 10 3/4). In Sonai one school had 126 names on the rolls, an average attendance of 67, and an average yearly cost for each pupil of 13*s.* (Rs. 6½).

VILLAGE SCHOOLS.

Exclusive of the eight towns of Ahmadnagar, Sangamner, Páthardi, Kharda, Shrigonda, Bhingár, Karjat, and Sonai, the district of Ahmadnagar was provided with 223 schools or an average of one school for every six inhabited villages. The following statement shows the distribution of these schools by sub-divisions:

Ahmadnagar Village Schools, 1882-83.

Sub-Division.	Villages.	Population.	Number of Schools.		Sub-Division.	Villages.	Population.	Number of Schools.	
			Boys.	Girls.				Boys.	Girls.
Akola ...	157	60,800	11	1	Rāhuri ...	118	63,289	25	3
Jámkhed ...	77	55,398	20	1	Sangamner ...	159	59,561	20	...
Karjat ...	82	31,212	8	...	Shevgaon ...	138	80,379	25	1
Kopargaon ...	125	63,789	21	2	Shrigonda ...	86	46,013	14	...
Nagar ...	117	66,352	19	...					
Nevása ...	148	72,675	29	1					
Pārner ...	123	73,701	21	1	Total ...	1380	673,769	213	10

Libraries.

There are four libraries in Ahmadnagar. The Ahmadnagar City Library is an old public institution, having been first established in 1838. For want of support it remained closed from that year till 1847 when it was reopened; since 1847 it has remained open. No donation has been given to it since its foundation except a sum of £2 10*s.* (Rs. 25) but 435 books have been presented by different gentlemen. The library is located in a building which was once a mosque. Of a total number of 1533 books, 1070 are English and the rest are either Maráthi, Sanskrit, or Persian. In 1882-83 there were fifty members connected with it, each of whom paid as yearly subscriptions from 6*s.* to £2 8*s.* (Rs. 3-24). The yearly revenue of the library is about £42 (Rs. 420) of which £30 (Rs. 300) are collected from subscriptions and £12 (Rs. 120) are granted out of the municipal funds. The library subscribes to one daily and three weekly English newspapers, six weekly and one biweekly vernacular papers, and five monthly magazines.

The Native Library at Sangamner, though a small institution, has a building of its own. There are only seventy books, of which three are Sanskrit, one Gujaráti, and the rest Maráthi. In 1882-83 there were thirty-four subscribers, whose yearly subscriptions varied from 1*s.* 6*d.* to £1 2*s.* (Rs. ¾-11). The yearly income is about £11 16*s.* (Rs. 118), of which £4 16*s.* (Rs. 48) are paid by the Sangamner town municipality and the rest by the subscribers.

Newspapers.

There are three local Maráthi newspapers printed at Ahmadnagar: the *Nyáyasindhu* or Ocean of Justice, a lithographed paper, which has been in circulation for eighteen years; the *Nagar Samáchár* or Nagar News, which has existed for about ten years; and the *Jagadádarsh* or Mirror of the World which has been in circulation for two years. All these papers are issued once a week and have a very limited number of subscribers; their style is very poor and subscribers to them are few in number. The yearly subscription for the *Nyáyasindhu* is 9*s.* (Rs. 4½) in advance and 13*s.* (Rs. 6½) in arrears, of the *Nagar Samáchár* 2*s.* (Re. 1) in advance, and of the *Jagadádarsh* 4*s.* (Rs. 2) in advance.

Public Association.

The Ahmadnagar Sárvajanik Sabha, or Peoples' Association, was started in 1871 at the instance of the Poona society of the same name. The existence of the society has been little more than nominal.

CHAPTER XII.

HEALTH.

CLIMATE.

THE climate of Ahmadnagar is on the whole extremely healthy. In the cold season (November-February) the air is dry and invigorating. A hot dry wind from the north-west then gradually sets in blowing with varying force till the middle of May. This is usually succeeded by sultry oppressive weather, lasting, unless tempered by the showers which frequently precede the regular burst of the south-west monsoon, till the middle of June when the south-west rains set in and the climate at once becomes temperate and pleasant. The chief diseases are fever, rheumatism, and bowel complaints.

HOSPITAL.

Besides the Ahmadnagar civil hospital, in 1882 the district had three grant-in-aid dispensaries situated at Sangamner, Nevásа, and Shevgaon, in which 27,765 out-patients and 393 in-patients were treated at a cost of £1214 (Rs. 12,140). The Ahmadnagar civil hospital has a building of its own. In 1882 the most prevalent diseases were conjunctivitis, skin diseases, and ague. Cholera prevailed slightly in some of the surrounding parts, but no case occurred in the city. Forty-six major surgical operations were performed, including six amputations and three lithotomies. 14,757 out-door and 303 in-door patients were treated at a cost of £873 (Rs. 8730).

DISPENSARIES.

The Sangamner dispensary was opened in 1873. In 1882 ophthalmia, skin diseases, malarious fevers, and rheumatic affections were the prevailing diseases. There was no epidemic. Two major operations were performed successfully. 8044 out-patients and sixty-one in-patients were treated at a cost of £137 (Rs. 1370). The Nevásа dispensary was opened in 1877. In 1882 the prevailing diseases were malarious fevers, ophthalmia, chest affections, and bowel complaints. Small-pox was prevalent at the end of the year. 105 children were successfully vaccinated. 3023 out-patients and fourteen in-patients were treated at a cost of £109 (Rs. 1090). The Shevgaon dispensary was opened in 1876. In 1882 the prevailing diseases were malarious fevers, ophthalmia, respiratory affections, and skin diseases. There was no epidemic. 105 children were successfully vaccinated. The total treated was 1941 out-patients and fifteen in-patients. The cost was £95 (Rs. 950).

INFIRM PEOPLE.

According to the 1881 census 3893 persons (males 2089, females 1804) or 0·51 per cent of the population were infirm. Of the total number 3709 (males 1981, females 1728) were Hindus; 171 (males 103, females 68) Musalmáns; 12 (males 5, females 7) Christians; and one Pársi female. Of 3893 the total number of infirm persons,

147 (males 101, females 46) or 3·77 per cent were of unsound mind; 2504 (males 1115, females 1389) or 64·32 per cent were blind; 477 (males 288, females 189) or 12·25 per cent were deaf and dumb; and 765 (males 585, females 180) or 19·65 per cent were lepers. The details are:

INFIRM PEOPLE.

Ahmadnagar Infirm People, 1881.

	Hindus.		Musalma'ns.		Christians.		Pa'rsis.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Insane... ...	93	41	8	3	...	1	...	1	101	46
Blind	1060	1343	51	40	4	6	...	...	1115	1389
Deaf-Mutes ...	270	175	17	14	1	...	...	...	288	189
Lepers	558	169	27	11	...	...	...	...	585	180
Total ...	1981	1728	103	68	5	7	...	1	2089	1804

CATTLE DISEASE.

Eleven kinds of disease affect the cattle of the district: *Pivla* or yellow disease is reported from Shevgaon. The ears become cold and droop, and the animal lies prostrate and refuses to eat or drink. The attack lasts for eight days and after death the body turns black. A boil as large as a woodapple is found growing on the liver. *Dhendálya* or diarrhœa is a disease of common occurrence in Shevgaon, Nagar, and Jámkhed, but in each of these sub-divisions the affection assumes a different form. In Shevgaon the belly swells, and the animal suffers much from thirst and shivers. In the last stage purging begins and the animal becomes emaciated, and falls down and emits a bad smell. The attack continues for ten days. After death the body becomes black and the liver black and yellow. In Nagar where the disease lasts only for four days the ears droop and the animal is said to lose appetite. On the liver a boil forms as large as a pea. In Jámkhed the disease lasts for only two days, and the animal suffers from discharges of saliva from the mouth and a burning sensation over the whole body. After death the body turns blackish. *Bolkándya* is reported from Ráhuri and Kopargaon. In Ráhuri the attack is said to last for fifteen days, and the animal after death presents a dry appearance. In Kopargaon the attack lasts for four days. In the first stage the animal appears sluggish and the abdomen swells. The second stage is marked by excessive thirst and loss of appetite, and in the last stage diarrhœa sets in. After death cold water of a bluish colour flows from the mouth. *Khurkut* is reported from Ráhuri, Nagar, Akola, Shrigonda, and Párner. In Ráhuri where the attack lasts for a month, the animal's hoofs swell, saliva passes from the mouth, and there is loss of appetite. In Nagar the attack lasts for fifteen days. In Akola the attack lasts from four to ten months; maggots are formed in the sore parts both in the hoofs and in the mouth. If the disease takes a fatal turn, the mouth and the hoofs rot and emit a bad smell. In Párner the attack lasts for two months. *Kukad* is reported from Shevgaon. The animal rejects food and water, and perspires from the mouth, and gangrene ensues. The attack lasts for eight days. After death the body turns black and the liver turns black and yellow. *Lálechárog* or the saliva disease is reported from Karjat. It lasts for eight days.

CATTLE DISEASE.

The symptoms are purging, flow of saliva from the mouth, and swelling of the hoofs from which also blood flows. *Haldyárog* is reported from Akola, Sangamner, and Nevása. It lasts for four to fifteen days. In Akola the symptoms observed are diarrhœa, gradual enlargement of the lungs, constipation, evacuation of fleshy matter, and excessive thirst; in Sangamner swelling of the body, dullness, loss of appetite, sinking of the eyes, water running from the mouth and nose, and mucous discharge from the nose. In Nevása the liver and lungs are affected; water collects in the stomach, and the animal appears to be unable to satisfy its thirst. Maggots are also formed in the eyes and mouth, and the animal shivers. *Durunglya* is a disease which affects cattle in Shrigonda and Párner. The attack lasts from four to eight days. The symptoms are shivering of the body, discharge of saliva from the mouth, diarrhœa, heavy breathing, want of appetite, thirst, and bloody urine. *Phopsya* is reported from Nevása. The symptoms are swelling of the body, loss of appetite, burning sensation, and excessive thirst. The attack lasts for five days. *Mukhrog* is a disease of the mouth which attacks cattle in Jámkhed. It lasts for four days. The symptoms are inflammation of the tongue, loss of appetite, and bloody discharges.

CAT PLAGUE.

[1] In 1881, when cholera prevailed in the city of Ahmadnagar from about the beginning of July till the middle of August, there was a great and unprecedented mortality during the first part of the period among the cats of the city.[2] About 750 cats died between the 1st and 25th of July 1881. A day or two before the cat died, it appeared sluggish, took no food, and sought for some cool place where it could rest. The throat of the animal became swollen and choked, and before death it foamed at the mouth.[3] Mr. Lamb, the Veterinary Surgeon, was of opinion that the cats were probably suffering from the destructive malignant disease called anthrax which frequently attacks cattle and for which there is no remedy. If the disease was anthrax, as Mr. Lamb suspected it to be, the causes which originated it were in his opinion such as would undoubtedly affect human and animal health generally.

VACCINATION.

In 1883-84 under the supervision of the Deputy Sanitary Commissioner the work of vaccination was carried on by thirteen vaccinators with yearly salaries varying from £16 16*s.* to £28 16*s.* (Rs. 168-288). Of the operators twelve were distributed over the rural parts of the district, whilst the thirteenth attended to the work in Ahmadnagar town. Besides these vaccinators the medical officers of the two dispensaries at Shevgaon and Nevása performed vaccine operations. The total number of operations was 27,895 exclusive of 244 revaccinations, compared with 10,531 primary vaccinations in 1869-70.

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[1] Memorandum on the Cat Plague in Ahmadnagar, 1881, and in Sirur, 1883.

[2] A similar plague occurred at Sirur in Poona in June 1883, when from the 1st to the 21st of the month about 125 cats died. The chief symptom noticed was vomiting. A very similar disease attacked at the same time some of the cattle at Sirur, chiefly young healthy buffaloes.

[3] The dead animals were removed by the local municipality to a distance from the city, and buried deep in the ground in the neighbourhood of the municipal nightsoil depôt.

VACCINATION.

The following statement shows the sex, religion, and age of the persons primarily vaccinated:

Ahmadnagar Vaccination Details, 1869-70 and 1883-84.

YEAR.	PERSONS PRIMARILY VACCINATED.									
	Sex.		Religion.					Age.		Total.
	Males.	Females	Hindus.	Musalmáns.	Párs is.	Christians.	Others.	Under One Year.	Above One Year.	
1869-70 ...	5581	4950	8690	657	1	54	1129	4565	5966	10,531
1883-84 ...	13,953	13,942	22,577	1310	5	96	3907	20,166	7729	27,895

In 1883-84 the total cost of these operations, exclusive of those performed in dispensaries was £626 4*s.* (Rs. 6262) or about 5$\frac{3}{8}$*d.* (3$\frac{7}{12}$ *as.*) for each successful case. The entire charge was made up of the following items: Supervision and inspection £243 12*s.* (Rs. 2436), establishment £368 14*s.* (Rs. 3687), and contingencies £13 18*s.* (Rs. 139). Of these the supervising and inspecting charges were met from provincial funds, while £354 6*s.* (Rs. 3543) were borne by the local funds of the different sub-divisions and £28 6*s.* (Rs. 283) by the Ahmadnagar municipality.

DEATHS.

The total number of deaths shown in the Sanitary Commissioner's yearly reports, for the thirteen years ending 1883, is 255,212 or an average mortality of 19,631, or, according to the 1881 census, of twenty-six in every thousand people. Of the average number of deaths 12,592 or 64·14 per cent were returned as due to fevers, 2178 or 11·09 per cent to cholera, 513 or 2·61 per cent to small-pox, 1989 or 10·13 per cent to bowel complaints, 180 or 0·91 per cent to injuries, and 2593 or 13·20 per cent to miscellaneous diseases.

An examination of the returns shows that on an average 12,592 deaths or 64·14 per cent of the total number from all causes were due to fever. As shown below in seven years mortality from this cause was below the average and in six years above it. Of the seven years below the average, two years 1871 and 1873 had between 7000 and 8000 deaths; four years 1872, 1874, 1880, and 1882 had between 9000 and 11,000 deaths the lowest total being 9669; and one year 1879 had 12,425 deaths. Of the six years above the average, three years 1875 1876 and 1881 had between 12,600 and 13,600 deaths; one year 1883 had 15,606 deaths; and two years 1877 and 1878 had between 19,400 and 20,300 deaths. Of the deaths from cholera, which amounted to 23,962 and averaged 2178, 7368 or 30·74 per cent happened in 1883 and 4933 or 20·58 per cent in 1875. The other years above the average were, 1877 with 2760, 1881 with 2645, and 1878 with 2267 deaths. Of the five years below the average and above 100, 1872 had 1837 deaths, 1876 had 1115, 1871 had 658, 1879 had 186, and 1882 had 182. One year 1880 had eleven deaths; and two years 1873 and 1874 were free from cholera. Of the deaths from small-pox, which amounted to 5642 and averaged 513, 2254 or 39·95 per cent happened in 1872 and 1978 or 35·05 per cent happened in 1877. Of the four years below the average and above 100, 1873 had 410

Chapter XII. Health.

DEATHS.

deaths, 1883 had 352, 1876 had 350, and 1871 had 204. In none of the other years were there more than fifty deaths, the lowest number being five in 1879, and two years 1880 and 1881 being completely free from small-pox. Deaths from bowel complaints amounted to 25,858 and averaged 1989. The smallest number of deaths from bowel complaints in any one of the thirteen years was 1236 in 1880 and the largest was 2884 in 1877. To injuries were attributable 2341 deaths in all or an average of 180; the number of deaths varied from 146 in 1876 to 247 in 1878. Deaths from other causes varied from 1666 in 1873 to 3649 in 1877 and averaged 2593.

BIRTHS.

During the thirteen years ending 1883 the number of births averaged 20,561, or according to the 1881 census twenty-seven to the thousand people. The yearly totals vary from 12,113 in 1878 to 29,386 in 1882. The details are[1]:

Ahmadnagar Births and Deaths, 1871-1883.

YEAR.	DEATHS.							BIRTHS.
	Cholera.	Small-pox.	Fevers.	Bowel Com-plaints.	Injuries.	Other Causes.	All Causes.	
1871 ...	658	204	7267	1775	171	2160	12,235	14,163
1872 ...	1837	2254	10,488	2072	176	2441	19,268	12,488
1873 ...	...	410	7262	1536	188	1666	11,062	18,369
1874 ...	...	22	9669	2029	176	1913	13,809	23,330
1875 ...	4933	40	12,963	2641	166	3047	23,790	24,294
1876 ...	1115	350	13,521	2493	146	3015	20,640	24,427
1877 ...	2760	1978	19,424	2884	196	3649	30,891	16,808
1878 ...	2267	21	20,248	2157	247	3015	27,955	12,113
1879 ...	186	5	12,425	1481	201	2266	16,564	18,968
1880 ...	11	...	10,542	1236	189	2124	14,102	20,086
1881 ...	2645	...	13,567	1709	165	3184	21,270	24,313
1882 ...	182	6	10,712	1368	166	2224	14,658	29,386
1883 ...	7368	852	15,606	2477	154	3011	28,968	28,571
Total ...	23,962	5642	163,694	25,858	2341	33,715	255,212	267,296
Average ...	2178	513	12,592	1989	180	2593	19,631	20,561

[1] The death returns are believed to be fairly correct and the birth returns to be incomplete.

CHAPTER XIII.

SUB-DIVISIONS.[1]

AKOLA.

Akola, the most westerly sub-division, is bounded on the north by the Igatpuri and Sinnar sub-divisions of Násik, on the east by Sangamner, on the south by the Junnar sub-division of Poona, and on the west by the Murbád and Sháhápur sub-divisions of Thána lying in the Konkan below. Its length from north to south is twenty-seven and breadth from west to east thirty-three miles, its area is 588 square miles, and it comprises 157 villages. In 1881 the population was 60,800 or 103 to the square mile and in 1882-83 the land revenue amounted to £7995 (Rs. 79,950).

Area.

Of an area of 588 square miles, 569 have been surveyed in detail. Of these 8226 acres are the lands of alienated villages. The rest includes 202,909 acres or 56·93 per cent of arable land; 49,959 acres or 14·01 per cent of unarable; 101,312 or 28·42 per cent of forest reserves; and 2197 or 0·61 per cent of village sites, roads, and river beds. From the 202,909 acres of arable land, 12,415 or 6·11 per cent have to be taken on account of alienated lands in Government villages. Of 190,494 acres, the actual area of arable Government land, 175,170 acres or 91·95 per cent were in 1882-83 held for tillage. Of these 170,636 acres were dry crop, 616 acres watered garden, and 3918 acres rice land.

Aspect.

Akola consists mainly of the two valleys of the Pravara and Mula rivers which rise on the western edge of the Deccan and flow eastward through the Ahmadnagar district. The Pravara valley is at first of the wildest and most rugged description and for twelve miles the river flows in a shallow rocky bed, but near the village of Randa there is a fall of some 200 feet and for six or eight miles the river banks are high and precipitous. East of the town of Rájur there is a general descent of the whole country to the lower level of the river bed which emerges into an alluvial plain lying between two hill ranges known as the *desh* of Akola. This plain widens out as the river pursues its easterly course in the direction of Sangamner. The Mula valley on the contrary preserves its wild character through both Akola and Sangamner. Besides these two main valleys there is a smaller one in the extreme north formed by the river Adula, a tributary of the Pravara. This valley is also uneven and broken by ravines. Near the village of Sávargaon, fifteen miles from its source, the Adula, after a fall of 200 feet emerges through a narrow channel with precipitous rocky sides into the Akola *desh* and thence flows into the Sangamner sub-division.[2]

Climate.

The *dáng* country or the western half of the sub-division, which stretches up to and includes the crest of the Sahyádri mountains, enjoys a certain and heavy rainfall ranging from 250 inches in the extreme west to fifty inches near the town of Rájur. The *dángs*

[1] Contributed by Mr. T. S. Hamilton, C.S.

[2] The different ranges of hills enclosing the valleys of these three rivers have been described with some detail in Chapter I.

Chapter XIII. Sub-Divisions. AKOLA. *Climate.*

are considered very feverish up to the end of December. The *desh* or lower country of the east, however, has a much more uncertain and lighter rain. The following statement gives the monthly rainfall at Akola during the eleven years ending 1884:[1]

Akola Rainfall, 1874-1884.

MONTH.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January	...	...	...	...	...	...	..	...	...	...	0·22
February	...	...	...	0·07	...	...	...	...	...	...	...
March	...	0·05	...	0·20	...	...	...	...	...	...	...
April	...	0·50	...	...	...	...	...	...	1·01	..	0·10
May	...	0·90	...	...	...	3·82	...	1·14	0·14	0·84	...
June	12·14	3·93	2·48	4·00	0·84	10·80	3·59	1·40	7·51	7·04	1·77
July	5·68	6·26	5·07	1·08	12·16	3·94	4·95	7·01	7·09	2·31	11·78
August	3·35	3·73	1·42	0·11	6·44	6·77	0·47	1·59	1·78	5·52	2·53
September ...	6·56	5·44	0·01	4·39	8·11	1·66	4·32	2·15	10·50	6·75	4·05
October	2·20	...	...	2·04	3·10	4·34	2·24	4·98	...	7·59	6·19
November ...	0·12	...	...	...	...	...	0·54	...	0·56	...	...
December ...	...	...	...	0·03	...	...	..	...	0·02	...	...
Total ...	30·05	20·81	8·98	11·92	30·65	31·33	16·11	18·27	28·61	30·55	26·64

Soils.

The deep alluvial soils on the banks of the Pravara especially those to the west of the town of Akola are of great fertility. The soils in the Mula valley are for the most part of a light description and far less fertile. In the Adula valley there is a good deal of fertile land bordering on the river banks. In the *dángs*, except the rice lands consisting chiefly of artificial terraces formed by throwing dams of earth and stones across the numerous streams and water-courses which intersect the country, the soils are suited only to the cultivation of the coarser cereals as *nágli* Eleusine corocana, *vari* or *sáva* Panicum miliaceum, and *khurásni* Verbesina sativa.

Cultivation.

These are grown on the hill sides which are prepared by cutting down and firing brushwood on the spots selected, the seed being sown in the ashes after the first fall of rain. This method of cultivation known as *dalhi* has been the ruin of the forests of the Sahyádris and in Akola alone the area so cultivated falls little if at all short of 30,000 acres annually. When all the brushwood on the hill sides is exhausted the trees are lopped till at last they assume the appearance when in leaf of green May-poles. In course of time, unable to stand this constant lopping they die and are cut down and if the existing state of things continues it can only be a matter of time when the whole of the *dáng* country, with the exception of the tracts under forest conservancy, will be reduced to a barren waste of rock and boulders.[2]

Irrigation.

Surface irrigation from the waters of the Adula and some of the minor tributaries of the Pravara is practised to a considerable extent. Dams of masonry or of stones and clay are thrown across the streams, and the water is conveyed thence to the fields by channels some of which are of great length and constructed with no mean skill. In the village of Sávargaon one such aqueduct very substantially built is said to date from the days of the Musalmán rule (1318-1759). Old masonry dams may be seen at Gardani, Dhámangaon, and other places. Between Shamsherpur and Sávargaon is a small modern dam built from local funds. It is contemplated by the Irrigation

[1] The rain figures for 1884 throughout are up to October.
[2] This state of things has now (1884) been changed. See Agriculture Chapter.

Department to form a storage tank on the Pravara river with a view to supplement the existing supply in the Ojhar and Lákh canals which are fed by masonry dams thrown across the river further east in the Sangamner and Ráhuri sub-divisions. The work has been sanctioned by the Government of India, and will soon be commenced. The site selected for the proposed tank is a deep valley, through which the river flows opening out into the plain at the village of Máládevi five miles west of the town of Akola. The dam which is to be of earth and 107 feet high will extend across the mouth of the valley and thus enclose an immense body of water.[1]

Irrigation.

Crops.

Ninety per cent of the total cultivated area is under *kharif* or early crops of which the chief are *bájri*, *nágli*, and rice. The area under rice in Akola is sixty-five per cent of that in the whole district.

Of 139,916 acres the actual area under cultivation, grain crops occupied 102,043 acres or 72·93 per cent, of which 54,265 were under spiked millet *bájri* Penicillaria spicata; 4101 under Indian millet *jvári* Sorghum vulgare; 4469 under wheat *gahu* Triticum æstivum; 22,499 under *rági* or *náchni* Eleusine corocana; 5136 under rice *bhát* Oryza sativa; 1188 under chenna *sáva* Panicum miliaceum; 49 under maize *makka* Zea mays; 12 under *kodra* or *harik* Paspalum scrobiculatum; and 10,324 under other grains of which details are not given. Pulses occupied 14,477 acres or 10·34 per cent of which 3349 were under gram *harbhara* Cicer arietinum; 3219 under *kulith* or *kulthi* Dolichos biflorus; 801 under *tur* Cajanus indicus; 1545 under *mug* Phaseolus mungo; 1259 under *udid* Phaseolus radiatus; 1434 under peas *vátána* Pisum sativum; 155 under lentils *masur* Ervum lens, and 2715 under other pulses. Oil-seeds occupied 21,838 acres or 15·60 per cent, of which 116 were under gingelly seed *til* Sesamum indicum; one under mustard *rái* Sinapis racemosa; and 21,721 under other oil-seeds. Fibres occupied 240 acres or 0·17 per cent of which 66 were under Bombay hemp *san* or *tág* Crotalaria juncea; and 174 under brown hemp *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 1318 acres or 0·94 per cent, of which 636 were under tobacco *tambáku* Nicotiana tabacum; 175 under chillies *mirchi* Capsicum frutescens; 297 under sugarcane *us* Saccharum officinarum; and the remaining 210 under various vegetables and fruits.

People.

The 1881 population returns show that of 60,800 people 59,579 or 97·99 per cent were Hindus and 1221 or 2·00 per cent Musalmáns. The details of the Hindu castes are: 1545 Bráhmans; 293 Osvál Márwáris, 51 Sansári Jangams, 46 Meshri Márwáris, 35 Gujarát Jains, 25 Gujarát Vánis, 8 Kunam Vánis, and 2 Komtis, traders and merchants; 21,821 Kunbis, 562 Mális, 36 Rajputs, and 17 Bangars, husbandmen; 619 Telis, oil-pressers; 548 Vadárs, diggers; 512 Sutárs, carpenters; 495 Sonárs, goldsmiths; 351 Shimpis, tailors; 338 Kumbhárs, potters; 235 Lohárs, blacksmiths; 204 Kásárs, brassmakers; 144 Beldárs, quarrymen; 28 Sális, weavers; 21 Kaikádis, basketmakers; 17 Gavandis masons; 10 Támbats, coppersmiths; 355 Guravs, priests;

[1] The sub-divisional stock and holding figures are given under Agriculture.

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454 Nhávis, barbers; 195 Parits, washermen; 226 Dhangars, cowmen; 46 Khátiks, butchers; 1143 Vanjáris, caravan-men; 17 Lamáns, carriers; 5385 Mhárs, labourers; 580 Chámbhárs, shoemakers; 486 Mángs, messengers; 329 Gosávis, 82 Gondhlis, 12 Mánbhávs, beggars; 22,110 Kolis, 161 Rámoshis, 33 *Bharádis*, and 2 Rávals, unsettled tribes.

Roads.

Up to 1870 there were no roads in the sub-division nor any practicable cart-tracks except one from Sangamner fourteen miles west to the town of Akola. This was extended west to the town of Rájur in 1874 by the opening up of the Vita pass which leads from the *desh* up to the *dáng* country. During the 1876-77 famine labourers were employed on the whole length of the road from Loni, a village eighteen miles east of Sangamner, to Rájur a distance of forty-three miles. A complete scheme for the improvement of this road including its extension to Bári, a village about twenty miles north-west of Rájur on the Násik frontier was prepared, but famine works being brought to a close before it could be taken in hand, the necessary funds were subsequently obtained from the district local funds. The road is now completed and the whole of the rice-producing district of Akola is thus brought into direct communication with the markets of Sangamner on the east, and Ghoti, a station on the Great India Peninsula railway in Násik, on the north-west. The road enters the Akola sub-division on the eastern boundary near the village of Kalas on the Pravara river, nine miles west of Sangamner and sixty-eight miles north-west of Ahmadnagar; it passes through Akola seventy-three miles, Vita 79½ miles, Jámgaon eighty-two miles, and Rájur eighty-four miles. Thence through a pass in the hills it enters a tract of country of the most rugged description. Descending to the village of Randa, ninety miles, by easy gradients the road crosses the river Pravara a mile above the falls and a ferry has recently been established at this point. It then rises gradually to the crest of the northern range of hills which divides Akola from the adjacent Násik sub-division of Igatpuri, passing near the village of Váki, ninety-four miles, and reaching Bári on the district boundary 100 miles from Ahmadnagar. The pass or *ghát* road three miles long leading down to the plain of Igatpuri, though lying in Násik, was constructed and is maintained at the expense of the Ahmadnagar local funds. From its foot a newly made road, ten miles, leads through Umbhádi to the station of Ghoti on the Peninsula railway. The cart track from Akola towards the market town of Kotul which lies to the south in the Mula valley, has been from time to time improved and some parts of it are now in fair order, but the Vásira pass leading over the lofty range of hills which divides the Pravara from the Mula valley is at present (1883) too steep for laden carts. By this route Kotul is eleven miles from Akola but by the foot road through Dhámangaon it is not more than eight miles. Proposals have been made at different times to extend this road from Kotul to Bráhmanváda seven miles further south, and thence seven miles to the market town of Utur in the Junnar sub-division of Poona. During the famine labourers were employed on the two miles of the pass leading down from Bráhmanváda to the lower level of Junnar, but the works were stopped before the road was

completed. In the north of the sub-division there is a cart-track from Akola seven miles north to Devthán, and thence on to the town of Sinnar in Násik. At Devthán another track leads west up to the Adula valley and lightly laden carts can be taken with some difficulty as far as Sángvi, eleven miles. It is said that formerly there was a cart road up a pass in the northern range, locally known as the Mhaisvályácha pass, leading from the village of Asare in Igatpuri to the foot of the fort of Patta and there are traces of a road from the top of the pass in that direction but it is hardly credible that the pass itself was ever practicable for wheeled carriages.

Roads.

The following statement gives a list of the places where weekly markets are held :

Markets.

Akola Markets.

Town.	Market Day.
Rájur	Monday.[1] Tuesday.
Akola	Saturday.
Kotul	Wednesday.

Crafts.

The only manufacture of any note is that of glass bangles at the villages of Gardani and Lahit-khurd which are made by Telegu-speaking immigrants from Madras who settled in these villages as well as in the Sangamner village of Pemgiri many years ago. The number of workers is at Gardani generally eight and at Lahit twelve, and the annual outturn is estimated at £90 (Rs. 900) and £100 (Rs. 1000) respectively. It is said however that the profits are very small now that there is so general a demand for *bilori* or China bangles, which they do not make. Their chief income is now derived from agriculture.

Survey.

The *desh* or plain portion of the Akola sub-division was surveyed in 1845-47. A maximum dry-crop rate of 4*s.* (Rs. 2) an acre was imposed in all the villages of the Pravara valley except Sherunkhel and Vita where a maximum rate of 3*s.* 6*d.* (Rs. 1¾) was fixed as also in the villages of the northern valley of the Adula river. These rates were sanctioned in May 1848. The average rate on all arable land amounted under this assessment to 1*s.* 7¼*d.* (12⅝ *as.*) an acre against 2*s.* ½*d.* (Rs. 1 1/48) levied under the old system. Garden rates varied from 4*s.* to 12*s.* (Rs. 2-6) an acre. The fourteen villages transferred to Akola from Junnar in 1866-68 were surveyed in 1849-50. The arable hill land of the *dángs* of Akola was roughly surveyed and classified by the officers of the revenue department in 1859-60. The rates imposed varied from 3*d.* to 9*d.* (2-6 *as.*) an acre.

Changes.

Up to 1860 Akola comprised 176 villages, of which 111 were under the charge of a mámlatdár stationed at Akola and 65 were under a mahálkari stationed at Kotul. On the general re-distribution of villages throughout the district in 1860-61 the mahálkari's appointment was abolished. At the same time thirteen villages

[1] The market opens about noon on Monday and lasts till about the same hour on Tuesday.

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AKOLA.

Changes.

were transferred to Sangamner and fifteen to Sinnar in Násik, which sub-division was then part of the Ahmadnagar district. In 1866-67 seven villages[1] were transferred from the Poona sub-division of Junnar, then called Shivner, and in the following year (1867-68) seven other Junnar villages,[2] previously transferred to Sangamner, were given to Akola in exchange for five Akola villages transferred to Sangamner. The sub-division, thus comprising 157 villages, was transferred to the newly-formed Násik district in 1869 but retransferred to Ahmadnagar in the following year (1870). Of these 157 villages 152 belong to Government and 5 are alienated. The following is a nominal list showing their distribution in the old divisions or *tarafs* :

Akola Villages, 1883.

VILLAGE.*	*Taraf.*	VILLAGE.	*Taraf.*	VILLAGE.	*Taraf.*
Akola.	Akola-Haveli 32 villages.	Shenit.	Rájur 30 villages.	Náchanthas.	Kotul-Haveli 20 villages *contd.*
Manoharpur.		Kátalápur.		Kotul-Mukundji.	
Gardani.		Pimparkane.		Kotul-Nime.	
Dhámangaon Avárí.		Váki.		Chánd Suraj.	
Támbhol.		Terungan.		Vághápur.1	
Thugaon-Khurd.		Ekdara.			
Thugaon-Budruk.		Pánjra.		Balthan.	Kotul-Dángan 32 villages.
Muthálne.		Devgaon.		Maveshi.	
Kombhalne.		Ratanvádi.		Puruchvádi.	
Khánápur.		Murshet.		Phopsandi.	
Induri.		Kohodi.		Khadki.	
Parkhatpur.		Shendi.		Pimpri.	
Máládevi.		Titvi.		Vángdari.	
Kalas-Khurd		Koltembhe.		Somalvádi.	
Pimpalgaon-Nákvinda.		Kodani.		Kohone.	
Nilvande.		Guhira.		Tale.	
Unchkhadak-Budk.		Chichondi.		Kothale.	
Chitalvedha.		Kelungan.		Ghoti.	
Ambád.		Ranad-Budruk.		Sirpunj-Khurd.	
Aurangpur.		Ranad-Khurd.		Páchnái.	
Tákli.		Varangus.		Ambit.	
Kalas-Budruk.		Shelvihir.		Lavhále.	
Sherankhel.		Ládgaon.		Sinde.	
Khirvire.		Málegaon.		Sirpunj-Budruk.	
Nabábpur.		Pendshet		Dhámanvan.	
Vásira.		Pábalvandi.		Gondoshi.	
Sultánpur.		Mutkhel.		Chinchavane.	
Bitáka.		Ambevangan.		Manikojhar.	
Tirdha.		Rájur.		Sisvad.	
Mehenduri.		Bhandárdara.		Savarkute.	
Agar.		Pádoshi.		Vanjulshet.	
Jámgaon.		Uddavani.		Vihir.	
		Ghatghar.		Palsunde.	
Dongargaon.	Rumanvádi 15 villages.	Digambar.		Khatevádi.	
Dhokari.		Babhulvádi.		Sákárvádi.1	
Devthán.		Sámrad.		Yesarthav.	
Nimbrále.		Manhera.		Kumshet.	
Somthán.		Bári.1		Shinganvádi.	
Vita.		Shinganvádi.			
Unchkhadak-Kh.				Chás.	Utur 9 villages.
Kumbephal.		Mogras.	Kotul-Haveli 20 villages.	Manyále.	
Shamsirpur.		Pimpalgaon Khánd.		Sátevádi.	
Keli.		Paithan.		Ambhole.	
Táhákari.		Pádalne.		Lavhále.	
Hivargaon.		Dhámangaon-Pátachi.		Shelvandi.	
Reda.		Pángri.		Jámbhle.	
Rumbhodi.1		Abitkhind.		Keli.	
Virgaon.1		Lahit-Budruk.		Belápur.	
		Lahit-Khurd.			
Pimpalgaon.	Bhojápur.	Bori.		Karandi.	Belha.
Ganora.		Keli.		Badgi.	
Sávargaon.		Bholevádi.		Kalamb.	
Mhálungi.		Pisevádi.		Bráhmanváda.	
Sángvi.		Shelad.			
		Pimpaldari.		Lingdev ...	Karda.

* In this list villages with 1 after their names are alienated.

[1] The seven villages are Lavhále, Bráhmanváda, Satevádi, Shelvandi, Karandi, Keli, and Ambhole.

[2] The names are Lingdev, Badgi, Kalamb, Manyále, Jámbhle, Belápur, and Chás.

Ja'mkhed in the south-east corner of the district consists of groups of villages and isolated villages surrounded by the Nizám's territory. Its total area is 482 square miles and it comprises seventy-seven villages. In 1881 the population was 60,960 or 126 to the square mile, and in 1882-83 the land revenue amounted to £7496 (Rs. 74,960).

Area.

Of an area of 482 square miles, 423 have been surveyed in detail. Of these 16,950 acres are the lands of alienated villages. The rest includes 181,772 acres or 71·52 per cent of arable land; 29,343 acres or 11·54 per cent of unarable; 544 or 0·21 per cent of grass or *kuran*; 38,436 or 15·12 per cent of forest reserves; and 4045 or 1·59 per cent of village sites, roads, and river beds. From the 181,772 acres of arable land, 15,540 or 8·54 per cent have to be taken on account of alienated lands in Government villages. Of 166,232 acres, the actual area of arable Government land, 161,206 acres or 96·97 per cent were in 1882-83 under tillage. Of these 158,641 acres were dry-crop and 2565 acres were watered garden land.

Aspect.

Of thirty-seven villages forming the largest group of villages, the Jámkhed *taraf*, thirty-three are situated in the valley of the Sina and four on the Bálághát, an elevated table-land almost bare of trees formed by the widening out of the Nagar range of hills. This table-land which stretches far east towards Haidarabad gradually subsiding to the general level of the Deccan is watered by the Mánjra river a tributary of the Godávari. These villages differ but little in appearance from those of the Karjat sub-division on the other side of the Sina river. There are some level tracts of *munjal* or reddish soil but the greater part of the soil is of a poor description and there are many low hilly ridges of *mál* or upland. The Bálághat range throws out several smaller spurs on the slopes of which rise streams which pursue a north-westerly course till they fall into the Sina. In a ravine five miles north-east of the town of Jámkhed are the beautiful falls of the Incharna, 219 feet in height. Borle the remaining village in the Jámkhed *taraf* lies detached from the main group and a little to the south of it. Higher up the valley of the Sina are three smaller groups containing four, one, and five villages respectively. The rest of the villages in the sub-division lie between the Bálághát and the Shevgaon boundary in the valley of the Sinphana also a tributary of the Godávari. These, being for the most part situated in fertile well watered valleys formed by the numerous spurs which jut out northward, are decidedly the best in the sub-division. Mango and other trees being abundantly dotted over the fields, the villages present a varied and pleasing aspect.

Soil.

The soils of Jámkhed are generally of a light texture and easily worked. In the Sina valley, however, stiff deep soil is met with, but on the Bálághát the soil is of a tolerably good description. In the Mánur villages, those in the valley of the Sinphana clustering about the Nizám's town of Mánur to which they were formerly attached, the soil varies exceedingly, being in some parts poor and in others deep and rich.

Climate.

As regards climate the Jámkhed villages are favourably situated, being for the most part in the neighbourhood of high hills which ensure

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a plentiful supply of rain. In this respect the sub-division generally possesses superior advantages to the open parts of Shevgaon, Nagar, Karjat, or Shrigonda. Those villages, however, which lie towards the Sina river where the rainfall is somewhat uncertain are less favoured than those on the Bálághát and in the valley of the Sinphana beyond. Jámkhed suffered but slightly in the famine of 1876-77. The following table gives the rainfall during the eleven years ending 1884:

Jámkhed Rainfall, 1874-1884.

Month.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	..	...	...	0·61	...	...	...	...	...	...	0·17
February ...	0·23	...	...	0·06	...	0·19	...	...	...	...	...
March ...	...	0·89	...	0·09	...	...	...	...	...	...	...
April ...	1·58	0·52	...	0·22	0·80	...	...	...	...	...	0·24
May ...	0·90	0·78	...	0·03	0·30	1·68	...	1·42	1·19	...	0·16
June ...	5·41	2·96	3·04	7·08	6·95	4·93	2·52	7·67	12·20	10·05	1·69
July ...	7·99	2·78	1·67	1·55	7·96	3·56	6·51	2·03	2·50	2·77	4·51
August ...	0·67	6·27	3·22	5·94	9·31	7·34	1·93	3·99	1·97	14·83	5·65
September ...	14·04	9·60	0·34	5·81	9·17	0·48	8·39	6·27	13·36	7·87	6·21
October ...	1·35	0·51	0·04	5·47	5·12	2·26	2·24	0·26	...	8·71	2·30
November ...	0·33	0·04	...	0·10	0·25	0·22	5·79	2·34	0·64	0·43	...
December ...	...	...	...	0·61	...	...	...	...	0·07	...	...
Total ...	32·50	24·26	8·81	28·57	39·86	20·66	27·38	24·04	31·93	44·66	20·93

Cultivation.

In the hill villages early crops are principally grown and in the open country late crops. On the Bálághát both descriptions of crops are grown about equally.

In the Mánur villages arboriculture is extensively practised and as the climate and soil are both favourable to the growth of mango trees the results are most satisfactory. Manure is used for both dry and irrigated crops, but the ground being hilly, carts cannot be much used, and the expense of conveying it by bullocks or labourers tends naturally to restrict its use to the vicinity of villages. In the Sina valley manure is very little used.

Crops.

Of 131,144 acres the actual area under cultivation, grain crops occupied 96,805 acres or 73·81 per cent, of which 54,560 were under spiked millet *bájri* Penicillaria spicata; 34,544 under Indian millet *jvári* Sorghum vulgare; 5095 under wheat *gahu* Triticum æstivum; 935 under rice *bhát* Oryza sativa; 73 under chenna *sáva* Panicum miliaceum; 40 under maize *makka* Zea mays; 416 under Italian millet *rála* or *káng* Panicum italicum; 200 under *kodra* or *harik* Paspalum scrobiculatum; and 942 under other grains of which details are not given. Pulses occupied 15,542 acres or 11·85 per cent, of which 3449 were under gram *harbhara* Cicer arietinum; 3868 under *kulith* or *kulthi* Dolichos biflorus; 4493 under *tur* Cajanus indicus; 1192 under *mug* Phaseolus radiatus; 223 under *udid* Phaseolus mungo; 11 under peas *vátána* Pisum sativum; 107 under lentils *masur* Ervum lens, and 2199 under other pulses. Oil-seeds occupied 11,124 acres or 8·48 per cent, of which 1496 were under gingelly seed *til* Sesamum indicum; 858 under linseed *alshi* Linum usitatissimum; and 8770 under other oil-seeds. Fibres occupied 6643 acres or 5·06 per cent, of which 4972 were under cotton *kápus* Gossypium herbaceum; 1666 under Bombay hemp *san* or *tág* Crotalaria juncea, and 5 under brown hemp *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 1030 acres or 0·78 per

cent, of which 242 were under tobacco *tambáku* Nicotiana tabacum; 464 under chillies *mirchi* Capsicum frutescens; 196 under sugarcane *us* Saccharum officinarum, and the remaining 128 under various vegetables and fruits.

People.

The 1881 population returns show that of 60,960 people 57,764 or 94·75 per cent were Hindus and 3196 or 5·24 per cent Musalmáns. The details of the Hindu castes are: 2573 Bráhmans; 12 Káyasth Prabhus, writers; 1559 Osvál Márwáris, 880 Sansári Jangams, 304 Kunam Vánis, 77 Gujarát Vánis, 47 Meshri Márwáris, and 33 Gujarát Jains, traders and merchants; 23,770 Kunbis, 1711 Mális, 156 Rajputs, and 10 Bangars, husbandmen; 995 Koshtis, weavers; 754 Sonárs, goldsmiths; 691 Sutárs, carpenters; 636 Kásárs, brass-makers; 633 Shimpis, tailors; 608 Telis, oil-pressers; 459 Kumbhárs, potters; 358 Lohárs, blacksmiths; 214 Sális, weavers; 165 Támbats, coppersmiths; 120 Vadárs, diggers; 110 Nirális, indigo-dyers; 108 Saltangars, tanners; 76 Kaikádis, basket-makers; 68 Ghisádis, wandering blacksmiths; 64 Lingáyat Buruds, basket-makers; 56 Beldárs, quarrymen; 34 Jingars, saddle-makers; 17 Otáris, casters; and 8 Lonáris, lime-burners; 237 Guravs, priests; 6 Ghadshis, musicians; 714 Nhávis, barbers; 334 Parits, washermen; 3376 Dhangars, cowmen; 46 Gavlis, cow-keepers; 6 Khátiks, butchers; 6815 Vanjáris, caravan-men; 157 Bhois, fishers; 4180 Mhárs, labourers; 2302 Mángs, messengers; 942 Chámbhárs, shoe-makers; 150 Dhors, tanners; 280 Gosávis, 113 Gondhlis, 85 Kolhátis, 66 Takáris, 64 Joshis, 41 Mánbhávs, 32 Gopáls, 20 Bhorpis, and 8 Mairáls, beggars; 287 Kolis, 91 Thákurs, 45 Bharádis, 30 Tirmális, 26 Rávals, and 5 Rámoshis, unsettled tribes.

Roads.

The Jámkhed-Ahmadnagar road forty-six miles leaving Jámkhed enters the Nizám's territory at a distance of two miles, and passing up through the town of Ashti eleven miles from Jámkhed again enters British territory near the town of Kade, distant twenty miles. After leaving the village lands of Kade the road again enters the Nizám's territory and finally passes into the Nagar sub-division near the village of Athvad thirty miles north-west of Jámkhed. The large town of Khárda twelve miles south-east of Jámkhed is connected with it by a road which passes through Rájuri five miles south-east of Jámkhed. Of a somewhat rough road connecting Jámkhed with the Sholápur town of Karmála on the south, seven miles lie in the sub-division. Another road generally known as the Kharda-Káshti road runs from Jámkhed west through the village of Pátoda 5½ miles, and Arangaon ten miles, thence through 1½ miles of the Nizám's territory to the Sina river and across into the Karjat sub-division. None of these roads are in very good order.

Markets.

The following is a statement of towns and villages where weekly markets are held:

Jámkhed Markets.

Place.	Day.	Place.	Day.
Kharda... ...	Tuesday.	Sirur	Tuesday.
Akolner ..	Sunday.	Tákli	Thursday.
Dongarkinhi ...	Saturday.	Arangaon ...	Sunday.
Kade	Sunday.	Sirasmarg ...	Monday.
Jámkhed ...	Saturday.	Bhangaon ...	Thursday.

Chapter XIII. Sub-Divisions. JÁMKHED, *Markets.*

The principal market town of Kharda is attended not only by the villagers in the neighbourhood but by traders from distant parts of the country, and the live stock offered for sale is said to be of a more extensive and varied character than can be found elsewhere in the district. The hilly villages in the Sinphana valley are not so well situated with respect to external markets as those in the more open valley of the Sina. On account of the rugged nature of the ground carts cannot be used, and, with the exception of the very difficult line from Mánur by the Nágthali pass to the Nizám's town of Ashti, there has until lately been no exit from this valley. The ascent to the Bálághát at Pimpalvandi and descent to Moho in the direction of Jámkhed and Kharda have however now been made practicable for carts, though much still remains to be done to render communication uninterrupted at all times of the year. Still, though these Sinphana villages are thus somewhat badly situated with regard to exterior markets, they are generally thriving and contain a fairly large trading and manufacturing population.

Trade.

The villages in the main group have tolerably good roads both north in the direction of Ahmadnagar and west and south towards the Peninsula Railway. But all the Jámkhed villages generally suffer under the disadvantage of being surrounded by the Nizám's territory as all imports and exports conveyed through it are subject to the payment of transit duties.

Crafts.

In the town of Kharda 269 looms are worked. In other towns and villages of the sub-division the looms aggregate 180 in number. The manufacture is principally of coarse cotton stuffs, as turbans and women's robes. English thread is not much used. In several of the larger villages are brass and copper smiths. At Dongarkinhi is a small colony of Telugu-speaking immigrants from Southern India who make glass bangles; the kilns are three and the workmen about twenty in number and they turn out when in full work about 200 pounds (2½ *mans*) of bangles daily valued at $\frac{27}{40}$*d.* a pound (Rs. 2¼ a *man*). Before the days of forest conservancy these bangle-makers carried on a very brisk trade. Owing however to restrictions recently imposed they are now obliged to purchase wood for their kilns which they formerly cut from the forests free of charge and the industry is in consequence somewhat depressed.

Survey.

Survey rates were introduced in 1852-53 into the fifty-nine Government villages then comprised in the sub-division. These were divided for assessment purposes into three groups. The first consisting of three villages on the Bálághát and twenty-three villages in the Sinphana valley between the Bálághát and the Shevgaon boundary, on which the maximum dry-crop rate of 2*s.* 6*d.* (Rs. 1¼) an acre was fixed. The second group consisted of twelve villages below the Bálághát in the valley of the Sina on which the maximum rate was 2*s.* 3*d.* (Rs. 1⅛) an acre. The third group consisted of three villages also in the valley of the Sina, but nearer than those in the second group to the Karjat boundary on the west, and on these the maximum rate was fixed at 1*s.* 9*d.* (14 *as.*) an acre. The average incidence of these rates on all cultivated lands was 10½*d.* (7 *as.*) an acre or a reduction of twenty-eight per

cent from the average of the rates paid prior to the settlement. On lands irrigated from wells maximum rates of 6*s.* (Rs. 3) and 5*s.* 3*d.* (Rs. $2\frac{5}{8}$) were imposed, and on lands irrigated from watercourses the maximum was 10*s.* (Rs. 5) an acre, the average incidence on both kinds being 3*s.* $8\frac{1}{8}$*d.* (Rs. $1\frac{2}{3}\frac{1}{2}$) an acre.

Changes.

Most of the Jámkhed villages were acquired from the Peshwa in 1818-19. Six of them, however, including the towns of Jámkhed and Kharda were subsequently received from the Nizám, five in 1821-22 and one in 1845-46. The sub-division was more than once attached to and again separated from Karmála, an adjacent sub-division now in the Sholápur district, the final separation taking place in 1835-36. In 1851-52 Jámkhed consisted of fifty-nine Government and sixteen alienated villages. In 1861-62, the Nagar village of Khilad, which was surrounded by Jámkhed villages, was added, together with Devi-Nimgaon an alienated village in Korti also geographically belonging to Jámkhed. In 1879 the alienated village of Rájuri lapsed to Government leaving the sub-division as at present constituted with sixty-one Government and sixteen alienated villages a nominal list of which is given below:

Jámkhed Villages, 1883.

Village.*	*Taraf.*	Village.	*Taraf.*	Village.	*Taraf.*
Jámkhed.	Jámkhed thirty-eight villages.	Khándvi.1	Jámkhed—continued.	Arvi.	Mánur—continued.
Kharda.		Dhondpargaon.1		Murshatpur.	
Loni		Borle.1		Khokarmoho.	
Pimpalgaon Unda.		Sávargaon.1		Chinchpur Pángal.	
Sonegaon.		Satephal.1		Pimpalgaon tapa.	
Sirur.		Mohori.1		Tinkhadi.1	
Ghodegaon.		Dighol.1		Sirasmarg.1	
Pimpalgaon Alvi.		Naygaon.1			
Sa ola.		Taradgaon.1		Kade.	Kade.
Nahuli.				Dongargaon.	
Bándkhadak.		Amalner.	Mánur twenty-five villages.	Dongaon.	
Bálgavhán.		Pimpalvandi.		Arangaon.	
Váki.		Gomalvade.		Patoda.	
Jhikari		Rákshasbhuvan.		Sheri-khurd.1	
Pádli.		Sirur.		Devi Nimgaon.1	
Bávi.		Bhálgaon.		Khilad.	
Sá gvi.		Tánkli.			
Moho.		Chinchpur Ijde.		Bidsángvi.1	Bálághát.
Sákat.		Vadgaon.			
Khurdaitna.		Midsangvi.			
Devdaitna.		Mungasváde.		Bramhgaon.	Ashti.
Játegaon.		Domri.		Hajipur.	
Telangsi.		Nirgundi.		Miriápur.	
Anti.		Dongarkinhi.		Bhalavni.	
Dhámangaon.		Pánjri.			
Kuslamb.		Nálvandi.		Alhanvadi.1	Rásin.
Kusadgaon.		Pimpalgaon dhas.			
Rájuri.		Jongaon.			
Ratnápur. 1					

* In this list villages with 1 after their names are alienated.

KARJAT.

Karjat, the southernmost sub-division is bounded on the north-east by the Nizám's dominions, on the south-east by Karmála a sub-division of Sholápur, on the south-west by Bhimthadi a sub-division of Poona, and on the north-west by Shrigonda. Its length and breadth are about thirty-four miles each. It comprises eighty-two villages and has an area of 580 square miles. In 1881 the population was 34,820 or sixty to the square mile, and in 1882-83 the land revenue was £5,582 (Rs. 55,820).

Chapter XIII. Sub-Divisions. KARJAT.

Area.

Of an area of 580 square miles, 558 have been surveyed in detail. Of these 50,375 acres are the lands of alienated villages. The rest includes 222,219 acres or 72·34 per cent of arable land, 37,604 acres or 12·24 per cent of unarable; 24 or 0·007 per cent of grass or *kuran*; 41,383 or 13·47 per cent of forest reserves; and 5955 or 1·93 per cent of village sites, roads, and river beds. From the 222,219 acres of arable land, 14,124 or 6·35 per cent have to be taken on account of alienated lands in Government villages. Of 208,095 acres, the actual area of arable Government land, 167,278 acres or 80·38 per cent were in 1882-83 under tillage. Of these 165,142 acres were dry-crop and 2136 acres were watered garden land.

Aspect.

A chain of low hills with broad flat summits, a prolongation of one branch of the range which strikes off from the Sahyádris at Harishchandragad, traverses the sub-division from north-west to south-east, forming a ridge dividing it into two tolerably equal parts. The highest point on this chain near the village of Kaundána in the north-west known as Mhasoba's plateau or *pathár* has an elevation of 2398 feet, or 500 feet above the surrounding country; that in the south-east near the village of Alsunda is 2172 feet. Gradually decreasing in height, the chain of hills passes into the Sholápur district where it subsides into the general level of the country. The streams which have their source on the eastern slopes of these hills flow into the Sina river, those rising on the western slopes flow into the Bhima. There are but few trees in the sub-division, and owing to the large proportion of rocky and unprofitable ground almost destitute of vegetation, the country generally presents a most dismal appearance. Large tracts of sterile and rugged ground are covered with boulders or large loose pieces of stone. Here and there however are level tracts, some of considerable extent where the soil is deep and rich and there are also a few patches of well cultivated garden land which contrast pleasantly with the dry and stony wastes around.

Rivers.

The Sina river forms for twenty-eight miles almost continuously the boundary of the sub-division on the north-east, separating it from the Nizám's territory, and the Bhima forms for nineteen miles on the south-west the boundary with the adjacent district of Poona. The Lokhára with its tributary the Khosára and the Nandi with its tributary the Belora are the principal streams which drain the western half of the sub-division. The Lokhára rises on the hill slopes north of the village of Sinde and falls into the Bhima near the village of Bhámbora, north of the town of Khed, after a south-westerly course of twenty miles. The Nandi rises north of the town of Karjat and falls into the Bhima near the village of Bábhulgaon after a course of about the same length. The Dukri and the Khanauri drain the eastern half of the sub-division. The Dukri rises near the village of Bhose and flows east and north-east into the Sina passing by the town of Mirajgaon. The Khanauri rises north of the town of Karjat which it passes and then turning to the south-east enters the Sholápur district falling into the Sina a short distance below the town of Karmála, after a course of twenty-five miles.

Water.

The water-supply of the sub-division is indifferent on the whole

though in some favoured spots as near Alsunda water is found near the surface. Towards the Bhima the wells are very deep.

Soil.

In the neighbourhood of the central range of hills the soil is of the poorest description. Towards the Bhima river it is chiefly a deep stiff clay *munjal* abundant in stones; in the Sina valley though not differing materially in texture it contains fewer stones. In the south-east near the towns of Karjat and Koregaon there are lighter soils of a better description but taking it as a whole the sub-division is a very poor one.

Rainfall.

The rainfall is extremely uncertain and good harvests are rare. The following statement gives the rainfall during the eleven years ending 1884:

Karjat Rainfall, 1874-1884.

MONTH.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	...	...	...	0·30	...	...	...	...	...	...	...
February ...	0·05	...	...	0·60	...	...	...	...	...	...	...
March ...	...	...	...	...	...	...	..	...	...	...	...
April ...	...	0·30	...	...	0·53	...	...	...	...	...	...
May ...	1·20	...	...	...	...	1·60	1·16	...	0·60	2·40	...
June ...	4·90	3·45	6·15	10·79	1·18	3·44	1·95	5·41	4·20	12·30	2·12
July ...	4·60	1·10	...	0·43	11·31	8·16	2·27	1·74	1·87	1·25	2·82
August ...	...	5·85	...	4·96	8·44	5·48	0·50	3·52	7·28	7·97	2·87
September ...	11·50	3·90	0·55	2·67	4·63	0·05	10·68	6·69	17·35	10·10	2·50
October ...	2·20	...	...	2·26	3·01	3·06	4·13	1·14	0·10	3·96	1·71
November ...	0·35	...	...	0·40	1·14	0·68	3·50	2·75	0·30	0·30	...
December ...	...	...	...	0·59	...	...	...	...	0·41	...	...
Total ...	24·80	14·60	6·70	30·00	30·74	22·47	24·19	21·25	32·11	38·28	12·2

Crops.

Of 115,749 acres the actual area under cultivation, grain crops occupied 87,310 acres or 75·43 per cent, of which 23,654 were under spiked millet *bájri* Penicillaria spicata; 60,408 under Indian millet *jvári* Sorghum vulgare; 2194 under wheat *gahu* Triticum æstivum; six under *rági* or *náchni* Eleusine corocana; 244 under rice *bhát* Oryza sativa; 154 under chenna *sáva* Panicum miliaceum; 61 under maize *makka* Zea mays; 18 under barley *jav* Hordeum hexastichon; and 571 under other grains of which details are not given. Pulses occupied 14,992 acres or 12·95 per cent, of which 2969 were under gram *harbhara* Cicer arietinum; 7339 under *kulith* or *kulthi* Dolichos biflorus; 2240 under *tur* Cajanus indicus; 454 under *mug* Phaseolus radiatus; one under *udid* Phaseolus mungo, one under peas *vátána* Pisum sativum; and 1988 under other pulses. Oil-seeds occupied 10,384 acres or 8·97 per cent, of which 611 were under gingelly seed *til* Sesamum indicum; 413 under linseed *alshi* Linum usitatissimum; and 9360 under other oil-seeds. Fibres occupied 2149 acres or 1·85 per cent, of which 277 were under cotton *kápus* Gossypium herbaceum, and 1872 under Bombay hemp *san* or *tág* Crotalaria juncea. Miscellaneous crops occupied 914 acres or 0·78 per cent, of which 199 were under tobacco *tambáku* Nicotiana tabacum; 401 under chillies *mirchi* Capsicum frutescens; 184 under sugarcane *us* Saccharum officinarum; 11 under hemp *gánja* Cannabis sativa, and the remaining 119 under various vegetables and fruits.

People.

The 1881 population returns show that of 34,820 people 33,488 or 96·17 per cent were Hindus and 1332 or 3·82 per cent Musalmáns.

Chapter XIII. Sub-Divisions. KARJAT. *People.*

The details of the Hindu castes are : 1465 Bráhmans ; 4 Káyasth Prabhus, writers ; 1002 Osvál Márwáris and 210 Sansári Jangams, traders and merchants ; 14,375 Kunbis, 2076 Mális, 218 Rajputs, and 11 Bangars, husbandmen ; 478 Telis, oil-pressers ; 397 Sonárs, goldsmiths ; 343 Sutárs, carpenters ; 304 Shimpis, tailors ; 234 Kumbhárs, potters ; 232 Koshtis, weavers ; 185 Lohárs, blacksmiths ; 172 Vadárs, diggers ; 113 Sális, weavers ; 106 Kásárs, brass-makers ; 85 Gavandis, masons ; 71 Kaikádis, basket-makers ; 36 Lingáyat Buruds, basket-makers ; 24 Támbats, coppersmiths ; 22 Ghisádis, wandering blacksmiths ; 17 Nirális, indigo-dyers ; 16 Lonáris, lime-burners ; 11 Jingars, saddle-makers ; and 3 Otáris, casters ; 176 Guravs, priests ; 35 Ghadshis, musicians ; 443 Nhávis, barbers ; 214 Parits, washermen ; 4084 Dhangars, cow-men ; 178 Gavlis, cow-keepers ; 130 Vanjáris, caravan-men ; 40 Bhois, fishers ; 2402 Mhárs, labourers ; 1661 Mángs, messengers ; 664 Chámbhárs, shoemakers ; and 232 Dhors, tanners ; 91 Gosávis ; 67 Takáris, 71 Joshis, 37 Chitrakathis, 18 Gondhlis, and 6 Gopáls, beggars ; 304 Kolis, 262 Rámoshis, 111 Bharádis, 41 Tirmális, and 11 Rávals, unsettled tribes.

Roads.

Twenty-six miles of the local fund road from Ahmadnagar to Karmála lie in the Karjat sub-division. This road has a direction generally parallel to the river Sina. The only place of importance on it is the town of Mirajgaon thirty-two miles south of Ahmadnagar. At the twenty-third mile is a branch road running south to the town of Karjat and thence through Rásin to the Diksál station on the Peninsula Railway distant twenty-five miles from Karjat and five miles south of the Bhima river. The road from Karjat to Shrigonda, the adjacent sub-divisional town on the west, is twenty-two miles. It passes through the villages of Vadgaon-tampura four miles and Kuldharan ten miles, and enters the Shrigonda sub-division at the fourteenth mile. About twenty miles of the Kharda-Káshti road lie in the Karjat sub-division, entering from the Jámkhed sub-division at a point on the banks of the Sina river about twelve miles north-east of Karjat. This road crosses the Karmála road at the village of Jalgaon and passing west through the villages of Chincholi-Káldánt and Valvad, enters the Shrigonda sub-division near the village of Rui-gavhán.

Markets.

The following statement gives a list of the places where weekly markets are held :

Karjat Markets.

PLACE.	DAY.
Mirajgaon ...	Wednesday.
Karjat	Saturday.
Rásin	Tuesday.

Of these the principal one is at Mirajgaon a town belonging to the Nimbálkar family and is largely attended by dealers in grain, cloth, and livestock. Rásin is a somewhat decayed town once of considerable importance belonging to the family of Kávi Jang, and neither at Rásin nor at Karjat are the transactions extensive or of more than local interest. In good seasons grain and vegetable oils are exported to Ahmadangar, Poona, and elsewhere. The imports

are the usual necessaries of life, salt, raw-sugar or *gul*, and rice, but the general poverty of the inhabitants does not admit of a very brisk trade being carried on even in such articles.

Crafts.

There are about 135 looms worked in the sub-division, principally in the market towns of Karjat, Rásin, and Mirajgaon for the manufacture of a coarse strong cloth and woollen blankets which are sold locally. With this exception there are no manufactures worthy of note.

Survey.

Survey rates were first introduced in 1852-53. For assessment purposes the sixty-eight Government villages of Korti which are now in Karjat were divided into three classes. The first class comprised eight villages in the Sina valley in the extreme north of the sub-division where the maximum dry-crop rate imposed was 2*s.* (Re. 1) an acre. The second comprised thirteen villages also in the Sina valley, but south-east of those in the first class, and on these a maximum rate of 1*s.* 9*d.* (14 *as.*) an acre was imposed. With these was also included one village on the opposite side of the hills and in the valley of the Bhima. The third class embraced two groups one of nineteen villages still further down the Sina valley and the other of twenty-seven villages in the Bhima valley on which a maximum dry-crop rate of 1*s.* 6*d.* (12 *as.*) an acre was fixed. The average incidence of these rates, 6¾*d.* (4½ *as.*) an acre on all cultivated lands is about eighteen per cent lower than that of the average rates paid prior to the introduction of the survey.

Condition.

Karjat suffered very severely in the 1876-77 famine when many villages were entirely deserted. The cultivators, owing to a long succession of bad harvests, are wretchedly poor and nearly all heavily in debt. The soil is for the most part very unproductive and the rainfall is extremely uncertain. Under such circumstances prosperity can hardly be expected. The Karjat sub-division is, in fact, one of the poorest tracts in the Deccan.

Changes.

The villages now forming Karjat were for the most part originally in the old sub-division of Korti which, in 1851-52, consisted of 137 villages, 106 Government and thirty-one alienated, under the management of a mámlatdár stationed at Karjat and a mahálkari stationed at Korti. In 1859 nine outlying villages were transferred to Karmála now in Sholápur, one to Jámkhed, and one to Shevgaon. In 1861-62 the mahálkari's appointment was abolished and all the villages, except those which were transferred to Sirur in place of others received, were placed under the mámlatdár, the name of the sub-division being changed to Karjat. In 1866-67, when the Sirur sub-division was abolished, forty-four of its villages were added to Karjat which parted with sixteen of its southernmost villages to Karmála; the total number of 159 villages were then formed into the Shrigonda sub-division, Karjat becoming the station of a mahálkari subordinate to Shrigonda. This arrangement lasted till 1868-69 when eighty-two of the villages were made into a separate sub-division with its head-quarters at Karjat. Of these eighty-two villages seventy-two now belong to Government and ten are partially or wholly alienated.

The principal *jágirdárs* are the Nimbálkar family and the descendants of Kávi Jang, the commandant of the fort of Ahmadnagar, through whose treachery it fell into the hands of the Peshwa in 1759.

Chapter XIII. Sub-Divisions.

KARJAT. *Changes.*

The following is a nominal list of the villages which shows to which of the ancient *tarafs* each belonged:

Karjat Villages, 1883.

VILLAGE.*	*Taraf.*	VILLAGE.	*Taraf.*	VILLAGE.	*Taraf.*
Karjat.	Kadevalit twenty-three villages.	Mahi.	Mandagaon seventeen villages—*contd.*	Rásin.1	Rásin twenty villages.
Chande-Khurd.		Belgaon.		Karpadi.	
Diksál.		Khandvi.		Sipore.	
Hingangaon.		Kokangaon.		Akhoni.	
Ambi-jalgaon.		Mándli.		Yesavdi.	
Baradgaon.		Thergaon.		Bhárudgaon-dagdi.	
Alsunde.		Guro-pimpri.		Talavadi.	
Khatgaon-vágha.		Jalgaon.		Rakshásvadi Budruk	
Malthan.		Godardi.		Rákshasvadi-Khurd	
Bábhulgaon.		Kaundane.		Dhalavadi.	
Chincholi-káldánt.		Tikhi.1		Pimpalvádi.	
Supe.		Mirajgaon.1		Kopardi.	
Valvad.				Nándgaon.	
Durgaon.		Nimbodi.	Shrigonda sixteen villages.	Vadgaon-tanpura.	
Kuldharan.		Patevádi.		Thervádil.	
Dudhodi.		Koregaon.		Kolvádi.	
Táju.		Khed.		Kumbephal.	
Belvandi.		Bhámbore.		Nimbe.	
Berdi.		Sinde.		Chilvádi.	
Nimgaon-dáku.		Chápadgaon.		Benvadi.	
Chande-Budruk.		Loni-masadpur.			
Siddhtek.1		Dighi.		Kombhali,	Karda two villages
Malangi.1		Panch-pimpale.		Bhose.	
Ghumri.	Mandgaon 17 villages	Tákli-khandeshvari.			
Ravalgaon.		Bábhulgaon.1		Rehekari.	Ashti four villages.
Chincholi-ramján.		Khandle.1		Taradgaon.	
Nimgaon-gangarda.		Pategaon.1		Rátanjan.	
Nagamthan.		Jalálpur.1		Nagalvádi.	
		Ringavhán.1			

* In this list villages with 1 after their names are alienated.

KOPARGAON.

Kopargaon, the most northerly sub-division, is bounded on the north by the Násik sub-division of Yeola, on the east by the Nizam's territory, on the south-east by Nevása, on the south by Ráhuri and Sangamner, and on the west by Sangamner and the Sinnar sub-division of Násik. Its length and breadth are about twenty-seven miles each and it comprises 125 villages in an area of 511 square miles. In 1881 its population was 63,789 or 124 to the square mile, and in 1882-83 the land revenue amounted to £21,786 (Rs. 2,17,860).

Area.

Of an area of 511 square miles, 509 have been surveyed in detail. Of these 4283 acres are the lands of alienated villages. The rest includes 290,874 or 90·37 per cent of arable land; 17,588 acres or 5·46 per cent of unarable; 269 or 0·08 per cent of grass or *kuran*; 2988 or 0·92 per cent of forest reserves; and 10,116 or 3·14 per cent of village sites, roads, and river beds. From the 290,874 acres of arable land 21,636 or 7·43 per cent have to be taken on account of alienated lands in Government villages. Of 269,238 acres the actual area of arable Government land, 254,274 acres or 94·44 per cent were in 1882-83 held for tillage. Of these 244,979 acres were dry-crop and 9295 acres were watered garden land.

Aspect.

Kopargaon consists of a black soil plain having a gentle slope from both sides towards the river Godávari which flows through the centre of it. There are no hills, and, except on the banks of the river and in the neighbourhood of the more favoured villages it is bare of trees.

Soil.

The black soil is of various depths, the most fertile being in the central and south-western villages. In the north-east there is a good deal of poor land intersected by small streams. On the whole

however the fertility of the sub-division is above the average of the district.

Rivers.

The Godávari entering at the extreme north-west corner traverses the sub-division completely, flowing thence into the adjacent sub-division of Nevása. The bed of the river is for the most part considerably below the general level of the country and the high black soil and clay banks are deeply fissured by the numerous minor streams which drain the sub-division. In the hot weather the Godávari dwindles to a mere thread of running water which in places even disappears beneath the sandy bed. Here and there however deep pools of water formed by natural dams of rock across the river bed are met with and in these fish usually abound. In places, notably near Mánjur and Kokamthán, the banks of the river are thickly fringed with fine *bábhul* trees. The chief tributaries of the Godávari are the Gui, the Agasti, the Narandi, and the Kol on the left bank, and on the right bank the Jhám and the Kát. The Jhám rises in the Sangamner hills south-west of the town of Nimon, and after flowing through the Sinnar sub-division enters Kopargaon near the village of Madhi and falls into the Godávari three miles above the town of Kopargaon, after a north-easterly course of about twenty-five miles. The Kát rises on the northern slopes of Dudheshvar, flows north-east and east entering Kopargaon by the village of Vake and passing up by the town of Ráháte it falls into the Godávari a mile above the town of Puntámba after a course of twenty-five miles. A short distance from its confluence with the Godávari it receives on the south the waters of the Kumbhár.

Water.

In most of the villages the people are dependent on wells for their water-supply as all but the largest tributaries of the Godávari run dry shortly after the monsoon rains have ceased. In the neighbourhood of this river the wells are of great depth, but near Ráháta and generally in the south of the sub-division water lies tolerably near the surface.

Rainfall.

The rainfall is extremely uncertain: only in about one year out of every four it is satisfactory. Out of the eleven years ending 1884 six 1876, 1877, 1880, 1881, 1882 and 1884 have been seasons of partial or absolute famine. In 1874 the seed of the early crops was washed away, in 1875 excessive late rains produced a blight. In some parts, especially near Korhále, Khadke, and Vake there was little or no rain during the six years from 1876 to 1881. The following statement gives the monthly rainfall at Kopargaon during the eleven years ending 1884:

Kopargaon Rainfall, 1874-1884.

MONTH.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January... ..	...	...	...	0·24	...	...	...	...	...	...	0·40
February ...	...	...	...	0·28	...	0·20	...	...	...	...	...
March	...	...	...	0·51	...	...	...	...	...	...	...
April	0·50	...	...	...	6·28	...	...	...	...	...	...
May	1·50	0·67	...	3·00	0·10	3·75	...	...	...	...	...
June	14·98	8·00	4·30	3·92	1·41	5·30	4·69	2·65	9·44	7·92	1·70
July	4·62	3·45	4·13	0·46	5·86	3·64	0·64	1·20	1·52	3·44	4·55
August	0·38	7·11	1·25	0·77	7·55	2·56	...	0·30	0·10	7·16	2·01
September ...	4·02	10·65	0·37	2·59	8·10	2·05	3·48	3·34	5·65	7·86	4·46
October	0·85	0·16	...	3·92	1·04	4·89	3·93	0·15	...	7·01	2·79
November ...	...	...	0·19	...	0·06	...	2·40	...	0·26	0·12	...
December ...	...	...	...	...	...	...	...	...	...	...	...
Total ...	26·85	30·14	10·24	15·69	24·40	22·39	12·14	7·64	16·97	33·51	15·91

Chapter XIII. Sub-Divisions. KOPARGAON. *Cultivation.*

The method of cultivation differs little from that obtaining in other parts of the district. The soil is usually ploughed every second or third year after a harvest of *bájri*. The lighter soils are not unfrequently ploughed every year, but the plough does not penetrate far beneath the surface. Considerable attention is given to manure which is sometimes even applied to dry crops. It is also a common practice to get a Dhangar to fold his flock on a field, the owner feeding him and his family while the flock remains there by way of payment. Irrigation is carried on almost entirely from wells, there being only four temporary dams on perennial streams which water an area of some sixty acres.

Crops.

Of 198,982 acres the actual area under cultivation in 1881-82 grain crops occupied 186,399 acres or 93·67 per cent, of which 70,027 were under spiked millet *bájri* Penicillaria spicata; 58,690 under Indian millet *jvári* Sorghum vulgare; 57,547 under wheat *gahu* Triticum æstivum; 118 under maize *makka* Zea mays; and 17 under other grains of which details are not given. Pulses occupied 9528 acres or 4·78 per cent, of which 8771 were under gram *harbhara* Cicer arietinum; 86 under *kulith* or *kulthi* Dolichos biflorus; 568 under *tur* Cajanus indicus; 21 under *mug* Phaseolus radiatus, and 82 under other pulses. Oil-seeds occupied 506 acres or 0·25 per cent, of which 61 were under gingelly seed *til* Sesamum indicum; 313 under linseed *alshi* Linum usitatissimum, and 132 under other oil-seeds. Fibres occupied 80 acres or 0·04 per cent, of which 50 were under cotton *kápus* Gossypium herbaceum; 12 under Bombay hemp *san* or *tág* Crotalaria juncea; and 18 under brown hemp *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 2469 acres or 1·24 per cent, of which 1202 were under tobacco *tambáku* Nicotiana tabacum; 756 under chillies *mirchi* Capsicum frutescens; 178 under sugarcane *us* Saccharum officinarum; 54 under hemp *gánja* Cannabis sativa, and the remaining 299 under various vegetables and fruits.

People.

The 1881 population returns show that of 63,789 people 61,044 or 95·69 per cent were Hindus; 2695 or 4·22 per cent Musalmáns; 46 Christians, and 4 Jews. The details of the Hindu castes are: 3000 Bráhmans; 1213 Osvál Márwáris, 105 Meshri Márwáris, 78 Komtis, 71 Sansári Jangams, and 39 Gujarát Jains, traders and merchants; 31,538 Kunbis, 2587 Mális, 237 Rajputs, 42 Bangars, and 10 Pahádis, husbandmen; 1076 Sonárs, goldsmiths; 847 Sutárs, carpenters; 687 Kumbhárs, potters; 630 Telis, oil-pressers; 462 Lohárs, blacksmiths; 250 Shimpis, tailors; 240 Kásárs, brass-makers; 139 Gavandis, masons; 132 Sális, weavers; 54 Lonáris, lime-burners; 37 Vadárs, earth diggers; 35 Koshtis, weavers; 27 Támbats, coppersmiths; 14 Kaikádis, basket-makers; 10 Lingáyat Buruds, basket-makers; 6 Khatris, weavers; 6 Jingars, saddle-makers; 4 Otáris, casters; 166 Guravs, priests; 727 Nhávis, barbers; 434 Parits, washermen; 3201 Dhangars, cowmen; 11 Khátiks, butchers; 2 Gavlis, cowkeepers; 1337 Vanjáris, caravan-men; 320 Káhárs, fishers; 17 Lamáns, carriers; 5663 Mhárs, labourers; 1415 Mángs, messengers; 1210 Chámbhárs, shoemakers; 120 Dhors, tanners; 3 Bhangis, sweepers; 464 Gosávis, 92 Mánbhávs, 25 Kolhátis, 22 Gondhlis, and 4 Joshis, beggars; 1609 Bhils, 457 Kolis, 73 Rámoshis, 52 Bharádis, 27 Tirmális, and 15 Rávals, unsettled tribes.

Roads.

Kopargaon until quite recently possessed only one made-road, the old military route from Ahmadnagar to Málegaon now maintained from provincial funds. This road enters the Kopargaon sub-division in the forty-fifth mile from Ahmadnagar near the village of Ashtágaon and passing through the villages of Ráhátá 49 miles, Shirdi 52½ miles, Nighoj-Nimgaon 54 miles, Kopargaon 60½ miles, and Yesgaon 65 miles, enters the Yeola sub-division of Násik in the sixty-seventh mile. The Godávari river at Kopargaon is crossed by a wire rope ferry. The country being very flat enjoys the advantage of numerous good fair weather tracks connecting the villages with each other and bringing them within easy reach of the chief markets of the district.

After the construction of the railway, however, the question of making good roads between the various stations and the larger trade centres arose and a scheme of feeder roads was accordingly drawn up and sanctioned by Government. Of these roads the following are now in course of construction or completed. From Belápur station to the town of Belápur in the neighbouring sub-division of Ráhuri; from the same station to the provincial high road, passing through the villages of Mamdápur, Rájuri, and Bábleshvar, and thence on to the Sangamner village of Loni, thus forming a complete line of communication between the railway and the important town of Sangamner; from Chitali station to Ráhátá, a centre of the grain trade, through the village Ekrukh; and from Kopargaon station to the sub-divisional town.

Railway.

The Dhond and Manmád State Railway traverses the sub-division from south to north. Entering near the village of Sirasgaon, it winds along a ridge of *mál* or upland passing between the villages of Chitali and Jalgaon and reaches the Godávari at Puntámba. The river is crossed on a fine masonry arch below the town. Passing up by the town of Vári the line suddenly bends to the west and then sharply turning again northwards by the village of Singnápuri, it crosses the provincial high-road and enters the Yeola sub-division. The stations are Belápur, near the village of Gondavni; Chitali, between the villages Chitali and Jalgaon; Puntámba; Sanvatsar; and Kopargaon, at the village of Singnápuri about two miles from the sub-divisional town. The exports of grain from the Puntámba station during the year 1880 amounted to 1175 tons.

Markets.

The following is a statement of the villages where weekly markets are held:

Kopargaon Markets.

PLACE.	Day.	PLACE.	Day.
Mamdápur ...	Saturday.	Puntámba ...	Monday.
Kopargaon ...	Monday.	Korhála ...	Sunday.
Ráhátá ...	Thursday.	Undirgaon ...	Friday.

Mamdápur is the chief cattle market within a radius of some thirty miles and the weekly transactions are estimated at about £70 (Rs. 700). The price of a pair of bullocks for agricultural purposes ranges from £2 10*s.* to £6 (Rs. 25-60), of a buffalo from £2 to £4 10*s.* (Rs. 20-45), of a cow from £1 to £2 (Rs. 10-20), and of a pony or galloway from £1 to £7 10*s.* (Rs. 10-75). Sheep and goats fetch from 2*s.* to 10*s.* (Rs. 1-5) each. The markets of Belápur in the Ráhuri sub-division and of Vihirgaon in the Nizám's territory are visited by neighbouring Kopargaon cultivators.

Chapter XIII. Sub-Divisions. KOPARGAON.

The manufactures of the sub-division are few and unimportant. Cotton cloth and woollen blankets are woven in the towns and larger villages, and a small quantity of saltpetre is extracted from white earth dug out chiefly from the basement of old mud walls and ruined houses.

Survey.

Survey rates were first introduced into the village of Sángvibhusar in 1841-42 when it belonged to the Niphád sub-division. In 1844-45 the survey was introduced into thirty-eight villages, in 1846-47 into fifty-three others, in 1849-50 into the seventeen villages subsequently transferred from Ráhuri, in 1851-52 in six others, and at various other times into seven others. The chief of Vinchur objects to the introduction of the survey into his three villages. The maximum dry-crop rate was fixed at 2*s.* 6*d.* (Rs. 1¼) an acre and the average rate amounted to 1*s.* 5¼*d.* (11½ *as.*) an acre being a reduction of about forty-four per cent on the rates ruling previous to the survey. Revised rates have now been introduced into 115 of the villages. With the exception of Sángvibhusar where on revision the maximum rate was raised to 3*s.* 3*d.* (Rs. 1⅝) an acre, the maximum dry-crop rate in the sub-division is 3*s.* (Rs. 1½) an acre which rules in twenty villages situated for the most part on either side of the Málegaon road from the southern boundary of the sub-division up to and including the town of Kopargaon. Two villages in the extreme south-west of the sub-division also come under this class. The next maximum rate is 2*s.* 9*d.* (Rs. 1⅜) which rules in thirty-nine villages, of which twenty-three are adjacent on both sides to those in the first class and sixteen are in the south-east abutting on the Ráhuri sub-division. The next maximum rate is 2*s.* 6*d.* (Rs. 1¼) which was adopted in forty-three villages, of which seven are in the south-east abutting on the Nevása sub-division and the Nizám's territory and thirty-six are in the north-west and north, on the banks of the Godávari and adjacent to the Yeola sub-division. Another group of seven villages north-east of the town of Kopargaon has a maximum rate of 2*s.* 3*d.* (Rs. 1⅛) an acre and finally three villages in the extreme north-east have a maximum of 2*s.* (Re. 1). The original settlement rates are still current (1882) in seven villages. The general result of this revision is an average enhancement of thirty-two per cent on the original survey rates.

The cultivators of Kopargaon are in a very impoverished condition attributable doubtless in a great measure to the frequent occurrence of bad seasons. Year by year the rainfall seems to become more uncertain; sudden and violent showers which deluge the country are often succeeded by a long and continued drought; at one time the seed when sown is washed out of the ground, at another it withers after germination. The late rains especially are no longer to be depended on, a circumstance which seems to account for the large area now sown with *bájri* as compared with that of former years.

Changes.

About half the villages now forming Kopargaon belonged to the old sub-division of Pátoda which was broken up in 1861-62. Pátoda was composed of two *parganás*, Pátoda and Kumbhári. Pátoda was the charge of a mámlatdár who had his head-quarters at Yeola, and Kumbhári that of a mahálkari stationed at Kopargaon. Kumbhári consisted of a narrow strip of country on each side of the

river Godávari and comprised, in 1850, thirty-two Government and two alienated villages. Pátoda lay to the north of Kumbhári extending as far as the Khándesh boundary and comprised 157 Government and sixty-four alienated villages. The total area of both *parganás* was about 912 square miles. On the splitting up, in 1860-61, of this large sub-division, which was found too unwieldy for administrative purposes, thirty Kumbhári villages, twenty-nine of them Government and one alienated, and thirty-two Pátoda villages, twenty-nine of them Government and three alienated were taken to form the new Kopargaon sub-division. To these sixty-two villages were added; seventeen, those in the Belláp̣ur *taraf* in the following list, from Ráhuri; thirty-seven, those in the Korhále and Devpur *tarafs*, from Sinnar; six, those in the Vaijápur *taraf*, from Nevása; one, Ranjángaon-Khurd from Sangamner; and two, those in the Chándvad *pargana* from Chándvad; making a total of 125 villages of which 119 belong to Government and six are wholly alienated. The following statement gives the names of the villages:

Kopargaon Villages, 1883.

VILLAGE.*	*Pargana* or *Taraf.*	VILLAGE.	*Pargana* or *Taraf.*	VILLAGE.	*Pargana* or *Taraf.*
Kopargaon.	*Pargana* Kumbhári thirty villages.	Tilavni.	*Pargana* Pátoda thirty-two villages—*contd.*	Dorhále.	*Taraf* Korhále thirty villages—*contd.*
Karanji-Budruk.		Ukadgaon.		Nimgaon.	
Sanvatsar.		Apegaon.		Nighoj.	
Vári.		Talegaon-male.		Savalvihir-Budruk.	
Singva.		Ghoyegaon.		Savalvihir-Khurd.	
Sada.		Godhegaon.		Kasare.	
Kokamthán.		Lauki.		Chánde.	
Jeur.		Dhotra.		Hinganvedhe.	
Dunch-Khurd.		Khopadi.		Derde-kolár.	
Ghári.		Bhojade.		Madhi-Budruk.	
Dunch-Budruk.		Kánhegaon.		Madhi-Khurd.	
Hingni.		Dahigaon-bodka.		Válki.	
Murshatpur.		Dhamori.1		Pohegaon-Budruk.	
Dhárangaon.		Nátegaon.1		Ránjangaon.	
Kumbhári.		Chandgavhán.1		Anjanápur.	
Sonári.				Manegaon.	
Mahegaon.		Undirgaon.	*Taraf* Belápur seventeen villages.	Pohegaon Khurd.1	
Kolgaon.		Bráhmangaon-retál.		Kákadi.	*Taraf* Devpur seven villages.
Sháhápur.		Gondavne.		Soyegaon.	
Suregaon.		Ránjankhol.		Vis.	
Velápur.		Khandále.		Bahádarabad.	
Morves.		Dighi.		Sháhápur-Budruk.	
Manjur.		Khairgaon.		Jaulke.	
Handevádi.		Nimgaon.		Bahádarpur.	
Baktarpur.		Gondegaon.		Mátalthan.	*Pargana* Vaijápur six villages.
Vadgaon.		Chitali.		Náygaon.	
Chás.		Jalgaon.		Jafirabad.	
Pimpalvádi.1		Vákadi.		Náúr.	
Puntámba.		Nándur-Budruk.		Rámpur.	
Ráhata.		Mamdápur.		Malevadi.	
Jeur.	*Pargana* Pátoda thirty-two villages.	Rájuri.			
Máyegaon.		Shirasgaon.			
Málegaon-thadi.		Nándur-Khurd.1			
Raunde.		Astágaon.	*Taraf* Korhále thirty villages.	Sángvibhusar.	*Pargana* Chándvad two villages.
Bráhmangaon.		Váki.		Derde-chándvad.	
Tákli.		Khadke.			
Yesgaon.		Pimplas.			
Khirdi-ganesh.		Sákuri.			
Achalgaon.		Dahigaon.			
Ogadi.		Korhále.			
Bolki.		Nándurkhi-Budruk.			
Shingnápuri.		Nándurkhi-Khurd.			
Padhegaon-Budruk.		Biregaon.		Ránjangaon-Khurd.	*Pargana* Sangamner one village.
Padhegaon-Khurd.		Rui.			
Kásli.		Shirdhi.			
Sávalgaon.		Kankuri.			
Sirasgaon.					

* In this list villages with 1 after their names are alienated.

Chapter XIII. Sub-Divisions. NAGAR.

Nagar, one of the central sub-divisions, is bounded on the north by Ráhuri and Nevása, on the east by Shevgaon and the Nizám's territory, on the south by Shrigonda, and on the west by Párner. Its greatest length is thirty-five and breadth thirty miles. It comprises 117 villages in an area of 619 square miles. In 1881 the population was 108,950 inclusive of the town of Ahmadnagar, which, with the military cantonment, contained 37,492 souls or 176 to the square mile, and in 1882-83 the land revenue amounted to £13,561 (Rs. 1,35,610).

Area.

Of an area of 619 square miles, 548¼ have been surveyed in detail. Of these 33,794 acres are the lands of alienated villages. The rest includes 236,378 acres or 74·53 per cent of arable land; 29,576 acres or 9·32 per cent of unarable; 75 or 0·02 per cent of grass or *kuran*; 34,336 or 10·82 per cent of forest reserves; and 16,786 or 5·29 per cent of village sites, roads, and river beds. From the 236,378 acres of arable land, 22,903 or 9·68 per cent have to be taken on account of alienated lands in Government villages. Of 213,475 acres, the actual area of arable Government land, 202,401 acres or 94·81 per cent were in 1882-83 held for tillage. Of these 196,844 acres were dry-crop and 5557 acres were watered garden land.

Aspect.

The general appearance of Nagar is that of high table-land lying between the Godávari and the Bhima. On the north, north-east, and east the sides of this table-land where it faces the Mula and Godávari rivers are precipitous and wall-like rising several hundred feet above the elevated country they enclose. On the west and south-west in the direction of the Bhima the hills are of less height and the country is more broken. From the head of the table-land in a south-easterly direction flows the Sina gradually converging towards the Bhima which it ultimately joins. On the banks of the Sina in the centre of this table-land stands the city of Ahmadnagar at a height of 2180 feet above the sea and some 400 feet above the country lying to the north-east in the valley of the Godávari below.

Three Nagar villages however, those in Shirál *taraf*, Sonai, Miri, and Tisgaon, are situated below the table-land and geographically seem to belong to the Nevása and Shevgaon sub-divisions, from which in fact they were transferred in 1861-62. The sub-division is very scantily wooded. Near Ahmadnagar, however, especially in the neighbourhood of the ruined Muhammadan palaces there are groves of fine old tamarind, mango, and other trees said to have been planted by the orders of Salábat Khán, minister of Murtaza Nizám Sháh I. (1565-1588); also round the fort are many *bábhul* Acacia arabica trees, though these are of comparatively recent date. Near Vilad, a village in the extreme north, there is a fine grove of mango trees and other instances might be given, but as a whole the country is extremely bare, a state of things doubtless partly due to the large demand for firewood in the city and cantonment of Ahmadnagar. The most striking hills in the range on the north and east are the peak of Gorakhnáth 2982 feet; the Mánjarsumbha hill which rises above the Happy Valley or Dongargaon glen; the crescent-shaped plateau surrounding the village of Agadgaon, which has an elevation of 3192 feet; and the hill on which Salábat Khán's tomb stands 3080 feet.

There is a considerable proportion of poor soil in the Nagar sub-division, but in the neighbourhood of the city and in many of the minor valleys deep *munjal* or reddish soils are met with. Some of these however, especially in the neighbourhood of the Sina, are stiff and they not only require much labour in their cultivation but yield good returns only in seasons of abundant and favourable rain. *Soil.*

The Sina river has three chief sources, two in the hills of the north-east in the village lands of Jeur and Pimpalgaon-Ujani, and the third in the Párner hills of the west in the village land of Jámgaon. The first two streams unite some three miles above the city of Ahmadnagar and the third joins them 1½ miles further down. Their united waters are further reinforced by the Khokar river on the right and the Bhingár stream or *nála* on the left bank below the city. Other minor tributaries on the right bank are the Mendka, the Válumbta, the Bagri, and the Sodala. The Mehkri river rises in the hilly country on the east and flowing southward chiefly through the Nizám's territory, past the Jámkhed town of Kade, falls into the Sina. Those of the Nagar villages which lie on the northern and eastern slopes of the chief range of hills, as well as those in the country below, are watered by streams flowing into the Mula, the Pravara, and the Godávari rivers. *Rivers.*

The climate of Nagar varies considerably. The rainfall at Ahmadnagar itself and within a radius of six to eight miles is less than in the villages on the extreme north, north-east, and east of the sub-division where the country is hilly. On the whole Nagar is more favoured than Nevása and Ráhuri on the north and Shrigonda on the south, but its climate is decidedly inferior to Shevgaon on the east. The following statement gives the monthly rainfall during the eleven years ending 1884: *Climate.*

Nagar Rainfall, 1874-1884.

Month.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	...	...	...	0·17	...	...	...	...	...	...	0·30
February ...	...	...	...	0·09	....	0·11	...	...	...	...	...
March ...	0·13	0·13	...	0·16	...	...	...	0·08	...	...	...
April ...	0·24	0·28	...	0·15	0·86	...	...	0·13	0·18	...	1·9
May ...	3·53	0·14	...	0·94	0·05	1·69	0·55	0·21	1·40	0·67	...
June ...	3·56	1·73	3·24	9·93	1·64	5·63	0·84	2·76	4·32	10·70	0·79
July ...	5·62	2·00	2·30	0·49	4·06	8·33	2·89	1·88	1·82	1·82	1·84
August ..	2·03	4·13	1·28	3·63	8·54	6·36	1·40	2·28	1·77	8·33	7·11
September ...	13·35	8·94	1·82	4·51	6·78	1·15	10·99	8·75	10·26	10·90	4·98
October ...	2·42	1·00	0·09	2·73	2·66	5·20	2·38	1·15	..	8·14	5·11
November ...	0·06	0·60	0·26	0·42	0·22	0·20	1·11	0·85	1·87	1·31	...
December ...	...	1·41	...	0·11	...	...	...	...	0·08	...	...
Total .	30·99	19·82	8·99	23·33	24·81	28·67	20·16	18·09	21·20	41·87	21·22

Like many other Muhammadan cities Ahmadnagar is supplied with water by means of underground masonry aqueducts which convey it from reservoirs situated in the surrounding higher country. These were for the most part constructed in the time of the Nizám Sháhi kings (1390-1636) and though some of them are ruined and out of use, the majority are in good order and afford an ample supply of pure water to the city, the cantonment, and the town of Bhingár. The Sháhápur aqueduct conveys water from two tanks at the foot of Salábat Khán's hill formed by dams thrown over *Water.*

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streams rising on the hill slopes. The Bhingár, Nágábái, and Kápurvádi aqueducts drain the water from masonry reservoirs sunk in the ground in the neighbourhood of Kápurvádi a hamlet three miles north-east of Bhingár. Each of these has several branches and the Kápurvádi aqueduct is further reinforced from a masonry reservoir at Várulvádi which was opened up and repaired during the famine of 1876-77. The Vadgaon aqueduct has its rise near a village of that name, five miles north of the city, and the Ánandi aqueduct drains the nearer country between the city and the Behisht-bág. As the aqueducts follow the contours of the ground their actual length is considerably more than the direct distance from their sources. The water is conveyed over stream or *nála* beds by inverted syphons and where solid rock is encountered the aqueducts take the form of deep cuttings roofed with masonry slabs. The course of all these aqueducts is marked by the numerous vents or air-shafts which may be observed dotted over the country. The lands of the Ferrah and Behisht-págs or gardens are irrigated by surplus water fom the aqueducts.

Cultivation.

Garden lands are generally manured as also shallow dry-crop soils are occasionally, but not those of greater depth. The fields in the neighbourhood of the city are, as a rule, well cultivated but in Nagar, as throughout the district, it often happens that the land is not prepared when the first rains fall and a delay of two or three days at the sowing season often proves fatal.

The area under *rabi* or late crop is to that under *kharif* or early crops as four to three. The garden cultivation of Nagar is principally well-irrigated. In some cases however the lands are irrigated either wholly or partly from the streams which rise on the slopes of the principal range of hills in the north-east. These streams are in places dammed up by temporary weirs of clay and branches, but the number of such dams does not exceed six nor does the area irrigated from them exceed 350 acres.

Irrigation.

The Bhátodi reservoir and canal were constructed by the Irrigation Department in 1877. The dam, which is of masonry, was built over the Mehkri river immediately below an earthen embankment, said to have been constructed by Salábat Khán the minister of Murtaza I. (1565-1588) which was either never completed or after completion was breached by a flood and not repaired. What was the original object of this dam will probably never be known. According to local tradition it was intended by its constructor to supply water to the Shevgaon town of Tisgaon, about sixteen miles north-east of Ahmadnagar, which was a favourite residence of Salábat Khán and where he planted the groves of mangoes and tamarinds which still give the town a beauty even in its decay. The main canal 4½ miles long and the branch canals 3¾ miles long, in 1882-83 watered an area of 1023 acres. The revenue derived from all sources amounted to £400 (Rs. 4000).

Crops.

Of 182,004 acres the actual area under cultivation, in 1881-82 grain crops occupied 162,736 or 89·41 per cent, of which 65,694 were under spiked millet *bájri* Penicillaria spicata; 86,902 under Indian millet *jvári* Sorghum vulgare; 9882 under wheat *gahu* Triticum æstivum 129 under rice *bhát* Oryza sativa; 41 under barley *jav* Hordeum

Crops.

hexastichon, and 88 under other grains of which details are not given. Pulses occupied 10,662 acres or 5·85 per cent, of which 6577 were under gram *harbhara* Cicer arietinum; 1149 under *kulith* or *kulthi* Dolichos biflorus; 2248 under *tur* Cajanus indicus; 122 under *mug* Phaseolus radiatus; 41 under *udid* Phaseolus mungo; 31 under chickling-vetch *láng* Lathyrus sativus, and 494 under other pulses. Oil-seeds occupied 5296 acres or 2·90 per cent, of which 655 were under gingelly seed *til* Sesamum indicum; 638 under linseed *alshi* Linum usitatissimum; 17 under mustard *rái* Sinapis racemosa, and 3986 under other oil-seeds. Fibres occupied 505 acres or 0·27 per cent, of which 465 were under cotton *kápus* Gossypium herbaceum and 40 under Bombay hemp *san* or *tág* Crotalaria juncea. Miscellaneous crops occupied 2805 acres or 1·54 per cent of which 875 were under tobacco *tambáku* Nicotiana tabacum; 630 under chillies *mirchi* Capsicum frutescens; 444 under sugarcane *us* Saccharum officinarum; 388 under hemp *gánja* Cannabis sativa; and the remaining 468 under various vegetables and fruits.

People.

The 1881 population returns show that of 108,950 people 97,029 or 89·05 per cent were Hindus; 9416 or 8·64 per cent Musalmáns; 2258 or 2·07 per cent Christians; 177 or 0·16 per cent Pársis; 61 Jews; 5 Buddhists; and 4 Sikhs. The details of the Hindu castes are: 6676 Bráhmans; 74 Káyasth Prabhus and 10 Pátáne Prabhus, writers; 2459 Osvál Márwáris, 649 Kunam Vánis, 328 Gujarát Vánis, 305 Sansári Jangams, 59 Lád Vánis, 54 Komtis, and 32 Meshri Márwáris, traders and merchants; 37,878 Kunbis, 6672 Mális, 882 Rajputs, and 18 Bangars, husbandmen; 3985 Sális and 2827 Koshtis, weavers; 1339 Sonárs, goldsmiths; 1097 Telis, oil-pressers; 920 Sutárs, carpenters; 602 Shimpis, tailors; 584 Kumbhárs, potters; 577 Vadárs, diggers; 523 Kásárs, brass-makers; 434 Lohárs, blacksmiths; 428 Nirális, indigo-dyers; 190 Lonáris, lime-burners; 185 Támbats, coppersmiths; 132 Kaikádis, basket-makers; 103 Jingars, saddle-makers; 100 Lingáyat Buruds, basket-makers; 82 Ghisádis, wandering blacksmiths; 61 Khatris, weavers; 58 Gavandis, masons; 39 Beldárs, quarrymen; 29 Lákheris lac-bracelet makers; 15 Pardeshi Halvais, confectioners; 10 Bhadbhunjás, grain-parchers; and 8 Otáris, casters; 263 Guravs, priests; 1105 Nhávis, barbers; 844 Parits, washermen; 2847 Dhangars, cowmen; 579 Gavlis, cow-keepers; 22 Khátiks, butchers; 3123 Vanjáris, caravan-men; 169 Kámáthis, labourers; 103 Lamáns, carriers; 97 Bhois, fishers; 9727 Mhárs, labourers; 2856 Mángs, messengers; 1900 Chámbhárs, shoemakers; 412 Dhors, tanners; 145 Bhangis, sweepers; 291 Gosávis, 163 Mánbhávs, 127 Marátha Gopáls, 114 Kolhátis, 107 Chitrakathis, 73 Gondhlis, 65 Pánguls, 41 Sahadev Joshis, and 10 Takáris, beggars; 466 Rámoshis, 428 Bhils, 272 Kolis, 114 Tirmális, 78 Bharádis, 56 Rávals, and 8 Vaidus, unsettled tribes.

Roads.

As most of the roads in the district converge to the city of Ahmadnagar, a large proportion of the total road mileage lies in this sub-division. Of provincial roads the Poona road, the only one bridged throughout, starts from the fort skirting the city on the south. Running in a south-westerly direction past the villages of Kedgaon

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NAGAR.
Roads.

3½ miles and Chás eight miles, it passes a low range of hills to the village of Kámargaon 12½ miles, and thence on to a plateau beyond which is the valley of the Hanga. The road enters the Párner subdivision in the fifteenth mile. The Dhond road branches off from the Poona road at the second mile from the fort. Passing in a southerly direction through the villages of Arangaon six miles and Khadki 10½ miles, it enters the Párner village of Hivra in the twelfth mile and thence into the Shrigonda sub-division. Before the railway was constructed this was the postal route to Poona and Bombay. The road was metalled during the 1876-77 famine, but has been little used since as the railway runs in the same direction. The Aurangabad or Toka road starts from the north-east gate of the city and passing up north by east near the villages of Shendi-Pokhardi five miles, Jeur 9½ miles, and Imámpur a hamlet of Jeur where there is a travellers' bungalow twelve miles, descends by the Imámpur pass to the valley of the Godávari. The road enters the Nevása sub-division in the seventeenth mile. The Paithan road branches from the Toka road at the fifteenth mile and running east through the villages of Khospuri sixteen miles and Pángarmal eighteen miles, enters Nevása in the twentieth mile. These four roads are all metalled. The Kopargaon-Manmád or Málegaon road leaves the city at the north gate and passes up north by west through the villages of Savedi two miles and Nágápur four miles. Thence in the seventh mile it descends to the valley of the Mula passing near Vilad nine miles, Dehera, where it crosses the railway twelve miles, Ismálpur and Singva where there is a travellers' bungalow fourteen miles, and thence through the village of Nándgaon fifteen miles, into the Ráhuri sub-division. This is only a *murum* road. Of local fund roads the Shevgaon road leaves the cantonment of Ahmadnagar on the south side of the town of Bhingár. It then runs due east past the hamlet of Sháhápur five miles, winds up the western slope of the hill range on which the tomb of Salábat Khán stands, crosses the Mehekri river which dammed up two miles below forms the Bhátodi tank, passes the village of Kandgaon 11½ miles, and then crossing a portion of the Nizám's territory, reaches at the fifteenth mile the eastern crest of the range below which is the Shevgaon sub-division in the valley of the Godávari. The descent is by an easy gradient for two miles. Passing on through the village of Karanji eighteen miles, the road enters the Shevgaon sub-division in the twenty-first mile. The Jámkhed road leaves the city at the south-east gate and passes out of the cantonment between the artillery and cavalry barracks. The villages on the route are Nimbodi four miles, Tákli seven miles, Dasmigavhán nine miles, Chichondi thirteen miles, and Atvád fifteen miles. The Nizám's territory is reached at the sixteenth mile. The Sholápur or Karmála road leaves the cantonment by the Motibág, passing thence between the artillery barracks and the Ferrahbág. The villages on the route are Shivadhon eight miles, where the Sina river is crossed, Dahigaon 9½ miles, Vátephal twelve miles, and Ruichhattishi fourteen miles. The road passes into the Shrigonda sub-division in the seventeenth mile. The Aná-ghát road starts from the right bank of the Sina river opposite the west or Nepti gate of the city. Passing due west

through the villages of Jakhangaon seven miles, and Khádgaon-Tákli 8½ miles, where a road branches off south-west to the Párner town of Jámgaon, it enters the Párner sub-division in the tenth mile. The Dongargaon or Happy Valley road branches off from the Aurangabad road in a northerly direction in the seventh mile and reaches Dongargaon a village on the crest of the hill range at the eleventh mile. It then winds down the northern face of the range and enters the Ráhuri sub-division below at the twelfth mile. There are thus about forty miles of metalled, and eighty miles of *murum* road in the sub-division which are regularly repaired and kept in order.

Roads.

Railway.

The Dhond and Manmád railway enters the sub-division on the south-west near the village of Akolner. It passes up by the village of Arangaon skirting the city of Ahmadnagar on the west. The station, mileage fifty-one from Dhond, is at the intersection of the line with the Poona road and distant 2½ miles from the fort. Leaving Ahmadnagar the line pursues a northerly winding course to the village of Nimblak at the head of the valley of the Dev river. Thence it descends into the Ráhuri sub-division passing the village of Vilad near which is a station, mileage sixty from Dhond. At the village of Nimbadehera it crosses the Kopargaon or Manmád road.

Markets.

Exclusive of the city of Ahmadnagar and the adjacent town of Bhingár there are three markets in the sub-division detailed below in the order of their importance:

Nagar Markets.

Village.	Day.
Válki	Monday.
Jeur	Saturday.
Chinchondi (Shirál).	Monday.

The cattle mart of Válki is the largest in the centre of the district vying in importance with those of Kharda in the south and Mamdápur in the north. The other two markets are of minor and merely local importance. Tuesday is the principal market day at Ahmadnagar and Friday at Bhingár.

Trade.

The trade of the sub-division is principally in the hands of bankers and moneylenders residing in Ahmadnagar. There are not however in the city many reputed wealthy firms, the principal trading houses being branch agencies of larger firms in other parts of the country.

Crafts.

In Ahmadnagar about 2000 looms and in the neighbouring town of Bhingár about 895 looms are worked in the manufacture of women's robes or *sádis* and other cotton cloths. The yarn now used is principally English. A few silk cloths are also made. There are about seventy looms in some of the outlying villages but their outturn is not extensive. There is also a large manufacture of brass cooking pots.

Chapter XIII. Sub-Divisions. NAGAR. *Survey.*

Survey rates were introduced in Nagar in 1851-52. For assessment purposes the villages were divided into three classes with maximum dry-crop rates of 2*s.* 9*d.* (Rs. 1⅜), 2*s.* 6*d.* (Rs. 1¼), and 2*s.* 3*d.* (Rs. 1⅛) respectively. The first class comprised a group of fifty villages extending across the sub-division from the Párner boundary on the south-west to the Nevása and Shevgaon boundaries on the north-east, and also the four villages in the north subsequently transferred from Ráhuri; the second class comprised twenty-one villages lying south of those in the central group, three villages to the north-west of it, and ten villages in the extreme north-east subsequently transferred from Nevása and Shevgaon; the third class comprised three villages south of the principal group in the second class, bordering on Shrigonda, three villages in the extreme north-west beyond those of the second class in that direction, and two villages in the north-east which had belonged to the Sonai *taraf* and were transferred from Nevása. Survey rates were also introduced into nine of the alienated villages. The average rate on lands cultivated in the year of settlement was, under this system, 1*s.* 3⅝*d.* (10$\frac{5}{12}$ *as.*) an acre, a reduction of forty per cent on the rates formerly demanded. The term of thirty years having expired revised rates have been (1884) introduced.[1]

Changes.

Like most of the other sub-divisions of the district Nagar has undergone numerous territorial changes since the commencement of the British rule. In 1818-19 it comprised seventy-one villages only; in 1837-38 it comprised 109. In 1851-52, eighty-five of these belonged to Government and twenty-four were alienated. In the following year two detached portions of garden land surrounding old Muhammadan places known as the Behisti-bág and the Ferrah-bág were entered in the records as separate villages thus bringing the total number up to 111. In 1861-62 on the general re-distribution of villages throughout the district two villages were transferred to Párner, one to Jámkhed, three to Sangamner, and three to Ráhuri. In place of these, five villages three in *taraf* Baragaon-Nándur and two in *taraf* Ráhuri, were received from Ráhuri; three, two in *taraf* Miri and one in *taraf* Tisgaon from Shevgaon; and eleven, nine in *taraf* Shirál and two in *taraf* Sonái from Nevása. The number of villages thus stood at 121 until 1868-69 when on the sub-division of Shrigonda being formed six villages were transferred to it from Nagar. Finally in 1870 two villages, Bhátodi and Átvad, were received in exchange from the Nizám's government, thus bringing the number up to 117 of which ninety-eight belong to Government and nineteen are wholly or partially alienated. Three of the alienated villages Dhámori, Nátegaon, and Chándgavhán belong to the chief of Vinchur. The following table gives a nominal list of the villages and shows to which of the ancient divisions each belonged:

1 Details are given above under Land pp. 542-547.

Nagar Villages, 1883.

VILLAGE.*	*Taraf*	VILLAGE.	*Taraf*	VILLAGE.	*Taraf.*
Bhingár. Kápurvádi. Sháhápur. Galimkhána. Nimbodi. Vakodi. Maliváda. Chahurana-Budruk. Chahurana-Khurd. Nálegaon. Bágroza. Marchudanagar. Savedi. Darevádi. Nágardevle.1 Behisht-bág. Ferrah-bág.	Nagar Haveli seventeen villages.	Pokhardi. Nágápur. Vadgaon Gupt. Pimpalgaon Lándga Sonevádi.1 Isápur. Valunj. Arangaon. Bolhevádi. Pimpalgaon Málvi. Agadgaon.1 Pimpalgaon Ujani.1 Akolner.1 Jámb. 1 Takli Káji.1 Válkil. Deogaon.1 Chás.1 Bhatodi. A'tvad.	Pánde Pedgaon forty-seven villages.	Hivra-bazár. Dongargaon. Mánjarsumbha. Nimgaon-vágha. Baburdi-bend. Jakhangon. Islak. Ghanegaon.1 Sujalpur.1 Baburdi Gumat.1 Nimblak.1 Kedgaon.1	*Paryana* Párner twenty villages.
Khádke. Ránjani. Máthani. Ratadgaon. Mehekári. Sarole Badi. Dasmigavhán. Sándve. Ukadgaon. Nárávandoh. Shiradhon. Khadki. Khandále. Kamargaon. Burudgaon. Padampur. Nepti. Bolhegaon. Chichondi. Kandgaon. Madadgaon. Balevádi. Mándva. Párgaon Maula. Pargaon-Bhatodi. Jeur. Shendi.	Pánde Pedgaon forty-seven villages.	Dahigaon. Ibrámpur. Rálegaon. Gunodi. Rui-chhattishi. Sákat. Hátvalan. Vadgaon. Tándli. Vátephal. Gundegaon. Mat Pimpri. Deulgaon Siddhi. Ambilvádi.1	Mandogan fourteen villages.	Shirál. Khospuri. Pángarmal. Chichondi. Vaiju-bábhulgaon. Kolhár. Chincholi. Karanji.1 Ragho-hivra.1	Shirál nine villages.
				Vanjoli. Gunjále.	Sonai.
				Khándgaon. Lohosar.	Miri.
				Bhose.	Tisgaon.
		Khátgaon. Tákli. Hingangaon. Hamidpur. Karjune Khár. Pimprigumat. Nímgaon-ghán. Pimpalgaon Vágha.	*Pargana* Párner twenty villages.	Vilad. Náudgaon.1	Ráhuri.
				Nimbadehera. Singva. Ismálpur.	Baragaon Nándur.

* Villages with 1 after their names are alienated.

Neva'sa, in the north-east of the district is bounded on the north by the Nizám's dominions, on the east and south-east by Shevgaon, on the south by Nagar, on the west by Ráhuri, and on the north-west by Kopargaon. Its length from north to south is twenty-eight and its breadth from east to west twenty-four miles. Its area is 607 square miles and it comprises 148 villages.[1] In 1881 the population was 78,158 or 128 to the square mile, and in 1882-83 the land revenue amounted to £13,071 (Rs. 1,30,710).

NEVÁSA.

Of an area of 607 square miles, 536 have been surveyed in detail. Of these 49,431 acres are the lands of alienated villages. The rest includes 268,930 acres or 91·49 per cent of arable land; 10,862 acres or 3·69 per cent of unarable; 2506 or 0·85 per cent of forest

Area.

[1] One village, Malunja Budruk, lies detached in the Nizám's territory twelve miles beyond the Godávari river. Negotiations are now (1882) pending with His Highness the Nizám for an exchange of this village with one of his lying south of the river and geographically belonging to the Nevása sub-division.

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reserves; and 11,640 or 3·96 per cent of village sites, roads, and river beds. From the 268,930 acres of arable land, 16,808 or 6·24 per cent have to be taken on account of alienated lands in Government villages. Of 252,122 acres, the actual area of arable Government land, 219,826 acres or 87·19 per cent were in 1882-83 held for tillage. Of these 217,458 acres were dry-crop and 2368 acres were watered garden land.

Aspect.

The general character of Nevásа is a flat plain gently sloping northward towards the Godávari. In the south and south-east the country has a more decided slope up towards the Nagar range of hills and is deeply fissured by ravines down which during heavy rains the water rushes with great violence. Between the various streams which drain the country are slightly elevated tracts of *mál* or upland but which hardly change the generally level appearance of the sub-division. Nevásа is on the whole very scantily wooded.

Rivers.

The drainage of Nevásа is wholly towards the Godávari which forms an almost continuous boundary of the sub-division on the north. One village belonging to His Highness the Nizám lies south of the river thus breaking the continuous boundary for three miles. The bed of the river lies on an average from twenty to forty feet below the surrounding country, but in places as much even as from sixty to eighty feet. The chief tributary of the Godávari is the Pravara which enters the sub-division about seven miles west of the town of Nevásа at its meeting with the Mula river. After flowing past the sub-divisional town the united streams fall into the Godávari by the villages of Toka and Pravara-Sangam. The Mula river forms for about ten miles the western boundary between Nevásа and the neighbouring sub-division of Ráhuri. The Lendga, which with its minor tributaries drains a greater part of the western half of the sub-division, is formed by streams which have their rise in the Nagar range of hills on the south and after a northerly course of about twenty-five miles it joins the Pravara by the village of Khupti. The Dhor river, which also rises in the Nagar hills and falls into the Godávari near the town of Paithan, flows on the south-east boundary of Nevásа and Shevgaon for about twelve miles. With its minor tributaries the Vishrámganga, the Sev, and the Kalpati it drains the eastern half of Nevásа.

Climate.

There is a little difference as regards climate and rainfall between Nevásа and the adjoining sub-division of Ráhuri on the west. The lands in the extreme south bordering on the Nagar range of hills obtain as a rule a steady and sufficient fall of rain but out in the plain the fall is much more irregular, some lands being well soaked from passing showers whilst others close by do not obtain a sprinkling. The villages in the extreme north-east appear to be the most unfavourably situated of all. Of the past fifteen years six 1870, 1871, 1876, 1877, 1881, and 1884 have been seasons of great scarcity if not of absolute famine. In none of these years did the rainfall amount to seventeen inches and in two, 1870 and 1871, it was below ten inches.

The following statement gives the monthly rainfall during the eleven years ending 1884:

Nevása Rainfall, 1874-1884.

MONTH.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	...	...	...	1·17	...	...	...	...	...	...	0·40
February ...	...	...	...	...	...	...	...	...	...	...	...
March ...	...	...	...	0·30	...	...	...	0·06	...	..	...
April ...	...	...	...	...	0·13	...	...	0·12	...	...	0·25
May ...	2·06	0·79	...	0·29	...	5·47	...	0·47	...	2·48	...
June ...	6·41	5·54	3·58	5·54	0·94	7·80	1·40	2·23	10·04	9·20	2·33
July ...	6·92	2·75	6·74	0·26	7·78	7·76	1·02	3·13	3·65	2·80	1·72
August ...	0·85	3·60	1·30	1·09	8·82	9·96	0·65	3·69	1·85	7·37	4·86
September ...	9·75	8·28	1·37	4·12	13·19	2·09	13·04	4·85	7·33	13·38	4·82
October ...	0·65	0·17	...	1·59	1·62	2·78	4·37	0·12	0·38	5·60	2·74
November ...	...	...	0·23	0·20	0·07	1·00	...	0·33	0·39	0·32	...
December ...	...	...	...	...	...	...	...	...	...	...	...
Total ...	26·64	26·13	13·72	14·56	32·55	36·86	20·48	15·50	23·64	41·15	16·92

Cultivation.

The system of husbandry does not differ from that in the neighbouring sub-divisions of Ráhuri and Kopargaon. It is the rule to plough heavy lands every year though much depends on the means of the occupant. The garden lands are generally manured, but not the dry-crop lands of the plain though sheep are occasionally folded on them. The lands do not generally appear to be allowed a fallow. A system of crop rotation is observed as far as possible but there is not a sufficient variety of crop to admit of a good rotation. On the whole the husbandry is not good though here and there well cultivated lands are to be seen. The area under *rabi* or late crops is double that under *kharif* or early crops.

Irrigation.

The area of irrigated land is very small not exceeding 0·5 per cent and is almost entirely under wells, there being only a few acres irrigated from *páts* or water channels supplied by temporary dams thrown across perennial streams. The canal from the Lákh reservoir on the Pravara river passes through two villages, Nevása Budruk and Punatgaon, situated between the Pravara and Godávari rivers. The supply of water is however at present insufficient for perennial crops. During the seven years ending 1881 an average area of 157 acres had been irrigated, the largest area being 842 acres in 1877-78, the second year of famine.

Crops.

Of 193,254 acres the actual area under cultivation in 1881-82, grain crops occupied 165,203 acres or 85·48 per cent, of which 70,891 were under spiked millet *bájri* Penicillaria spicata; 76,353 under Indian millet *jvári* Sorghum vulgare; 17,814 under wheat *gahu* Triticum æstivum; 86 under rice *bhát* Oryza sativa; one under chenna *sáva* Panicum miliaceum; 8 under barley *jav* Hordeum hexastichon; and 50 under other grains of which details are not given. Pulses occupied 15,883 acres or 8·21 per cent, of which 11,320 were under gram *harbhara* Cicer arietinum; 2088 under *kulith* or *kulthi* Dolichos biflorus; 2357 under *tur* Cajanus indicus; 62 under *mug* Phaseolus radiatus; two under peas *vátána* Pisum sativum; and 54 under other pulses. Oil seeds occupied 3245 acres or 1·67 per cent, of which 1971 were under gingelly seed *til* Sesamum indicum; 790 under linseed *alshi* Linum usitatissimum; 51 under mustard *rái* Sinapis racemosa; and 433

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Crops.

under other oilseeds. Fibres occupied 7380 acres or 3·81 per cent, of which 7279 were under cotton *kápus* Gossypium herbaceum; 46 under Bombay hemp *san* or *tág* Crotalaria juncea; and 55 under brown hemp *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 1543 acres or 0·79 per cent, of which 569 were under tobacco *tambáku* Nicotiana tabacum; 408 under chillies *mirchi* Capsicum frutescens; 203 under sugarcane *us* Saccharum officinarum; 160 under hemp *gánja* Cannabis sativa; and the remaining 203 under various vegetables and fruits.

People.

The 1881 population returns show that of 78,158 people 73,412 or 93·92 per cent were Hindus, 3807 or 4·87 per cent Musalmáns, and 939 or 1·20 per cent Christians. The details of the Hindu castes are: 3354 Bráhmans; 3 Káyasth Prabhus, writers; 2120 Osvál Márwáris, 422 Sansári Jangams, 60 Meshri Márwáris, 60 Gujarát Vánis, 46 Kunam Vánis, and 33 Komtis, traders and merchants; 35,233 Kunbis, 3902 Mális, 300 Rajputs, and 19 Bangars, husbandmen; 795 Kumbhárs, potters; 787 Sutárs, carpenters; 746 Sonárs, goldsmiths; 520 Koshtis, weavers; 483 Telis, oil-pressers; 419 Lohárs, blacksmiths; 336 Vadárs, diggers; 319 Kásárs, brass-makers; 260 Shimpis, tailors; 193 Ghisádis, wandering blacksmiths; 143 Saltangars, tanners; 129 Lonáris, lime-burners; 76 Sális, weavers; 58 Gavandis, masons; 48 Lingáyat Buruds, basket-makers; 46 Kaikádis, basket-makers; 22 Nirális, indigo-dyers; 10 Kattais, leather-workers; 9 Beldárs, quarrymen; 8 Támbats, coppersmiths; and 6 Otáris, casters; 223 Guravs, priests; 5 Ghadshis, musicians; 925 Nhávis, barbers; 573 Parits, washermen; 4554 Dhangars, cowmen; 9 Gavlis, cow-keepers; 2095 Vanjáris, caravan-men; 225 Káhárs, fishers; 52 Lamáns, carriers; 50 Bhois, fishers; 9 Kámáthis, labourers; 6772 Mhárs, labourers; 2844 Mángs, messengers; 1337 Chámbhárs, shoemakers; 141 Dhors, tanners; 443 Gosávis, 315 Gopáls, 120 Chitrakathis, 98 Joshis, 92 Gondhlis, 86 Kolhátis, 78 Mánbhávs, 22 Vásudevs, and 15 Kanjáris, beggars; 559 Kolis, 550 Bhils, 158 Rámoshis, 56 Tirmális, and 41 Bharádis, unsettled tribes.

Roads.

The provincial road from Ahmadnagar towards Aurangabad enters the Nevása sub-division on the south two miles from the foot of the Imámpur pass and in the seventeenth mile from the town of Ahmadnagar. Passing up north through the villages of Ghodegaon 20½ miles, Vadála 26½ miles where there is a travellers' bungalow, Bábhulvedhe thirty miles, and Khadke thirty-six miles, it reaches the Godávari at Pravara-Sangam in the forty-second mile. On the bank of the river, which is crossed by a wire-rope ferry, is a travellers' bungalow. A second provincial road, the road to Paithan, branches off eastward from the Aurangabad road at the foot of the Imámpur pass in the Nagar sub-division and enters Nevása near the village of Singvakesho at the twentieth mile from Ahmadnagar. Passing east through the villages of Miri twenty-four miles, Máke twenty-eight miles, and Nándur 30½ miles, the road enters the Shevgaon sub-division at the village of Dhorjalgaon in the thirty-third mile. Paithan, on the Godávari, lies twenty-two miles beyond. A short road of three miles in length from the town of Nevása

to the Aurangabad road through the village of Hánde-Nimgaon is usually kept in repair at the expense of the local funds. The country is, however, very flat and the ordinary cross-country cart tracks from village to village are passable during the fair season and after a long cessation of rain in the monsoon there is but little difficulty of communication from one end of the sub-division to the other in every direction.

Railway.

The Dhond and Manmád Railway which runs on the west of the sub-division passes through the village lands of Nipáni-Vadgaon in the extreme north-west corner. The Belápur station which lies in the adjoining village lands of Gondavni is seventeen miles west of the town of Nevása; the Lákh station south of Belápur is fifteen miles south-west of Nevása; the Ráhuri station is nine miles west of the market town of Sonai, and the Vámburi station is ten miles from Sonai and twelve from Ghodegaon, a market town on the Aurangabad high road. Feeder roads from some or all of these places to the railway stations in their neighbourhood are being or have been made or are in contemplation.

Markets.

The following statement gives a list of the villages where weekly markets are held:

Nevása Markets.

VILLAGE.	DAY.	VILLAGE.	DAY.
Kukáne	Thursday.	Bhánashivra ...	Saturday.
Ghodegaon ...	Friday.	Bhokar	Tuesday.
Suregaon	Monday.	Kálegaon	Saturday.
Nevása	Sunday.	Varkhede	Tuesday.
Sonai	Sunday.	Dahigaon	Sunday.
Salábatpur ...	Friday.	Miri	Saturday.

Of these Kukáne and Ghodegaon only are of more than local importance. Kukáne is the largest cattle market in the east of the district. Live stock is also purchased at Ghodegaon.

Crafts.

There are fifty-six looms for weaving cotton cloths and 158 for weaving woollen blankets. The price of cotton cloths ranges up to 18*s.* (Rs. 9) and of woollens to 7*s.* (Rs. 3½). There are no other manufactures in the sub-division, save that of saltpetre a little of which is made in some half-dozen villages.

Survey.

Survey rates were first introduced into Nevása in 1851-52. The 148 Government villages then in the sub-division were divided into three classes of seventeen, ninety-three, and thirty-eight villages with maximum dry-crop rates of 2*s.* 6*d.* (Rs. 1¼), 2*s.* 3*d.* (Rs. 1⅛), and 2*s.* (Re. 1) an acre respectively. Those in the first class were the southern villages near the Nagar and Shevgaon hills, those in the second class comprised the bulk of the central villages, whilst the villages of the north-east formed the third class. Under this system the average rate on cultivated lands amounted to 1*s.* 1¼*d.* (8⅝ *as.*) or thirty per cent less than the average rate under the old system. Allowing for changes in the constitution of the sub-division since 1851-52, by which a few of the southern villages were transferred to Nagar and a larger number of the eastern villages to Shevgaon, the same threefold division of the villages for

Chapter XIII. Sub-Divisions. NEVÁSA.

classification purposes was adopted at the revision survey of 1881-82. Generally, however, an increase of 3*d.* (2 *as.*) on the maximum rates has been imposed and of the 118 Government villages now forming the sub-division five have a maximum rate of 2*s.* 9*d.* (Rs. $1\frac{3}{8}$) an acre, sixty-nine of 2*s.* 6*d.* (Rs. $1\frac{1}{4}$), and forty-four of 2*s.* 3*d.* (Rs. $1\frac{1}{8}$). The increase of assessment resulting from these changes amounts to twenty-eight per cent. Survey rates have also been introducted in twenty-seven of the thirty alienated villages.

Changes.

In 1818-19 on the downfall of the Peshwa Nevása comprised 111 Government and sixty-nine alienated villages. In 1824-25 it was incorporated with the adjacent sub-division of Shevgaon but again separated in 1834-35. In the following year (1835-36) some of the villages were placed under the management of a mahálkari stationed at first at Dedgaon but aftewards at Sonai. Thirty-eight of the alienated villages lapsed to Government before 1851-52, when of the 148 Government villages 101 were under the mámlatdár and forty-seven under the mahálkari, and of the thirty-two alienated villages twenty-one were similarly under the mámlatdár and eleven under the mahálkari. On the general abolition of the mahálkari's appointment in 1861-62 and simultaneous re-distribution of charges eleven villages were transferred to Nagar, six to Kopargaon, three to Ráhuri, and twenty-five to Shevgaon. In place of these one village, Siregaon, was received from Ráhuri and twelve from Shevgaon, thus leaving the sub-division as at present constituted with 148 villages of which 118 belong to Government and thirty are partially or wholly alienated. Some of the alienated villages are held by the dependants of Sindia, but no influential *jágirdárs* or *inámdárs* live in the sub-division. The following table gives a nominal list of all the villages and shows to which of the ancient divisions each belonged:

Nevása Villages, 1883.

VILLAGE.*	*Taraf.*	VILLAGE.	*Taraf.*	VILLAGE.	*Taraf.*
Nevása-Khurd.	Nevása-Khurd seventeen villages.	Suregaon.	Gándápur seven villages.	Shahartákli.	Shahartákli twelve villages.
Náráyanvádi.		Jalke-Budruk.		Majaleshahar.	
Murme.		Gondegaon.		Antarvádi-Budruk.	
Maktapur.		Bhede-Budruk.		Kukáne.	
Dhangarvádi.		Malevádi.		Vadule.	
Hándi-nimgaon.		Mhálápur.1		Taravadi.	
Bhánashivra.		Rámdoh.1		Sukali-Khurd.	
Saundále.				Sukali-Budruk.	
Khunegaon.		Málvadgaon.	Málvadgaon ten villages.	Nándur-Shikári.	
Máli Mohotarpha.		Khokar.		Baktarpur.	
Khupti.		Bhokar.		Devtákli.1	
Khadke.		Bel-pimpalgaon.		Gupha.1	
Khalálpimpri.		Bel-pándhari.		Sonai.	Sonai eight villages.
Chinchban.		Jainpur.		Pánegaon.	
Madki.		Khánápur.		Amalner.	
Mukundpur.		Nipáni-vadgaon.		Morya-chinchore.	
Baku-pimpalgaon. 1		Ghumandev.		Lohogaon.	
Punatgaon.	Nevása-Khurd twelve villages.	Ghogargaon.1		Nimbari.	
Dhamori.		Kharvandi.	Kharvandi nine villages.	Khedle-parmánand.1	
Godhegaon.		Vátápur.		Karanjgaon.1	
Vásim.		Nipáni-nimgaon.		Sirasgaon.	Dahigaon sixteen villages.
Borgaon.		Támavádi.		Gevrai.	
Usthal.		Malichinchore.		Suregaon.	
Bahirvádi.		Gomalvádi.		Pimpri-Shahali.	
Ládmod.		Gonegaon.		Varkhed.	
Bhalgaon.		Imámpur.		Goyegavhán.	
Malunja-Budruk.		Bábhulvedhe.			
Nevása-Budruk.1					
Toka.1					

* Villages with 1 after their names are alienated.

Nevása Villages, 1883—continued.

Village.	*Taraf.*	Village.	*Taraf.*	Village.	*Taraf.*
Vakadi.	Dahigaon sixteen villages—*contd.*	Kágoni.	Chánde fifteen villages—*contd.*	Nagpur.	*Pargana* Shevgaon twelve villages.
Patharvále.		Hingoni.		Bhávgaon.	
Sultánpur.		Sháhápur.		Dandpur.	
Dahigaon.1		Rástápur.		Rájegaon.	
Ránjani.1		Mahálakshmi-hivre.		Káregaon.	
Kalegaon.1		Singva-tukai.		Chilekanvádi.	
Khámgaon.1		Mhálas-pimpalgaon.		Miri.1	
Popalpur.1		Morgavhán.		Ránjangaon.1	
Málvadi.1		Barhánpur.		Singva-kesho.1	
Tuljápur.1		Loharvádi.		Gidegaon.1	
		Ghodegaon.1		Usthal.1	
				Bhede-Khurd.1	
Salábatpur.	Salábatpur twelve villages.		Dedgaon twelve villages.	Mutevadgaon.	Vaijápur four villages.
Bábhulkhede.				Kamálpur.	
Mhasle.				Máhádevácha-Vadále.	
Galnimb.				Táklibhán.	
Gogalgaon.		Dedgaon.			
Dighi.		Jeur.			
Pichadgaon.		Nandurvihir.			
Khedle-Kájli.		Akhatvádi.			
Manglápur.1		Bhátkudgaon.		Kadgaon ...	Shirál one village.
Najik-Chincholi.1		Pachunde.			
Jalki-Khurd.1		Nimbe.			
Pravara-Sangam.1		Devsade.			
		Dhorjalgaon.			
Chánde.	Chánde fifteen villages.	Devgaon.1		Siregaon ...	Ráhuri one village.
Fatepur.		Máke.1			
Kavte.		Telkudgaon.			
Mándegavhán.					

Pa'rner, the largest sub-division of the district, is bounded on the north by Sangamner and Ráhuri, on the east by Nagar, on the south by Shrigonda, and on the west by the Sirur and Junnar sub-divisions of Poona. Its greatest length and breadth are about thirty-five miles each; it comprises 123 villages, and has an area of 779 square miles. In 1881 it had a population of 73,701 or 94 to the square mile and in 1882-83 the land revenue amounted to £10,980 (Rs. 1,09,800). PÁRNER.

Of an area of 779 square miles, 752 have been surveyed in detail. Of these 90,383 acres are the lands of alienated villages. The rest includes 255,606 acres or 65·38 per cent of arable land; 49,719 acres or 12·71 per cent of unarable; 115 or 0·02 per cent of grass or *kuran*; 72,952 or 18·66 per cent of forest reserves; and 12,517 or 3·20 per cent of village sites, roads, and river beds. From the 255,606 acres of arable land, 18,013 or 7·04 per cent have to be taken on account of alienated lands in Government villages. Of 237,593 acres, the actual area of arable Government land, 227,952 acres or 95·94 per cent were in 1882-83 held for tillage. Of these 223,425 acres were dry-crop and 4527 acres were watered garden land. *Area.*

The surface of Párner is very irregular and hilly consisting of a series of plateaus or table-lands of various heights. The highest is the Kánhur or central plateau formed by the widening out of the summit of one of the spurs of the Sahyádris which traverses the sub-division from north-west to south-east. Its average height is 2800 feet above the sea level, though there are points on it three and four hundred feet higher as the Bhandar and Párner hills 3129 and 3250 feet respectively. To the south of this plateau and about 200 feet lower lie the extensive village lands of Párner itself. On the north is the table-land of Vásunda which stretches as far as the Mula river the basin of which lies about 400 feet below. Vásunda and the neighbouring villages have a height of 2400 feet. On the *Aspect.*

Chapter XIII. Sub-Divisions. PÁRNER.

west of the main range is the low-lying level of the Kukdi and Ghod rivers averaging 2100 feet above the sea, and on the east is a part of the valley of the Sina river. South of Párner is a tract of hilly ground formed by spurs jutting out from the main range.

Soil.

As might be expected from the diversified nature of the surface the soil of Párner is of various kinds. On the higher plateaus the soils though not very deep are of a good description producing wheat, gram, and other crops without requiring much rain. In the descent from the plateaus there are terraces or steps on which are detached flat patches of inferior soil of various widths, but the sides and the slopes of the hills are stony and barren. Generally speaking the black soils of the low ground are fertile and easily worked but there are no extensive plains of rich soil, the river valleys being skirted by waving and broken ground. Some of the valleys are well irrigated and have a pleasing aspect, and there are many isolated mango and tamarind groves notably in the alienated villages of Ránjangaon, Javle, Alkuti, Kánhur, Nighoj, and Palshi, and also in the Government villages of Párner, Chincholi, and Jámgaon; but as a whole the sub-division cannot be called well wooded. In the extreme north there is a barren stretch of waving rocky country many miles in extent where deer and wolves abound.

Rainfall.

The rainfall of the sub-division is very changeable, but on the whole decidedly more favourable than in the neighbouring sub-division of Shrigonda on the south. The following statement gives the monthly rainfall during the twelve years ending 1884:

Párner Rainfall, 1873-1884.

Month.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	...	...	...	...	0·05	...	...	...	...	...	...	0·29
February ...	0·53	0·18	...	...	..	...	...	...	...	...	...	...
March ...	...	...	0·10	...	...	...	...	0·78	...	...	...	...
April ...	...	0·10	1·10	...	0·06	0·75	...	...	0·30	...	...	0·22
May ...	3·38	0·52	0·31	...	1·85	...	2·62	0·10	2·18	0·43	1·15	...
June ...	4·11	4·70	3·07	5·18	4·36	2·16	5·68	1·53	2·24	8·29	10·96	2·56
July ...	1·92	4·93	3·77	1·88	0·59	9·93	4·59	2·10	4·08	3·57	3·28	5·23
August ...	2·29	2·38	4·25	1·05	5·03	6·01	4·71	1·44	3·09	4·44	4·31	3·87
September ...	4·10	13·81	8·16	0·17	2·56	10·79	0·20	7·02	5·90	10·27	10·56	3·11
October ...	...	2·42	1·60	...	2·68	5·04	7·54	1·62	1·92	0·32	5·99	2·92
November ...	1·42	0·23	...	0·18	0·26	0·11	...	0·56	0·85	1·19	0·94	...
December ...	...	...	...	...	...	...	...	...	...	0·45	...	...
Total ...	17·75	29·27	22·36	8·46	17·44	34·79	25·29	15·15	20·52	28·96	37·19	18·20

Water.

On the whole the water-supply of Párner is fairly good. Many of the smaller streams have a perennial flow. Except in seasons of drought water is found near the surface in most parts of the sub-division. In the north the Mandhol, Jámbhul, and Kálu rivers rising on the slopes of the Kánhur plateau flow across the table-land of Vásunda into the Mula river; the lands in the east are drained by a branch of the Sina river which rises near Jámgaon and flows in a direct line towards Nagar; the whole of the south is drained by the Hanga river which rises near Párner and flows across the Shrigonda sub-division into the Ghod river; and the west is drained by the Kukdi and its minor tributaries the Pádal, Siddheshvar, and Dudh rivers which rise on the western slopes of the Kánhur and Párner plateaus.

Cultivation.

The cultivation in Párner differs but little from that in other parts of the district. Formerly late crops predominated but during the past few years, especially since the famine, there has been a general anxiety to secure as early a harvest as possible and the area under *bájri* cultivation now exceeds that under *jvári* in the proportion of three to two. Garden crops occupy about two per cent of the whole cultivated area. Irrigation is carried on partly from wells and partly from watercourses supplied by dammed-up streams. There are no permanent or masonry dams in the sub-division, but a great many temporary ones the supply of water from which frequently lasts through the cold weather. The garden cultivation is chiefly confined to vegetables and sugarcane. In Chincholi, Javle, and the neighbouring villages there are many valuable vineyards which yield grapes of a very superior quality.

Crops.

Of 217,629 acres the actual area under cultivation in 1881-82, grain crops occupied 180,472 or 82·92 per cent, of which 109,447 were under spiked millet *bájri* Penicillaria spicata; 58,884 under Indian millet *jvári* Sorghum vulgare; 11,609 under wheat *gahu* Triticum æstivum; two under *rági* or *náchni* Eleusine corocana; 113 under rice *bhát* Oryza sativa; 37 under chenna *sáva* Panicum miliaceum; 139 under maize *makka* Zea mays; 18 under *kodra* or *harik* Paspalum scrobiculatum; 17 under barley *jav* Hordeum hexastichon; and 206 under other grains of which details are not given. Pulses occupied 26,704 acres or 12·27 per cent, of which 2637 were under gram *harbhara* Cicer arietinum; 8284 under *kulith* or *kulthi* Dolichos biflorus; 11,594 under *tur* Cajanus indicus; 247 under *mug* Phaseolus radiatus; 223 under *udid* Phaseolus mungo; five under peas *vátána* Pisum sativum; and 3714 under other pulses. Oilseeds occupied 8972 acres or 4·12 per cent, of which 195 were under gingelly seed *til* Sesamum indicum; 27 under linseed *alshi* Linum usitatissimum; and 8750 under other oilseeds. Fibres occupied 191 acres or 0·08 per cent, of which the whole were under Bombay hemp *san* or *tág* Crotalaria juncea. Miscellaneous crops occupied 1290 acres or 0·59 per cent, of which 123 were under tobacco *tambáku* Nicotiana tabacum; 623 under chillies *mirchi* Capsicum frutescens; 264 under sugarcane *us* Saccharum officinarum; 33 under hemp *gánja* Cannabis sativa; and the remaining 247 under various vegetables and fruits.

People.

The 1881 population returns show that of 73,701 people 70,866 or 96·15 per cent were Hindus; 2734 or 3·70 per cent Musalmáns; 99 Christians; one Buddhist; and one Pársi. The details of the Hindu castes are: 2627 Bráhmans; 28 Káyasth Prabhus, writers; 1871 Osvál Márwáris, 374 Sansári Jangams, 35 Kunam Vánis, 19 Meshri Márwáris, and 8 Komtis, traders and merchants; 38,774 Kunbis, 3962 Mális, 110 Rajputs, and 18 Bangars, husbandmen; 1086 Vadárs, diggers; 762 Sutárs, carpenters; 724 Sonárs, goldsmiths; 586 Kumbhárs, potters; 402 Lohárs, blacksmiths; 396 Telis, oil-pressers; 306 Koshtis, weavers; 250 Shimpis, tailors; 125 Lákheris, lac-bracelet makers; 58 Sális, weavers; 56 Kaikádis, basket-makers; 34 Beldárs, quarrymen; 25 Kásárs, brass-makers; 24 Lonáris, lime-burners; 23 Jingars, saddle-makers; 14 Gavandis, masons; 14 Ghisádis, wandering blacksmiths; 9 Nirális, indigo-dyers; 8 Otáris, casters; 6 Támbats, coppersmiths; 5 Lingáyat

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Buruds, basket-makers; one Bhádbhunja, grain-parcher; 303 Guravs, priests; 720 Nhávis, barbers; 291 Parits, washermen; 3898 Dhangars, cow-men; 45 Khátiks, butchers; 19 Gavlis, cow-keepers; 210 Vanjáris, caravan-men; 84 Lamáns, carriers; 52 Bhois, fishers; 3 Kámáthis, labourers; 6500 Mhárs, labourers; 1298 Mángs, messengers; 1713 Chámbhárs, shoemakers; 63 Dhors, tanners; 2 Bhangis, sweepers; 354 Gosávis, 68 Joshis, 64 Gopáls, 53 Mánbhávs, 49 Gondhlis, and 6 Kolhátis, beggars; 1084 Rámoshis, 460 Bhils, 395 Kolis, 209 Thákurs, 142 Bharádis, and 41 Tirmális, unsettled tribes.

Roads.

Sixteen miles of the Ahmadnagar-Poona high road lie in the Párner sub-division. The villages on or near this road are Supe, Vághunda, Náráyangavhán, and Vádegavhán, where there is a toll-gate twenty miles south-west of Ahmadnagar. At Supe, seventeen miles south-west of Ahmadnagar, branches off the local road to Párner distant seven miles. There is also another route from Ahmadnagar through Jámgaon, which being a trifle shorter is much used in fair weather, although for half its length it is little else than a rough track intersected by streams with rugged banks crossing the spur of the hills between Párner and Jámgaon by steep gradients. From Párner one road runs up north through the towns of Kánhur, Tákli-Dhokeshvar, and Vásunda to the Mula river and thence into the Sangamner sub-division. Another road runs west to Chincholi in the Kukdi valley whence country tracks lead to Alkuti, Javle, and Nighoj. South-west of Párner is a hilly road two miles long leading down to the village of Pánoli. Across the north of the sub-division runs what is known as the Anághát road made in 1869-70 to connect Ahmadnagar with a road which it was proposed to construct down the Málsej pass, one of the main passes in the Sahyádris leading from the extreme north-west corner of the Poona district to the sub-division of Murbád in Thána below. Thirty-three miles of the road lie in the Ahmadnagar district. The Párner villages on the route are Bhálavni twelve miles, Dhotra nineteen miles, Tákli-Dhokeshvar twenty-four miles, and Karjuna twenty-eight miles. At the thirty-third mile it enters the Poona district and the village of Ana which gives its name to the road is at the thirty-fifth mile from Ahmadnagar. The Málsej pass scheme for some years abandoned is now (1882) again under consideration and the road from the foot of the pass to Kalyán is approaching completion.

Railway.

The Dhond and Manmád State Railway skirts the south-east corner of the subdivision, traversing the village lands of Ránjangaon Ghospuri and Sárola. Near Sárola is a station fifteen miles from Párner by road.

Markets.

The following statement gives a list of the villages where weekly markets are held:

Párner Markets.

Village.	Day.	Village.	Day.
Ránjangaon	Thursday.	Párner ...	Sunday.
Alkuti ...	Sunday.	Jámgaon ...	Saturday.
Nighoj ...	Tuesday.	Javle ...	Saturday.
Kánhur ...	Wednesday.		

Markets.

The traffic in these places is chiefly confined to the supply of the wants of villages in their neighbourhood. Sirur in the Poona district is the market chiefly resorted to by the villagers of the south and west of Párner and the destination of most of the grain exported from the sub-division. Except grain and a small quantity of fruit there are few exports. The imports are the usual cotton goods and groceries. Salt is brought up from the Konkan on pack bullocks and sold at the villages on their route.

Crafts.

The manufactures of the sub-division are very few consisting of coarsely woven turbans, cotton cloth, and woollen blankets, which are sold locally. At Javle there was formerly a manufacture of imitation coral beads but the artificers migrated to Bombay during the 1876-77 famine.

Survey.

Survey rates were first introduced in April and May 1852. For assessment purposes the villages were divided into four groups with maximum dry-crop rates of 3*s.* (Rs. 1½), 2*s.* 9*d.* (Rs. 1⅜), 2*s.* 6*d.* (Rs. 1¼), and 2*s.* 3*d.* (Rs. 1⅛) respectively. The first group included the villages on the Kánhur or central plateau. The second group included (1) villages on the Vásunda plateau immediately below and to the north of Kánhur; (2) Párner itself and the villages on the west lying in the valley of the Kukdi river; and (3) villages on the east lying in the valley of the Sina river. The third group included all the villages in the hilly country of the south of the sub-division. The fourth group included (1) the villages in the extreme north bordering on the Mula river and (2) a few villages in the extreme south-west on the Ghod river. Previous to the introduction of these rates the average rate realized was 1⅛*s.* (9 *as.*) an acre, whilst the average survey rate amounted to 10½*d.* (7 *as.*) or twenty-three per cent less.

Changes.

Párner does not as a whole represent any old division but is made up of villages formerly comprised in old divisions now partly under Poona and partly under Ahmadnagar. The sub-division has undergone numerous changes since the beginning of the British rule, and in 1850 at the time of the first survey it formed part of Karda, a sub-division which had an area of 1640 square miles and comprised 216 villages placed under the management of a mámlatdár stationed at Párner and two mahálkaris stationed each at Vásunda and Kolgaon. Karda being found too unwieldy a sub-division for administration purposes was in 1859 divided into two new sub-divisions of 107 and 109 villages called Párner and Sirur and the *petás* of Vásunda and Kolgaon were abolished. In 1861-62 two Párner villages were transferred to Sangamner and seven to Ráhuri; at the same time two villages Palshi and Mandva-Khurd were received from Nagar. In 1866 the Sirur sub-division was broken up, another one bearing the same name being formed and added to the Poona district. Twenty villages were then re-transferred to Párner, two villages Chombat and Shirapur being added from Pábal and seven[1] from Shivner now called Junnar, two sub-divisions of Poona adjacent to Párner.

[1] The seven villages are Hivargaon, Aklápur, Sávargaon, Kasára, Palaspur, Kalas, and Katalvedha.

Chapter XIII. Sub-Divisions. PÁRNER. *Changes.*

In 1867 one village, Hivargaon, was transferred to Sangamner and in 1868 four villages, Chikhali, Ukalgaon, Suregaon, and Koregaon were transferred to the newly formed Shrigonda sub-division, and finally in 1872-73 one village, Aklápur, was transferred to Sangamner leaving Párner with 123 villages, of which 107 belong to Government and sixteen are wholly or partially alienated. The following is a nominal list of the Párner villages showing to which of the formerly existing *tarafs* each belonged:

Párner Villages, 1883.

Village.	*Taraf.*	Village.	*Taraf.*	Village.	*Taraf.*
Párner.	Haveli fifteen villages.	Mhasa Khurd.	Ganji Bhoira fourteen villages.	Hatulkhindi.	Kánhur sixteen villages.
Palva Budruk.		Gadilgaon.		Goregaon.	
Palva Khurd.		Vadner Khurd.		Hivra Karda.	
Loni.		Vadner Budruk.		Tikhol.	
Apdhup.		Gaiora.		Pimpalgaon Turuk.	
Vaghunda Budruk.		Pimpri pathar.1		Vesdara.	
Vaghunda Khurd.		Nighoj.1	Nighoj fifteen villages.	Padali.	
Gatevadi.		Devibhoira.		Kalkup.	
Ghanegaon.		Panoli.		Malkup.	
Jategaon.		Ralegan Sindhi.		Vadgaondarya.	
Sultánpur.		Darodi.		Karandi. 1	
Mhasna.1		Garkhundi.		Vankuta.	Thadi five villages.
Supa.		Randha.		Desavada.	
Mungshi.		Májampur.2		Pokhri.	
Vadner.		Ralegan-therpal.		Mandva Khurd.1	
Ashtágaon.	Kedgaon eight villages.	Hakikatpur.		Palshi. 1	
Sarola-Kasar.		Takli Haji.		Baburdi.	Ránjangaon ten villages.
Dartnagunjal.		Pimpalner.		Padli.	
Sarola Adbai.		Náráyangavhan.1		Kadus.	
Pimpalgaon Kauda.		Loni-Mavla.1		Vadegavhán.	
Shahájapur.		Javle.1		Ghospuri.	
Bhoira Khurd.2		Bhálavni.	Khadgaon five villages.	Raytala.	
Bhoira Pathar.		Vadgaon Ambli.		Hanga.	
Vadjhira.	Karda eleven villages.	Bhandgaon.		Ránjangaon.1	
Shirsul.		Jáugaon.		Rui.1	
Bhoira Gangarda.		Dhavalpuri.1		Pimpri gavli.1	
Valavna.		Vasunda.	Vasunda thirteen villages.	Vadgaon Gund.	Belha three villages.
Benasdi.		Tákli Dhokeshvar.		Katalvedha.	
Kurand.		Dhoki.		Palaspur.	
Dongargaon.		Karjuna Harya.		Chombat.	Alha six villages.
Kohokadi.		Pimpalgaon Rota.		Shirapur.	
Mhasa Budruk.		Nandur Pathar.		Savargaon.	
Hivra Jhara.1		Gargundi.		Kasara.	
Alkuti.1		Dhotra Budruk.		Kalas.	
Gangi Dhaira.	Ganji Bhoira fourteen villages.	Dhotra Khurd.		Pábal.	
Sangvi Surya.		Gajdipur.		Tas	Pathar.
Bábhulvada.		Bhondra.		Sheri Koldara.3	
Pimpri Julsen.		Vadgaon Santal.			
Padli Darya.		Karegaon.			
Chincholi.		Kánhur.2	Kánhur sixteen villages.		
Akalvádi.		Kanhur.			
Vadula.		Digsal.			
		Kinhi.			
		Viroli.			

1 Alienated villages.
2 Those villages which have one site in common are bracketed together.
3 Formed out of disputed land claimed by the villagers of Parner, Chincholi, and Vadjhira.

RÁHURI.

Ra'huri, the most central sub-division, is bounded on the north by Kopargaon and Nevása, on the east by Nevása, on the south by Nagar and Párner, and on the west by Sangamner. Its length from north to south and breadth from east to west are about twenty-four miles each, it comprises 118 villages, and has an area of 497 square miles. In 1881 its population was 63,289 or 127 to the square mile, and in 1882-83 the land revenue amounted to £17,794 (Rs. 1,77,940).

Area.

Of an area of 497 square miles, 457 have been surveyed in detail. Of these 7127 acres are the lands of alienated villages. The rest includes 230,650 acres or 80·78 per cent of arable land; 22,047 acres or 7·72 per cent of unarable; 24,124 or 8·44 per cent of forest reserves; and 8703 or 3·04 per cent of village sites, roads, and river beds. From the 230,650 acres of arable land, 16,570 acres or 7·18 per cent have to be taken on account of alienated lands in Government villages. Of 214,080 acres, the actual area of arable Government land, 192,557 acres or 89·94 per cent were in 1882-83 held for tillage. Of these 184,936 acres were dry-crop and 7621 acres were watered garden land.

Aspect.

There is nothing very striking in the natural features of the sub-division which forms part of an extensive plain country drained by the rivers Mula and Pravara, tributaries of the Godávari. The south-eastern boundary is a well marked range of hills which divides Ráhuri from the more elevated sub-division of Nagar. This range, which forms the water-shed line between the Godávari and Bhima rivers, presents a wall-like face towards the plain of Ráhuri and being almost destitute of vegetation, has a bare and rugged aspect, the strongly marked horizontal lines of stratification contrasting in a striking manner with the vertical fissures worn into their steep sides by the action of water. The highest point, the hill of Gorakhnáth, has an elevation of 2982 feet above the sea level or about 1200 feet above the level of Ráhuri. The Báleshvar range of hills, which traverses the neighbouring sub-division of Sangamner on the west, ends in the south-west of Ráhuri and the country in that direction is rugged and wild in the extreme. The sub-division is very scantily wooded; indeed with the exception of a few mango and tamarind groves chiefly on the banks of rivers near villages the country is entirely bare of trees, and except when the crops are on the ground the whole plain presents a wretchedly naked and barren appearance.

Soil.

The prevailing soil is of a deep black colour, rich and clayey, requiring much rain to enable it to yield good crops. Light showers such as too frequently fall when heavy rain is required have no effect, but when once thoroughly soaked this soil retains its moisture for a long time and is highly valued for every description of late crop. Towards the hills and on the ridges between the rivers the soils being lighter and more friable are better adapted for the early crops. In some parts the fields are much cut up by the numerous and tortuous branches of the minor streams which work deep beds in the black soil of the plain.

Water.

The Mula river enters Ráhuri through these hills in a deep bed with steep rocky sides. The Pravara enters at the north-west corner of the sub-division and the two rivers traverse the plain in converging lines, their junction being at the north-east angle of the sub-division abutting on Nevása. The Mula has one considerable tributary, the Dev which rises among the hills in the south and flowing northward for some eighteen miles joins the Mula one mile east of the town of Ráhuri. In the hot weather it generally ceases to flow.

Chapter XIII. Sub-Divisions. RÁHURI. *Water.*

The Ojhár canal, which is supplied with water from the Pravara by a masonry weir across the river at the village of Ojhar in the Sangamner sub-division, enters the north-west corner of Ráhuri near the village of Lohogaon at its nineteenth mile and terminates at the twenty-third mile. The Lákh canal springs from a masonry weir across the Pravara near the village of Lákh. It has with its three main branches a total length of forty-five miles of which seventeen lie in Ráhuri. The area irrigated from this section has hitherto been very small, not exceeding 816 acres in any year, owing to the uncertain supply of water during the hot season. The canal is fringed for a considerable part of its length with fine avenues of *bábhul* Acacia arabica trees.

Climate.

The Ráhuri sub-division has on the whole a better rainfall than Sangamner which lies on the west and nearer to the Sahyádris. The rain clouds which come up from the south-west seem to divide when near the town of Sangamner and keeping along the two ranges of hills on the north and south of the Pravara river do not, as a rule, discharge their contents till near the borders of Ráhuri. In the hill villages of the south-west the early rains rarely fail. Towards the Nevása boundary in the north-east however the rainfall is uncertain, whereas the villages in the extreme south which lie under the Gorakhnáth or Happy Valley range of hills enjoy probably a more certain and satisfactory fall than any other part of the district. The following statement gives the monthly rainfall for the eleven years ending 1884:

Ráhuri Rainfall, 1874-1884.

MONTH.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	...	...	...	0·90	...	...	...	...	...	...	0·30
February ...	...	...	...	0·35	...	...	...	...	...	...	...
March ...	...	...	...	0·20	...	...	...	...	0·30	...	...
April ...	0·10	..	...	...	0·51	...	...	...	...	...	...
May ...	0·92	0·60	...	...	...	2·30	...	4·03	0·37	1·13	...
June ...	5·03	8·14	5·17	6·30	1·62	6·51	1·48	3·14	5·31	6·87	1·78
July ...	5·78	1·97	2·93	0·29	6·11	3·35	0·89	1·12	1·16	5·21	2·72
August... ...	0·69	5·81	0·82	0·70	10·69	5·04	0·53	1·27	3·65	7·61	5·92
September ...	8·95	10·32	1·65	2·90	9·16	0·45	10·68	4·25	11·46	9·12	3·96
October ...	0·99	1·87	...	3·57	3·86	2·67	0·88	2·65	0·12	3·11	5·63
November ...	...	...	...	0·10	...	...	0·60	0·50	1·52	0·05	...
December ...	...	...	...	0·10	...	...	...	...	0·15	...	...
Total ...	22·46	28·71	10·57	15·41	31·45	20·32	15·06	16·96	24·04	33·10	20·31

Cultivation

Early and late crops are grown in about equal proportions in Ráhuri, the early crops chiefly in the hill villages and the late crops in the plain. The principal garden productions are wheat and gram. In a few villages a small quantity of sugarcane is grown and near the larger towns fruits and vegetables are produced in sufficient quantities for the consumption of the wealthier classes. Manure is little used except in the garden lands of the larger villages. It is hardly ever applied to dry-crops, the rainfall being too uncertain in the plain villages to allow of it as in the event of the quantity of rain being insufficient to counteract its heating properties the crops would be liable to be burnt up.

Irrigation.

Except through the Government canal there is no irrigation from the rivers the beds of which lie too far below the level of the

surrounding country. Garden land is therefore ordinarily irrigated from wells only.

Crops.

Of 172,171 acres the actual area under cultivation in 1881-82 grain crops occupied 154,619 acres or 89·80 per cent, of which 48,065 were under spiked millet *bájri* Penicillaria spicata; 84,240 under Indian millet *jvári* Sorghum vulgare; 20,244 under wheat *gahu* Triticum æstivum; 10 under rice *bhát* Oryza sativa; 24 under maize *makka* Zea mays; and 2036 under other grains of which details are not given. Pulses occupied 12,591 acres or 7·31 per cent, of which 11,437 were under gram *harbhara* Cicer arietinum; 98 under *kulith* or *kulthi* Dolichos biflorus; 339 under *tur* Cajanus indicus; 347 under *mug* Phaseolus radiatus; and 370 under other pulses. Oilseeds occupied 2404 acres or 1·39 per cent, of which 210 were under gingelly-seed *til* Sesamum indicum; 319 under linseed *alshi* Linum usitatissimum; and 1875 under other oilseeds. Fibres occupied 300 acres or 0·17 per cent, of which 217 were under cotton *kápus* Gossypium herbaceum; 26 under Bombay hemp *san* or *tág* Crotalaria juncea; and 57 under brown hemp *amábdi* Hibiscus cannabinus. Miscellaneous crops occupied 2257 acres or 1·31 per cent, of which 1194 were under tobacco *tambáku* Nicotiana tabacum; 469 under chillies *mirchi* Capsicum frutescens; 185 under sugarcane *us* Saccharum officinarum; 133 under hemp *gánja* Cannabis sativa; and the remaining 276 under various vegetables and fruits.

People.

The 1881 population returns show that of 63,289 people 58,390 or 92·25 per cent were Hindus; 3601 or 5·68 per cent Musalmáns; and 1298 or 2·05 per cent Christians. The details of the Hindu castes are: 2596 Bráhmans; 1127 Osvál Márwáris, 143 Meshri Marwáris, 122 Sansári Jangams, 82 Gujarát Vánis, and 55 Kunam Vánis, traders and merchants; 29,852 Kunbis, 2424 Mális, 106 Rajputs, and 20 Bangars, husbandmen; 969 Telis, oil-pressers, 625 Sonárs, goldsmiths; 617 Sutárs, carpenters; 589 Kumbhárs, potters; 295 Lohárs, blacksmiths; 264 Koshtis, weavers; 250 Kásárs, brassmakers; 226 Shimpis, tailors; 206 Vadárs, diggers; 124 Jingars, saddle-makers; 122 Sális, weavers; 56 Lingáyat Buruds, basket-makers; 18 Otáris, casters; 25 Beldárs, quarrymen; 17 Kaikádis, basket-makers; 17 Gavandis, masons; 17 Nirális, indigo-dyers; 13 Támbats, coppersmiths; and 10 Kattais, leather-workers; 94 Guravs, priests; 6 Ghadshis, musicians; 570 Nhávis, barbers; 305 Parits, washermen; 6026 Dhangars, cow-men; 5 Khátiks, butchers; 396 Vanjáris, caravan-men; 102 Bhois, fishers; 35 Lamáns, landholders; 15 Káhárs, fishers; 5395 Mhárs, labourers; 1112 Chámbhárs, shoe makers; 1092 Mángs, messengers; 158 Dhors, tanners; 6 Bhangis, sweepers; 285 Gosávis, 109 Mánbhávs, 63 Gondhlis, 46 Joshis, 34 Kolhátis, 21 Gopáls, and 3 Chitrakathis, beggars; 771 Bhils, 646 Kolis, 78 Tirmális, 66 Rámoshis, and 18 Bharádis, unsettled tribes.

Roads.

The provincial road from Ahmadnagar to Manmád enters Ráhuri on the south at the sixteenth mile from Ahmadnagar and passing up north through the village lands of Dhamori, Khadámba, and Digras it reaches in the twenty-third mile the Mula river where

Chapter XIII. Sub-Divisions. Ráhuri.

Roads.

there is a wire-rope ferry. On the north bank of the river stands the town of Ráhuri, after leaving which the road takes a bend to the north-west and passing through the village lands of Devláli and Guvha reaches the Pravara river in the thirty-sixth mile. Here too is a wire-rope ferry. Passing the town of Kolhár on the north bank of the river, the road runs through the village of Bábleshvar and enters the extreme north-east corner of the Sangamner sub-division in the forty-second mile from Ahmadnagar. Branching off from the provincial road at Kolhár in a north-westerly direction is the local fund road to Násik but only 2½ miles of this road lie within the limits of Ráhuri. In the south is the road from the town of Vámburi to Ahmadnagar through the Dongargaon pass of which three miles, up to the crest of the Nagar range of hills, lie in the Ráhuri sub-division.

Railway.

The Dhond and Manmád State railway traverses Ráhuri from south to north. Three stations Vámburi, Ráhuri, and Lákh are in the neighbourhood of the villages of Khadámba, Tándulvádi, and Padhegaon respectively. The Mula river is crossed by an iron girder bridge resting on masonry piers, and the Pravara by a masonry bridge. The towns of Ráhuri, Vámburi, and Belápur are connected with their railway stations by roads 2½, three, and four miles respectively.

Markets.

The following statement gives a list of the villages where weekly markets are held:

Ráhuri Markets.

Village.	Day.	Village.	Day.
Vámburi ...	Monday.	Kolhár ...	Tuesday.
Belápur ...	Sunday.	Páchegaon ...	Wednesday.
Ráhuri ...	Thursday.		

The richest merchants live at Vámburi and carry on a large trade in grain.

Crafts.

The manufactures are quite insignificant, there being only about 125 looms in the whole sub-division, of which 100 are for weaving coarse woollen blankets and twenty-five for weaving cotton cloth. The blankets fetch up to 6*s.* (Rs. 3) each and the cotton *lugadás* or women's robes up to 12*s.* (Rs. 6). In one or two villages silk *sádis* or women's robes were formerly woven, but this small industry has now quite died out.

Survey.

Survey rates were introduced into Ráhuri in 1849-50. The 101 Government villages then in the sub-division were divided into three groups. The first group consisted of seventeen villages in the hilly country of the west where a maximum dry-crop rate of 3*s.* (Rs. 1½) an acre was imposed; the second group of thirty-three villages in the centre of the sub-division with a rate of 2*s.* 9*d.* (Rs. 1⅜) an acre; and the third group of fifty-one villages in the north and north-east where the maximum rate was fixed at 2*s.* 6*d.* (Rs. 1¼) an acre. The average incidence of these rates amounted to 1*s.* 2*d.* (9⅛ *as.*) an acre, the average rate prior to the settlement being 1*s.* 4½*d.* (11 *as.*). On garden land the average assessment was

4*s.* 4*d.* (Rs. 2½) an acre. In 1879-80 the sub-division which had meanwhile undergone some slight territorial changes was reassessed. Ninety-six of the 101 Government villages were divided into three groups running in a generally north and south direction. The first group of twenty-eight villages furthest to the west had a maximum dry-crop rate of 3*s.* 3*d.* (Rs. 1⅝) an acre, the second or central group of forty-seven villages had a maximum rate of 3*s.* (Rs. 1½), and the third or most easterly of the groups with twenty-one villages had a rate of 2*s.* 9*d.* (Rs. 1⅜) an acre. But in consequence of nearness to the railroad the rates on all villages within five miles of the line were raised 3*d.* (2 *as.*) an acre in each group by which change five villages received a maximum rate of 3*s.* 6*d.* (Rs. 1¾), thirty-eight villages a rate of 3*s.* 3*d.* (Rs. 1⅝), thirty-two villages of 3*s.* (Rs. 1½), and twenty-one villages of 2*s.* 9*d.* (1⅜) an acre. The average incidence of these rates was forty per cent above that of the previous settlement. The seven villages received from Párner and those received from Nagar and Nevása having not been originally settled till 1851-53 were not included in the 1879-80 revision. Survey rates have been introduced into six of the eight *inám* or alienated villages in the sub-division.

Changes.

Ráhuri consists of villages, the greater number of which were in former times comprised in the *tarafs* of Ráhuri, Belápur, and Bárágaon-Nándur. Under the Peshwás the Ráhuri and Belápur *tarafs* were attached to the *pargana* of Sangamner and until the beginning of the present century the Bárágaon-Nándur *taraf* was held in *saranjám*. On the acquisition of the country by the British in 1818, a separate sub-division was formed, the mámlatdár being stationed at the market town of Ráhuri. In 1824-25 the Belápur and Ráhuri *tarafs* were again attached to Sangamner, but in 1838-39 the Ráhuri sub-division was re-established and comprised in 1849-50 125 villages. In 1861-62 five villages were transferred to Nagar, one to Nevása, and seventeen to Kopargaon; and in place of these seven villages[1] were received from Párner; three Vánjulpoi, Kátrad, and Sangaon from Nevása; three Vávrad, Jambhli, and Jámbulban from Nagar; and three Kadit-Budruk, Kadit-Khurd, and Mándva from Sangamner, leaving the sub-division with 118 villages of which 110 now belong to Government, eight being wholly or partially alienated. There are no resident *jágirdárs* of any wealth or influence. The following is a nominal list of all the villages in the sub-division showing to which of the former *tarafs* each belonged:

[1] The seven villages are Khámba, Varsinde, Mahisgaon, Chikhaltán, Sirakánhegaon, Daradgaon, and Táhárabad.

Chapter XIII. Sub-Divisions. RÁHURI. *Survey.*

Ráhuri Villages, 1883.

VILLAGE.*	*Taraf.*	VILLAGE.	*Taraf.*	VILLAGE.	*Taraf.*
Ráhuri.	Ráhuri thirty-six villages.	Amalner.	Belápur fifty-six villages—*continued.*	Bherdápur.	Belápur —*contd.*
Ráhuri-Khurd.		Sankrápur.		Kuranpur.1	
Kendal-Budruk.		Máhegaon.		Eklahari.1	
Kendal-Khurd.		Trimbakpur.		Pimpalgaon.1	
Nimbhera.		Lákh.		Chandegaon.1	
Guvha.		Daradgaon.		Matapur.1	
Desvandi.		Játap.			
Báhmani.		Karanjgaon.		Nándur.	Bárágaon-Nándur ten villages.
Deoláli.		Belápur-Khurd.		Vámburi.	
Tulápur.		Kopre.		Khadamba-Budruk.	
Válan.		Kudsargaon.		Khadamba-Khurd.	
Dhamori-Khurd.		Páchegaon.		Bábhulgaon.	
Pimpri-anghad.		Chincholi-Budruk.		Varvandi.	
Sada.		Galnimb.		Chinchál.	
Tákli-mia.		Padhegaon.		Kharsinde.	
Chandkápur.		Shenvadgaon.		Digras.	
Tándulvádi.		Ukalgaon.		Umbre.	
Kangar-Budruk.		Páthra-Budruk.			
Kangar-Khurd.		Hanmantgaon.		Sirakánhegaon.	Thadi seven villages.
Ganegaon.		Páthra-Khurd.		Khámba.	
Tandulner.		Bráhmangaon.		Mahisgaon.	
Manjrya.		Vángi-Budruk.		Chikhaltán.	
Silegaon.		Vángi-Khurd.		Daradgaon.	
Támbhera.		Máhálgaon.		Varsinde.	
Manori-Renápur.		Bodhegaon.		Táhárábad.1	
Aradgaon.		Khirdi.			
Rámpur.		Málunja-Budruk.		Kadit-Budruk.	Mhaske (Sangamner).
Khálsinde.		Málunja-Khurd.		Kadit-Khurd.	
Kondvad.		Chincholi-Khurd.		Mandva.1	
Vadner.		Bábleshvar-Bk.			
Chinchvihir.		Bábleshvar-Khurd.		Vavrad.	Vavrad.
Pimpri-Valan.		Kolhár-Budruk.		Jámbhe.	
Gágargaon.		Fathiabad.		Jámbulban.1	
Chedgaon.		Kolhár-Khurd.			
Kánadgaon.		Valadgaon.		Vanjulpoi.	Sonai.
Dhamori-Budruk.		Kánhegaon.		Kátrad.	
		Davangaon.			
Belápur.	Belápur 56 villages. c	Gangápur.		Sangam ...	Vaijápur.
Káregaon.		Lohogaon.			
Ainatpur.		Tisgaon.			
Tilápur.		Daimabad.			
Umbargaon.		Ládgaon.			
Ambi.		Bhagvatipur.			
		Kesápur.			

*Villages with 1 after their names are alienated.

SANGAMNER.

Sangamner one of the northern sub-divisions is bounded on the north-east by Kopargaon, on the east by Ráhuri, on the south by Párner and the Junnar sub-division of Poona, on the west by Akola, and on the north-west by the Sinnar sub-division of Násik. Its greatest length is forty miles and breadth thirty. It comprises 159 villages in an area of 708 square miles. In 1881 its population was 68,357 or 96 to the square mile and in 1882-83 the land revenue amounted to £14,832 (Rs. 1,48,320).

Area.

Of an area of 708 square miles, 702 have been surveyed in detail. Of these 26,133 acres are the lands of alienated villages. The rest includes 269,068 acres or 63·54 per cent of arable land; 50,983 acres or 12·04 per cent of unarable; 94,596 or 22·33 per cent of forest reserves; and 8795 or 2·07 per cent of village sites, roads, and river beds. From the 269,068 acres of arable land, 21,348 or 7·93 per cent have to be taken on account of alienated lands in Government villages. Of 247,720 acres, the actual area of arable Government land, 223,175 acres or 90·09 per cent were in 1882-83 held for tillage. Of these 214,321 acres were dry-crop, 8833 acres were watered garden, and 21 acres were rice land.

The sub-division is divided into three distinct portions by the two mountain ranges which traverse it in a parallel direction. The northernmost range enters on the north-west corner near the village of Saikhindi and ends with the peak of Dudheshvar 2748 feet high near the village of Nimbgaon-Jáli. The highest point of this range is Vatmái seven miles north of the town of Sangamner in the village lands of Sonoshi, which has an elevation of 2892 feet. The southernmost and loftier range completely traverses the sub-division from west to east, entering near the village of Sávarchol and passing into the Ráhuri sub-division near the village of Varvandi. In this range are the peaks of Báleshvar 3889 feet, and Hivargaon 3035 feet. The central portion of the sub-division lying in the valley of the Pravara between these two ranges of hills is fairly well wooded being dotted with mango and *bábhul* trees more especially towards the west. Its soil along both banks of the river is of the richest description, deteriorating however on either side towards the hills. The northern division in comparison lies higher but is not so well wooded and the soil is of an inferior character. The various streams which water it flow in the direction of the Godávari but all are dry in the hot season and the water-supply is not good. The southern and highest lying division is inferior in every respect to the two others. The prevailing soil being friable and intermixed with gravel the country is almost bare of trees except in the west where considerable quantities of teak, mostly however of small size, are found in the sheltered valleys abutting on the Akola boundary. The water-supply too is poor as the tributaries of the Mula river which traverse the country can only be styled torrent streams. In all three divisions the country in the neighbourhood of the hill ranges is more or less cut up by ravines formed by the many spurs which jut out into the plains.

Water.

The chief rivers are the Pravara and the Mula. The Pravara rises in the west of the Akola sub-division which it completely traverses entering Sangamner on the western boundary two miles from the town of Dhandarphal. Its principal tributaries on the left bank are the Dhamori, the Ardala, the Kására, the Mahálungi, the Kát, the Isma, and the Tamora, and on the right bank the Raita, the Dher, the Digras, and the Chandikavra. Of these the Ardala and the Raita only have a small perennial flow. In the monsoon the Mahálungi, which joins the Pravara at the town of Sangamner, is subject to violent floods which, however, are generally of short duration. The Mula river also rises on the Sahyádris in the south-west of Akola and enters Sangamner about six miles south of the Báleshvar hill. Its tributaries the chief of which are the Kás or Kos and the Mándhal both on the right bank, are numerous but of little importance, being merely mountain torrents which cease to flow almost immediately on the cessation of rain. The bed of the Mula is deep and rocky. For the last eight or ten miles of its course through Sangamner it forms the boundary between Sangamner and Párner and finally passes out of the Sangamner limits at the extreme south-east corner near the hill of Gorikhar in the village lands of Sindodi.

Chapter XIII. Sub-Divisions. SANGAMNER. *Climate.*

It would be natural to expect that Sangamner being thus traversed by main spurs from the Sahyádris would have a better rainfall than the neighbouring and less advantageously situated sub-divisions of Sinnar, Kopargaon, and Ráhuri. Statistics however show that the reverse is the case and this is more remarkable as both Ráhuri and Kopargaon are not only further from the Sahyádris but are flat in comparison with Sangamner. The following statement gives the monthly rainfall during the eleven years ending 1884:

Sangamner Rainfall, 1874-1884.

MONTH.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	...	...	...	...	...	...	...	...	...	...	0·68
February ...	...	...	...	0·26	...	0·19	...	...	...	...	...
March ...	...	0·10	...	0·16	...	...	...	...	...	...	...
April ...	...	0·92	...	...	0·10	...	...	0·24	0·15	...	0·03
May ...	2·90	1·10	...	9·76	...	2·72	0·19	1·01	0·69	1·19	...
June ...	7·73	5·38	3·30	5·41	2·28	7·83	2·93	2·03	6·68	5·34	1·54
July ...	4·45	3·05	2·20	0·20	6·77	4·22	2·25	2·36	3·61	4·64	7·01
August ...	1·38	3·79	0·84	0·01	6·88	2·61	0·05	1·25	1·89	6·14	1·60
September...	6·34	9·71	0·11	6·25	8.80	0·90	8·24	2·87	11·73	5·74	4·02
October ...	1·70	...	0·05	3·24	1·92	3·70	1·25	4·93	0·10	8·82	4·32
November...	...	...	0·09	...	...	...	0·50	...	1·14	0·08	...
December ...	...	...	...	...	...	...	...	...	0·03	...	...
Total ...	24·50	24·05	6·59	16·29	26·75	22·17	15·41	14·69	26·02	31·95	19·20.

Cultivation.

The mode of husbandry does not differ materially from that obtaining in the Deccan generally except as regards ploughing. In many of the Poona sub-divisions the heavy soils are ploughed once in two and three years, whereas in Sangamner both heavy and light soils are ploughed every year. From the presence of weed and coarse high grass in some of the fields tillage operations seem to be frequently performed carelessly and cannot bear comparison with the careful cultivation seen elsewhere. Possibly the long succession of bad seasons may have something to do with this seeming neglect. Manure is generally employed in irrigated lands only and these even get but an insufficient quantity, while dry-crop lands are manured at rare intervals, sheep and goat droppings being used as a top dressing. Very rarely are two crops raised, the soil from its light friable nature not retaining sufficient moisture after the monsoon. The area under *kharif* or early crops is to that under *rabi* or late as three to one. In Sangamner as well as in the other sub-divisions of the district, the area under *kharif* has largely increased of late years and in the hill villages of the south and south-west early crops are almost exclusively grown.

Irrigation.

Owing to the confined nature of the valley of the Pravara the courses of its minor tributaries are short and deep, and irrigation from dams or *bandhárás* is not carried on to any great extent, and even where practised the water-supply is limited, being on the average available only up to the 1st of January or thereabouts. There is a masonry weir of considerable dimensions at Javle built across the Raita some twenty-five years ago, but owing to faulty construction it does not retain the water and has never been of any use. With the exception therefore of irrigation from the Ojhar canal garden cultivation is carried on chiefly by means of wells.

Ojhar Canal.

A large dam of solid masonry 830 feet long and with a maximum height of twenty-nine feet was in 1873 built across the rocky bed of the Pravara by the Irrigation Department close to the village of Ojhar-Khurd. The total cost of the dam together with the headworks was about £6000 (Rs. 60,000). The canal or channel which leads the water from the work is on the north side of the river, and the total area irrigated from the seventeen miles which lie in the Sangamner sub-division was 517 acres in 1878-79, 885 acres in 1879-80, and 2227 acres in 1880-81. Irrigation rates vary from 2*s.* to 16*s.* (Rs. 1-8) an acre according to the number of months for which the water is supplied. A large area of valuable alluvial land has been formed by the silting up of the river above the weir. As the flow of the Pravara river is uncertain during the hot months, a scheme for the formation of a large storage reservoir at Mháládevi in the Akola sub-division about twenty-five miles above the dam has received the sanction of Government and will soon be commenced.

Crops.

Of 204,020 acres the actual area under cultivation in 1881-82, grain crops occupied 197,190 acres or 96·65 percent, of which 157,823 were under spiked millet *bájri* Penicillaria spicata; 30,043 under Indian millet *jvári* Sorghum vulgare; 8461 under wheat *gahu* Triticum æstivum; 309 under *rági* or *náchni* Eleusine corocana; 232 under rice *bhát* Oryza sativa; 70 under maize *makka* Zea mays; 15 under *kodra* or *harik* Paspalum scrobiculatum; and 237 under other grains of which details are not given. Pulses occupied 4764 acres or 2·33 per cent, of which 2206 were under gram *harbhara* Cicer arietinum; 329 under *kulith* or *kulthi* Dolichos biflorus; 102 under *tur* Cajanus indicus; 980 under *mug* Phaseolus radiatus; 175 under *udid* Phaseolus mungo; two under peas *vátána* Pisum sativum; and 970 under other pulses. Oil-seeds occupied 662 acres or 0·32 per cent, of which 190 were under gingelly seed *til* Sesamum indicum, and 472 under other oil-seeds. Fibres occupied 11 acres of which six were under Bombay hemp *san* or *tág* Crotalaria juncea, and five under brown hemp *ambádi* Hibiscus canabinus. Miscellaneous crops occupied 1393 acres or 0·68 per cent, of which 428 were under tobacco *tambáku* Nicotiana tabacum; 414 under chillies *mirchi* Capsicum frutescens; 205 under sugarcane *us* Saccharum officinarum; 36 under hemp *gánja* Cannabis sativa; and the remaining 310 under various vegetables and fruits.

People.

The 1881 population returns show that of 68,357 people 64,598 or 94·50 per cent were Hindus; 3728 or 5·45 per cent Musalmáns; 28 Christians; and three Sikhs. The details of the Hindu castes are: 3095 Bráhmans; 13 Káyasth Prabhus, writers; 417 Osvál Márwáris, 146 Sansári Jangams, 63 Gujarát Jains, 51 Meshri Márwáris, 45 Kunam Vánis, 17 Gujarát Vánis, and 10 Komtis, traders and merchants; 32,093 Kunbis, 2312 Mális, 274 Rajputs, 38 Bangars, and 2 Pahádis, husbandmen; 923 Sutárs, carpenters; 759 Sális, weavers; 758 Sonárs, goldsmiths; 684 Koshtis, weavers; 638 Shimpis, tailors; 598 Kumbhárs, potters; 585 Telis, oil-pressers; 366 Lohárs, blacksmiths; 292 Khatris, weavers; 276 Nirális, indigo-

Chapter XIII. Sub-Divisions. SANGAMNER. *People.*

dyers; 187 Kásárs, brass-makers; 50 Kaikádis, basket-makers; 41 Lonáris, lime-burners; 33 Vadárs, diggers; 30 Beldárs, quarrymen; 20 Lingáyat Buruds, basket-makers; 10 Támbats, coppersmiths; 8 Bhádbhunjás, grain-parchers; 8 Kattais, leather-workers; one Otári, caster; 522 Guravs, priests; 758 Nhávis, barbers; 299 Parits, washermen; 3941 Dhangars, cowmen; 2 Gavlis, cow-keepers; 3740 Vanjáris, caravan-men; 33 Káhárs, fishers; 31 Kámáthis, labourers; 26 Bhois, fishers; 9 Lamáns, carriers; 5058 Mhárs, labourers; 1251 Chámbhárs, shoemakers; 435 Mángs, messengers; 118 Dhors, tanners; 14 Bhangis, sweepers; 432 Gosávis, 71 Mánbhávs, 40 Bhorpis, 34 Joshis, 34 Gondhlis, 19 Gopáls, and 18 Kolhátis, beggars; 1549 Kolis, 976 Rámoshis, 189 Bhils, 109 Bharádis, and 47 Rávals, unsettled tribes.

Roads.

Sangamner has on the whole better lines of communication than most of the other sub-divisions, being traversed from north to south and from east to west by two good roads which intersect at the town of Sangamner. The first of these the Poona-Násik provincial high road enters the sub-division on the south at the fifty-eighth mile from Poona. It then passes over a depression in the Harishchandra range of hills by easy gradients through the village of Bota 61½ miles and descends to the Mula river which at Ambeghadgaon sixty-seven miles, is crossed by a flying bridge. Thence it ascends the Báleshvar range passing the villages of Dolasna seventy-three miles and Karjule seventy-five miles and descends into the Pravara valley by the Chandnápuri pass[1] locally known as Hanmant Náik's pass. The town of Sangamner which stands on the north side of the river Pravara, crossed by a flying bridge is reached at the eighty-seventh mile from Poona. The road then passes over the northern range of hills near the village of Karhe and enters the Násik district in the ninety-sixth mile. All the smaller streams on this route are bridged but at some of the larger ones traffic is not unfrequently impeded for short periods during heavy rain. There is a toll-gate at the foot of the Chandnápuri pass. The second is a local fund road from Loni, a village in the east of the sub-division, to Sangamner and forms the main line of communication with Ahmadnagar, Loni being connected with Kolhár on the Málegaon road by a short section of five miles recently bridged and thoroughly repaired. From Loni, forty-one miles north-west of Ahmadnagar, the road passes due west through the villages of Nimgaon-Jáli 46¼ miles; Koṇchi forty-nine miles; Kokangaon

1 Near the top, upon the ridge of a natural trap-dyke, a stone pillar commemorates the death of Hanmant Náik, a local Bhil chief who made war on the Moghals, or according to another story on the Peshwa. Their enemy came fighting about seventy miles from Poona, and the Bhils waited for them to pass. As Hanmant Náik was bending his bow, a trooper shot him in the breast with a matchlock ball. The wound was fatal, but as he fell he loosed his shaft and killed the horseman. After the battle the Bhils brought Hanmant's body, and buried it where the horseman had stood. Here all Bhils love to be buried, and once a year they come and slay cocks and drink deeply. The tomb is covered with little wooden legs and arms offered by worshippers, who hope by Hanmant's favour to cure an ailing limb. Close by are two or three other tombs of the same sort, square platforms surmounted by little obelisks, and others more modest. Mr. Sinclair, C.S. in Ind. Ant. V. 8.

fifty-one miles; Vadgaon fifty-four miles; and Samnápur fifty-six miles, reaching Sangamner in the fifty-ninth mile. Leaving Sangamner it passes still due west through the village of Chikhli sixty-three miles, and enters the Akola sub-division in the sixty-eighth mile. The Kolhár-Nándur road, also a local fund road which, with the exception of the first five miles forming part of the route from Ahmadnagar to Sangamner, is now very little used traverses the sub-division on the north-east. Formerly large quantities of timber were brought from the Násik forests to Ahmadnagar by this route, but of late years the supply has greatly fallen off and as there is now railway communication through Manmád it seems unlikely that the road will ever be much used again. From Loni it pursues a north-westerly direction passing through the villages of Gogalgaon forty-four miles from Ahmadnagar; Lohára-Mirpur 47¼ miles; Kására 49½ miles; Vadjhiri fifty-three miles; Talegaon fifty-five miles; Nánaj fifty-eight miles; Pimple sixty miles, and Nimon sixty-two miles, and enters the Sinnar sub-division of Násik in the sixty-fifth mile and joins the Poona-Násik high road two miles beyond the boundary of Sangamner. The greater portion of this road has fallen into disrepair. In addition to these three main routes there are many cart-tracks which have from time to time been repaired and improved. Two of these are the road from Panodi over the Báleshvar range to Mándva a village on the river Mula and the road from Pimpalgaon-depa through Sákur to the same village of Mándva and thence, across the river, up to the northern plateau of the Párner sub-division by the Palshi-Mándva pass. All these roads have been made during the last thirty years and with the exception of a few villages in the difficult country south of Javle-Báleshvar nearly every part of the sub-division is now accessible to carts.

Roads.

Railway.

The nearest stations to Sangamner are Násik Road on the north-east section of the Peninsula Railway distant thirty-seven miles, and Belápur on the Dhond-Manmád railway distant thirty-one miles.

Markets.

The following statement gives a list of the villages where weekly markets are held:

Sangamner Markets.

VILLAGE.	Day.	VILLAGE.	Day.
Sangamner ...	Wednesday and Saturday.	Sátral	Tuesday.
Nimon	Friday.	Ashvi	Monday.
Sákur	Wednesday.	Pemgiri ...	Friday.

On Wednesdays the principal article brought and sold at Sangamner is rice, and on Saturdays there are transactions in live stock. At the other markets only the ordinary commodities of cloth, grain, groceries, and vegetable are offered for sale. The cultivators also visit the weekly markets at Ráháta, Korhále, and Mamdápur in the Kopargaon sub-division. Mamdápur is the largest cattle market in the north of the district.

Chapter XIII. Sub-Divisions. SANGAMNER. *Crafts.*

The manufactures are cotton and silk cloths, turbans, woollen blankets, bangles, and saltpetre. There are about 2100 looms worked in the sub-division of which 2000 are in the town of Sangamner itself where the weaving trade is very brisk. The yarn now used is principally English. Bangles are made at Pemgiri by a small colony of Kácháris, Telegu-speaking inhabitants of Southern India who established kilns in that village some fifty years ago. The yearly value of the outturn from their three kilns is said to be £150 (Rs. 1500) and the bangles are chiefly purchased by itinerant merchants who export them to different parts of the district and also to Bombay. Saltpetre is manufactured, though to a very limited extent, from nitrated earth in the villages of Loni, Adgaon, Lohára, Gogalgaon, Jorve, and Mirjhápur.

Survey.

Survey rates were first introduced in 1849 into 102 villages which were, with the exception of twelve villages adjacent to the Akola boundary, divided into two classes each with a maximum dry-crop rate of 3*s.* (Rs. 1½) an acre though with slightly different classification values. In the twelve villages above alluded to a maximum rate of 3*s.* 6*d.* (Rs. 1¾) was fixed; subsequently however four of them were transferred to the lower classes. In all these villages the average incidence of these rates amounted to 1*s.* 2⅝*d.* (9¾ *as.*) an acre. On the expiry of the first term of thirty years these 102 villages, now reckoned as 105, together with twenty-nine others received from the Akola, Junnar, and Párner sub-divisions but less two which had been transferred to Ráhuri, were re-measured and re-classed and the revised rates received the sanction of Government in 1880 and 1881. These 132 villages were divided into six groups. The first group, with a maximum dry-crop rate of 4*s.* (Rs. 2) an acre comprised twenty-two villages in the west of the subdivision lying in the valley of the Pravara and in the neighbourhood of the town of Sangamner; the second group with a maximum rate of 3*s.* 9*d.* (Rs. 1⅞) comprised eight villages in the Pravara valley to the east of Sangamner; the third with a maximum rate of 3*s.* 6*d.* (Rs. 1¾) an acre comprised fifty-nine villages of which forty-three are situated east of those in the second group and sixteen are in the north of the sub-division; the fourth group with a maximum rate of 3*s.* 3*d.* (Rs. 1⅝) comprised sixteen villages in the extreme east of the sub-division; the fifth group with a maximum rate of 3*s.* (Rs. 1½) comprised twenty villages lying south of the Báleshvar range in the Mula valley; and the sixth group with a maximum rate of 2*s.* 9*d.* (Rs. 1⅜) an acre comprised seven villages in the hilly country south-west of Sangamner, where, though the rainfall is good there is a great scarcity of water and where the soil is shallow and poor. The average incidence of these rates shows an increase of thirty per cent over those leviable in the same villages under the old rates. Of the remaining nineteen Government villages revision rates were introduced in 1875-76 into the five villages which were received from Násik. In the four south-eastern villages which were received from Párner and Nagar the first term of settlement is still current as it is also in nine alienated villages which lapsed to Government between 1853 and 1855. The one remaining village Sheri-kuran is a forest

reserve and therefore not now assessed. Survey rates have also at different times been introduced into five of the eight alienated villages of the sub-division.

Sangamner in the time of the Peshwás consisted of two *parganás* Sangamner and Dhandarphal, Sangamner being again subdivided into the *tarafs* of Shelke and Mhaske. In 1848 the number of Government villages was 106 and of alienated villages twelve. In 1853-54 a hamlet[1] of Javle-Báleshvar was reckoned as a separate village. In 1861-62 three villages were transferred to Ráhuri and one village to Kopargaon. At the same time six villages in the Devpur *taraf* were received from Násik; thirteen[2] from Akola; three Sakur, Sindodi, and Mándva-Budruk from Nagar; and two Kantá-Malkápur and Varvandi from Párner. On the abolition of the Sirur sub-division in 1866-67 seventeen villages were received from Shivner, now the Junnar sub-division of Poona, but of these seven were retransferred[3] in the following year to Akola, the Párner village of Hivargaonpathár, and five Akola villages of *taraf* Pathár being received in exchange. In 1872-73 another village Aklápur, was added from Párner, thus making the total number of villages in the sub-division 156. Subsequently in 1881 four villages,[4] originally distinct but which had for many years been reckoned as one in the Government records, were again separated at the suggestion of the survey authorities. So that the sub-division at present contains 159 villages, of which 151 belong to Government and eight are wholly or partially alienated. The following table gives a nominal list and shows to which of the *tarafs* each village formerly belonged:

Sangamner Villages, 1883.

VILLAGE.	*Taraf*	VILLAGE.	*Taraf*	VILLAGE.	*Taraf*
Kanoli.	Mhaske fifty-five villages.	Ambhora.	Mhaske fifty-five villages—*contd.*	Khándgaon.	Mhaske fifty-five villages—*contd.*
Kankápur.		Sangamner-Khurd.		Jákhori.	
Jhole.		Ojhar-Budruk.		Dadh-Budruk.	
Sátral.		Nimgaon.		Dadh-Khurd.	
Chandnápur.		Durgapur.		Shedgaon.	
Khali.		Pratápur.		Pimpri.	
Rahimpur.		Pimparne.		Lavki.	
Jharekáthi.		Shirapur.		Ajampur.	
Sávargaon.		Jámgaon.		Takrárpur.	
Vághápur.		Kolváde.		Pánodi.1	
Devgaon.		Ashvi-Budruk.		Siblapur.1	
Kharádi.		Digras.		Ojhar Khurd.1	
Raita.		Mánchi.		Kasárvádi.1	
Chanegaon.		Konchi.			
Chinchpur-Budruk.		Ashvi-Khurd.		Pimpri-nirmal.	Shelke forty-five villages.
Chinchpur-Khurd.		Nimgaon-Jáli.		Kására.	
Hivargaon.		Jorve.		Maldád.	
Malunja.		Hangevádi.		Hasnábad.	
Chandrapur.		Manoli.		Vadgaon-Khurd.	
Dhanora.		Pokhri.		Nimbále.	
Songaon.		Aurangpur.			

[1] Sheri-kuran.

[2] Of the thirteen villages two were in *taraf* Rumanvádi, four in *taraf* Bojápur, and seven in *taraf* Pathár.

[3] Leaving ten villages five of *taraf* Belhe, three of *taraf* Karda, and two of *taraf* Alhe.

[4] The four villages are Pimpri, Lavki, Ajampur, and Takrárpur.

Sangamner Villages, 1883—continued.

VILLAGE.	*Taraf*	VILLAGE.	*Taraf.*	VILLAGE.	*Taraf.*
Kuran.	Shelke forty-five villages—*continued.*	Dhandarphal.	Dhandarphal seventeen villages.	Javle-Kadlak.	Rumanvádi two villages.
Nilvande.		Pemgiri.		Vadgaon-Lándga.	
Talegaon.		Nimgaon-Budruk.			
Juneoaon.		Kante.			
Ajampur.		Mirjhápur.		Mhasvandi.	Pathár thirteen villages.
Arampur.		Sonoshi.		Kurkundi.	
Tigaon.		Sirasgaon.		Jambhut-Budruk.	
Gogalgaon.		Dhupa.		Jambhut-Khurd.	
Kokangaon.		Savarchol.		Sindodi.	
Kante-Kamleshvar.		Nimgaon-Khurd.		Pokhri-Báleshvar.	
Lohara.		Nimaj.		Sarole.	
Loni-Budruk.		DhandarphalKhurd		Dolasna.	
Loni-Khurd.		Pimpalgaon - Konjhira.		Varudi.	
Hasnapur.				Karjule.	
Panbáki.		Pimpalgaon-Mátha.		Malegaon.	
Khájiapur.		Manglápur.		Pimpalgaon-Depa.	
Umri.		Sangvi.		Ambi.1	
Bálápur.		Nanduri.1			
Mendhvan.					
Karule.				Bota.	Alhe two villages.
Vajhiri-Budruk.		Nimgaon.	Bojapur four villages.	Savargaon.	
Vajhiri-Khurd.		Chikhli.			
Shivapur.		Saikhindi.			
Chorkante.		Chikhni.			
Málegaon.				Javle-Báleshvar.	Belhe nine villages.
Sádatpur.				Vankuta.	
Vadgaon-Budruk.		Nimon.	Devpur six villages.	Bojdari.	
Sangamner.		Karke.		Kanta-Budruk.	
Chincholi-guro.		Pimple.		Kanta-Khurd.	
Samnápur.		Páregaon-Budruk.		Hivargaon.	
Velhale.		Páregaon-Khurd.		Sheri-Kuran.	
Rájápur.		Nanaj.1		Kanta-Malkápur.	
Adgaon-Budruk.				Aklápur.	
Adgaon-Khurd.					
Pimpri-lokai.					
Mirpur.		Varvandi.	Thadi three villages.	Wándur-Khandarmál.	Karde three villages.
Kelvad-Budruk.		Sakur.		Ghargaon.	
Kelvad-Khurd.		Mandva-Budruk.1		Ambi.	
Sátára.					

* Villages with 1 after their names are alienated.

SHEVGAON.

Shevgaon, the most easterly sub-division, is bounded on the north-east and east by the Nizám's territory, on the south by Jámkhed and the Nizám's territory, on the south-west by Nagar, and on the west and north-west by Nevása. It has an area of 670 square miles and comprises 188 villages. In 1881 its population was 87,113 or 130 to the square mile and in 1882-83 the land revenue amounted to £15,692 (Rs. 1,56,920).

Area.

Of an area of 670 square miles 597 have been surveyed in detail. Of these 27,520 acres are the lands of alienated villages. The rest includes 294,407 acres or 82·99 per cent of arable land; 30,256 acres or 8·52 per cent of unarable; 19,165 or 5·40 per cent of forest reserves; and 10,912 or 3·07 per cent of village sites, roads, and river beds. From the 294,407 acres of arable land, 16,516 or 5·60 per cent have to be taken on account of alienated lands in Government villages. Of 277,891 acres, the actual area of arable Government land, 248,615 acres or 89·46 per cent were in 1882-83 held for tillage. Of these 244,439 acres were dry-crop and 4176 acres were watered garden land.

Aspect.

With the exception of two of its villages Ját-devla and Mánikdaundi Shevgaon lies in the valley of the river Godávari which forms a natural boundary on the north-east. On the south-west is the high wall of hills dividing Shevgaon from the more elevated

sub-division of Nagar. Except in the south and south-east where spurs from the Nagar range of hills jut out into the valley the ground is level. The hilly portion has a varied and picturesque aspect, several of the minor valleys being well wooded, and in the neighbourhood of the villages there are more extensive patches of garden cultivation than are found in the plain portion of the sub-division.

Rivers.

With one or two exceptions the streams which drain the sub-division all rise in the hills on the south and south-east and flow northward into the Godávari. The Dhora which rises in the Nevása sub-division skirts Shevgaon on the north-west, and is joined by the Erdha, the Nani, and other minor streams which rise in the hills south of Tisgaon and Páthardi. The two villages of Mánikdaundi and Ját-devla lying on the southern slopes of the Nagar range are watered by streams which flow into the river Mehekri a branch of the Sina. The village of Kharvandi in the south-east stands on a minor branch of the Sinphana river which, though a tributary of the Godávari does not in any part of its course enter the Shevgaon sub-division, flowing through the Nizám's territory much further to the east.

Water.

The Shevgaon villages are for the most part very well supplied with water which throughout the low grounds is always to be found at a moderate depth. Many of the small streams also have a perennial flow affording a plentiful supply of drinking water to the villages on their banks.

Soil.

Near the Godávari the soil is deep and stiff but near the hills it is of a lighter texture and more easily worked. On the gently elevated tracts of *mál* land between the minor streams the soil is poor and hard, but on the whole this sub-division is the most fertile in the district.

Rainfall.

The rainfall too is more certain and plentiful than in any of the adjacent sub-divisions. Even in the famine years of 1876, 1877, and 1878 Shevgaon hardly suffered at all. The following statement gives the monthly rainfall during the eleven years ending 1884:

Shevgaon Rainfall, 1874-1884.

MONTH.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	...	...	...	1·70	...	...	...	...	...	...	0·31
February ...	...	...	...	0·31	...	0·14	...	...	...	...	...
March ...	...	...	...	0·14	...	...	0·60	...	...	...	...
April ...	...	...	...	...	0·35	...	...	...	0·04	...	0·10
May ...	3·94	0·20	...	...	0·18	5·15	0·16	0·40	0·21	0·38	...
June ...	7·92	1·80	3·22	7·12	2·56	7·76	2·96	4·62	9·22	7·07	1·94
July ...	8·39	2·08	7·75	0·58	11·73	5·93	5·79	5·74	3·96	2·15	2·05
August ...	0·91	6·12	3·09	1·43	12·52	7·41	1·95	3·54	2·50	9·87	2·40
September ...	12·45	13·20	5·94	5·22	6·25	1·45	7·45	4·80	5·91	12·63	3·27
October ...	2·10	2·08	..	3·60	2·58	1·30	2·26	1·68	...	2·59	4·54
November ...	0·53	...	0·60	1·24	·05	0·05	1·02	1·22	0·57	0·31	...
December ...	...	1·13	...	0·20	...	...	...	...	...	...	...
Total ...	36·24	26.61	20·60	21·54	36·22	29·19	22·19	22·00	22·41	35·00	14·61

Crops.

Early and late crops are grown in about equal proportions. Of 222,759 acres the actual area under cultivation in 1881-82, grain crops occupied 177,102 acres or 79·50 per cent of which 82,750 were under

Chapter XIII. Sub-Divisions. SHEVGAON. *Crops.*

spiked millet *bájri* Penicillaria spicata; 84,160 under Indian millet *jvári* Sorghum vulgare; 9541 under wheat *gahu* Triticum æstivum; four under *rági* or *náchni* Eleusine corocana; three under rice *bhát* Oryza sativa; 18 under chenna *sáva* Panicum miliaceum; 457 under maize *makka* Zea mays; 8 under barley *jav* Hordeum hexastichon; and 161 under other grains of which details are not given. Pulses occupied 17,612 acres or 7·90 per cent of which 7983 were under gram *harbharq* Cicer arietinum; 4891 under *kulith* or *kulthi* Dolichos biflorus; 4043 under *tur* Cajanus indicus; 131 under *mug* Phaseolus radiatus; and 564 under other pulses. Oil-seeds occupied 7001 acres or 3·14 per cent, of which 3901 were under gingelly seed *til* Sesamum indicum; 1239 under linseed *alshi* Linum usitatissimum; 127 under mustard *rái* Sinapis racemosa, and 1734 under other oilseeds. Fibres occupied 19,531 acres or 8·76 per cent of which 18,824 were under cotton *kápus* Gossypium herbaceum; 677 under Bombay hemp *san* or *tág* Crotalaria juncea, and 30 under brown hemp *ambádi* Hibiscus cannabinus. Miscellaneous crops occupied 1513 acres or 0·67 per cent, of which 593 were under tobacco *tambáku* Nicotiana tabacum; 329 under chillies *mirchi* Capsicum frutescens; 401 under sugarcane *us* Saccharum officinarum; 12 under hemp *gánja* Cannabis sativa, and the remainining 178 under various vegetables and fruits.

People.

The 1881 population returns show that of 87,113 people 81,261 or 93·28 per cent were Hindus, 5776 or 6·63 per cent Musalmáns, 74 Christians, one Pársi, and one Sikh. The details of the Hindu castes are: 3338 Bráhmans; 5 Káyasth Prabhus, writers; 1628 Osvál Márwáris, 469 Sansári Jangams, 302 Lád Vánis, 227 Kunam Vánis, 65 Gujarát Jains, 44 Meshri Márwáris, and 8 Gujarát Vánis, traders and merchants; 31,368 Kunbis, 2127 Mális, 379 Rajputs, and 17 Bañgars, husbandmen; 2062 Koshtis, weavers; 913 Sutárs, carpenters; 846 Telis, oil-pressers; 782 Sonárs, goldsmiths; 701 Kumbhárs, potters; 548 Kásárs, brass-makers; 454 Lohárs, blacksmiths; 330 Shimpis, tailors; 301 Nirális, indigo-dyers; 274 Vadárs, diggers; 222 Sális, weavers; 139 Kaikádis, basket-makers; 46 Beldárs, quarrymen; 45 Támbats, coppersmiths; 39 Lingáyát Buruds, basket-makers; 25 Gavandis, masons; 19 Pardeshi Halvais, confectioners; 16 Lonáris lime-burners; 16 Ghisádis, wandering blacksmiths; 15 Mochis and 11 Kattáis, leather-workers; 8 Jingars, saddle-makers; 156 Guravs, priests; 934 Nhávis, barbers; 325 Parits, washermen; 5292 Dhangars, cow-men; 6 Gavlis, cow-keepers; 11,775 Vanjáris, caravan-men; 279 Lamáns, carriers; 162 Bhois and 83 Káhárs, fishers; 7355 Mhárs, labourers; 3289 Mángs, messengers; 1426 Chámbhárs, shoemakers; 322 Dhors, tanners; 620 Gosávis, 158 Kolhátis, 135 Mánbhávs, 130 Gondhlis, 95 Gopáls, 50 Bhorpis, and 7 Joshis, beggars; 317 Kolis, 300 Bhils, 133 Rámoshis, 70 Bharádis, 36 Tirmális, and 17 Rávals, unsettled tribes.

Roads.

The provincial road from Ahmadnagar to Paithan enters the Shevgaon sub-division on the west at the village of Dhorjalgaon thirty-three miles north-east of Ahmadnagar. Passing by the villages

of Sámangaon and Vadule it reaches Shevgaon in the forty-first mile. Thence through the villages of Talni and Ghotan it enters on the Nizám's territory at the fifty-second mile by the village of Karhe-Tákli. The town of Paithan on the north bank of the Godávari lies three miles beyond the British boundary. Shevgaon is also connected with Ahmadnagar by another road, a local fund road, which enters the sub-division on the south-west at the top of the Karanja pass fifteen miles east of Ahmadnagar. After winding down the pass for two miles it passes up through the villages of Karanja eighteen miles, Devrai twenty-one miles, Tisgaon twenty-four miles, Amrápur thirty-four miles, and Bhagur thirty-seven miles, reaching Shevgaon in the fortieth mile.

Roads.

The following statement gives a list of the places where weekly markets are held:

Markets.

Shevgaon Markets.

Village.	Day.	Village.	Day.
Páthardi ...	Wednesday.	Mungi	Monday.
Bodhegaon ...	Thursday.	Tisgaon.. ...	Thursday.
Yeradgaon ...	Friday.	Shevgaon ...	Sunday.
Kámbi	Wednesday.	Kharvándi ...	Sunday.
Koradgaon ...	Saturday.	Vadule Khurd...	Monday.

Páthardi is the chief cattle market whilst at Bodhegaon the largest transactions in grain are effected. Both places are the residences of wealthy merchants. At Yeradgaon also live stock can be purchased.

About 3000 looms are worked in the Shevgaon sub-division of which about 2000 are in the town of Páthardi, which formerly belonged to Sindia, and 200 in Tisgaon. Although a few silk cloths are woven, the principal manufacture is of various kinds of cotton cloths, mostly coarse. Of late years English yarn has been largely used.

Crafts.

Shevgaon was surveyed between 1850 and 1852, the new rates being introduced in the following year. The 77½ Government villages which were then and are still comprised in the sub-division were divided into four groups. The first group consisting of eight villages in the south-west of the sub-division near the market-town of Páthardi had a maximum dry-crop rate of 2*s.* 6*d.* (Rs. 1¼) an acre; the second group consisted of 38½ villages situated to the north and north-east of those in the first group, but not possessing so good a climate or being further from markets, the maximum rate was fixed at 2*s.* 3*d.* (Rs. 1⅛) an acre; the third group of twenty-three villages still less favourably situated had a maximum rate of 2*s.* (Re. 1) an acre; and in the fourth group of eight villages in the extreme north-east the maximum rate was 1*s.* 9*d.* (14 *as.*) an acre. The average rate on lands which had been cultivated in the year of the settlement was reduced from 1*s.* 9*d.* to 1*s.* 1½*d.* (14-9 *as.*) an acre, a relief to the extent of nearly thirty six per cent. On garden land irrigated from wells the maximum rate was fixed at 6*s.* (Rs. 3) except in nine villages, where it was reduced to 5*s.* (Rs. 2½) an acre. The 61½ villages obtained from Sindia in 1860 were subsequently surveyed and classed on similar principles.

Survey.

Chapter XIII. Sub-Divisions. SHEVGAON. *Changes.*

About the middle of the last century Shevgaon was acquired from the Nizám by the Maráthás and in 1752 by mutual agreement was divided between Sindia and Holkar. In 1818-19 Holkar's share came into possession of the British. The sub-division, then embracing some 176 villages was incorporated with Nevása in 1825-26 but again separated in 1834-35. In 1850 Government owned 78½ of the villages, 97½ being wholly or partially alienated. By the treaty with Sindia in 1860, 61½ of the alienated villages were acquired. In 1861-62 twelve villages were transferred to Nevása and three to Nagar in place of twenty-six villages received from Nevása[1] and one, Jatdevla, from Korti. Seven alienated villages have lapsed to Government at different times since 1850 and now of the 188 villages composing the sub-division 160 belong to Government and twenty-eight are wholly or partially alienated.

The following table contains a nominal list of the villages and shows to which of the ancient *tarafs* each belonged :

Shevgaon Villages, 1883.

VILLAGE.*	*Taraf.*	VILLAGE.	*Taraf.*	VILLAGE.	*Taraf.*
Valunj.	*Pargana* Shevgaon 161 villages.	Dhámangaon.	*Pargana* Shevgaon 161 villages—*continued.*	Avhánte-Khurd.1	*Pargana* Shevgaon 161 villages—*continued.*
Shekte Khurd.		Nivadunge.		Shevgaon.	
Dhorjalgaon.		Pingevádi.		Khirdi.	
Parevádi.		Pathardi.		Khadke.	
Agaskhán.		Barhánpur.		Kurjat-Budruk.	
Saraphe.		Belgaon.		Kanpur.	
Prabhu-pimpri.		Bodhegaon.1		Sone-sángvi.	
Karjat-Khurd.		Bhute-tákli.		Samangaon.	
Madke.		Bhábi-nimgaon.		Sultánpur-Khurd.	
Sulepimpalgaon.		Marshadpur.		Kherde.	
Badhávangaon.		Ládjalgaon.1		Madhi.	
Pimpalgavhán.		Lakhmápuri.1		Mohote.	
Dulechándgaon.		Vágholi.		Karodi.	
Khambgaon.		Vadule-Khurd.		Kalaspimpri.	
Nágalvádi.		Vasu.1		Padali.	
Murmi.		Saidápur.		Joharvádi.	
Tisgaon.		Sonvihir.		Gháts iras.	
Bhorde.		Sukali.		Bodke.	
Thákur-nimgaon.		Somthán-Budruk.		Chitale-nime.	
Rakshi.		Somthán-nalvade.		Kolgaon.	
Mangrul-Khurd.		Sángvi-Budruk.		Hingangaon.	
Kharvandi.		Sángvi-Khurd.1		Málegaon.	
Vadule-Budruk.		Shirápur.		Ránegaon.	
Bálamtákli.		Sátvad.		Antre.	
Yeli.		Sakegaon.1		Kandgaon.	
Vadgaon.		Isnápur.		Shingori.	
Mungi.		Hanmant-tákli.		Joharapur.	
Adhodi.		Hatrál.		Shahapur.	
Kelvandi.		Hátgaon.1		Thate.	
Kolsángvi.		Dongarákhegaon.		Nándur.	
Karegaon-Khurd.		Shekte Budruk.		Antarvali-Budruk.	
Konosi.1		Pangoripimpalgaon		Apgaon.	
Kásárpimpalgaon.1		Varur-Khurd.		Malkapur.	
Gáikvád-jalgaon.1		Lakhephal.		Prabhu-Vadgaon.	
Karhetákli.1		Morgavhán.		Hingni.	
Khánápur.1		Chede-chandgaon.		Váksari.	
Varkhede.1		Varur-Budruk.1		Dahiphal.	
Avháne-Budruk.1		Nimbári.		Golegaon.	
Chitale-nime-juni.		Agarnándur.		Jámbli.	
Chápadgaon.		Nipáni-jalgaon.		Mohaj-Budruk.	
Javkhede-khálsa.		Shahajapur.1		Jirevádi.	
Thákur-pimpalgaon		Kálegaon.		Garudvádi.	
Dhor-chándgaon.		Bátgavhán.		Susare.1	
Dhor-hingni.		Divte.1		Gangápur.1	
Dahigaon.		Kharadgaon.1		Kámbi.1	

* Villages with 1 after their names are alienated.

1 Of the twenty-six thirteen were of *taraf* Ghotan, eight of *taraf* Shirál, two o *taraf* Shahartákli, and Devlára, Vagholi, and Málegaon.

Shevgaon Villages, 1883—continued.

Village.*	*Taraf.*	Village.	*Taraf.*	Village.	*Taraf.*
Sonoshi.	*Pargana* Shevgaon 161 villages—*continued.*	Málegaon ...	Dedgaon.	Máli-bábhulgaon.	Ghotan thirteen villages.
Gogalegaon.				Shekte.	
Bráhmangaon.				Sálvadgaon.	
Dadegaon.				Nyáháli.	
Khámpimpri.				Talni.	
Dhas-yeradgaon.				Revtále.	
Bhágvat-yeradgaon				Málegaon.	
Samsudi-yeradgaon				Antarvad-Khurd.	
Akole.		Dhorsade.	Shahartákli.	Ghotan.	
Akhegaon.		Hingangaon.		Tondoli.	
Mohari.				Najik-bábhulgaon.1	
Aurangpur.				Tájanápur.	
Aminpur.				Khuntephal.	
Koradgaon.				Adgaon.	Shirál 8 villages.
Ghivri.				Kámatsingve.	
Mangrul-Budruk.				Southáne-Khurd.1	
Amrápur.				Jaukhede-Khurd.1	
Sultánpur-Budruk.				Mohoj Budruk.	
Bhagur.1		Devláne ...	Dahigaon.	Devrái.	
Gadevádi.1				Tribhuvanvádi.	
Nimbodi.				Mandve.	
Lolegaon.				Mánikdavandi.	Kade.
Kuradgaon.				Ját-devle.1	
Mohoj-Khurd.					
Antarvali-Khurd.					
Kopre.					

Shrigonda, one of the two southern sub-divisions of the district, is bounded on the north by Párner and Nagar; on the east by Karjat; on the south by Bhimthadi; and on the west by Sirur, both sub-divisions of the Poona district. Its length from north to south and its breadth from east to west are each about twenty-eight miles. It comprises eighty-seven villages[1] in an area of 625 square miles. In 1881 the population was 51,291 or 82 to the square mile and in 1882-83 the land revenue was £10,641 (Rs. 1,06,410). SHRIGONDA.

Of an area of 625 square miles, 607 have been surveyed in detail. Of these 17,518 acres are the lands of alienated villages. The rest includes 287,418 acres or 77·36 per cent of arable land; 32,289 acres or 8·69 per cent of unarable; 30,729 or 8·27 per cent of forest reserves; and 21,095 or 5·67 per cent of village sites, roads, and river beds. From the 287,418 acres of arable land 23,475 or 8·16 per cent have to be taken on account of alienated lands in Government villages. Of 263,943 acres, the actual area of arable Government land 228,096 acres or 86·41 per cent were in 1882-83 held for tillage. Of these 224,566 acres were dry-crop and 3530 acres watered garden land. *Area.*

The greater part of the Shrigonda sub-division lies in the valley of the Bhima and has a gentle slope from the north-east towards that river on the south and its tributary the Ghod on the south-west. For the most part it is a level plain, with an average elevation of 1900 feet above the sea level, skirted on the north-east by a chain of low hills with flat summits. Fourteen of the villages lie on the north side of this range in the valley of the Sina. The chain of hills on the north-east is remarkable for its succession of flat summits or *patháre* which have a uniform elevation of some 2500 feet. A *Aspect.*

[1] Of these seventy-nine and not seventy-eight as given in the First Chapter are Government and eight alienated.

Chapter XIII. Sub-Divisions. SHRIGONDA.

few peaks however stand out prominently from this singular looking range the principal of which are a hill four miles east of Kolgaon in the village lands of Kothul 2826 feet high, and another one 1½ miles further east 2783 feet high. Adjacent to this hill is the large elevated tract known as the Dongar-pathár.

Water.

The Bhima river forms the southern boundary of the sub-division. Its chief tributary is the Ghod which forms the western boundary and falls into the Bhima at the extreme south-western corner. The eastern half of Shrigonda is drained by the Dev and its tributaries which flow south into the Bhima, whilst the western half is drained by Hanga and its tributaries which flow into the Ghod. The Dev has its sources in the hills of the north-east near the villages of Kosegavhán and Pisorákhánd. It flows south past the villages of Adalgaon and Ghodegaon receiving on its right the combined waters of the Ambil and the Sarasvati and falls into the Bhima on the east side of ancient fortifications of Pedgaon. The Hanga rises near Párner and flowing south, enters Shrigonda by the village of Chámburdi. Flowing on southward past Pimpalgaon-Pisa it receives on the left the Palsi on the banks of which stands the market town of Kolgaon. Passing by Belvandi the river turns towards the south-west and falls into the Ghod six miles below the villages of Yelpana and Pisora. Both Hanga and Dev have a small perennial flow which is utilized in places for surface irrigation.

Soil.

Towards the hills the soil is generally of a very poor description That of the centre of the sub-division is tolerably fertile, but in the neighbourhood of the Bhima deep clayey *munjal* soils prevail which require much labour in their cultivation and yield large crops only in years of plentiful rain. On the banks of this river small tracts of rich alluvial deposit are occasionally met with. Between most of the various streams which drain the sub-division are undulating tracts of *mál* land which are either unproductive or yield only scanty crops.

Climate.

The climate of Shrigonda is changeable. Near the hills on the north and north-east sufficient rain falls as a rule to ensure good crops on the light soils in that direction. In the central portion it is not so much to be depended on and further south where the nature of the soil requires abundant rain, years of failure seem to form the rule and a good year now and then the exception. The following statement gives the monthly rainfall during the eleven years ending 1884:

Shrigonda Rainfall, 1874-1884.

MONTH.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	...	0·02	...	0·09	...	...	...	...	...	...	...
February ...	...	...	...	...	...	...	...	...	...	...	...
March	...	0·33	...	0·30	...	...	0·21	0·14	...	...	...
April	...	0·35	...	...	0·50	...	...	...	1·05	...	...
May	2·35	1·79	...	...	0·30	2·06	0·23	1·21	...	0·73	...
June	6·86	1·58	11·84	3·74	1·51	5·09	2·11	3·21	5·08	6·91	1·72
July	6·50	2·25	2·98	1·27	5·66	1·69	0·93	1·52	1·14	1·36	2·70
August	...	6·30	0·10	4·88	7·27	4·33	0·75	2·85	2·37	6·50	2·66
September ...	15·27	5·74	0·37	4·26	3·98	0·07	6·87	5·20	11·26	10·26	1·72
October ...	2·50	1·19	0·04	4·52	4·10	1·85	1·63	2·61	1·61	3·39	1·77
November ...	...	...	0·15	1·90	0·24	1·80	1·75	1·39	0·31	0·83	...
December ...	...	...	...	0·34	...	...	...	...	0·30	...	...
Total ...	33·48	20·05	15·48	21·30	23·56	16·89	14·48	18·23	23·12	29·98	10·57

There is little difference between the husbandry of Shrigonda and that of the neighbouring sub-divisions of Párner and Nagar. As a rule only irrigated lands are manured. The system of rotation is simple, consisting of alternate crops of wheat, gram, and *jvári*. The advantages of good and early ploughing are well known, but few cultivators have the requisite number of cattle. A fallow is never permitted except from necessity. Irrigation is carried on by wells chiefly, but there are some eighteen temporary earthen dams thrown over the perennial streams which irrigate from 500 to 600 acres.

Cultivation.

The area under *rabi* or late crops is about double that under *kharif* or early crops. The staple of the late crops is *jvári*, of the early crops *bájri* and *hulga* or *kulthi*. More *hulga* is grown in Shrigonda than in any other sub-division of the district. There are a few vineyards in the neighbourhood of the town of Shrigonda.

Crops.

Of 192,081 acres the actual area under cultivation in 1881-82 grain crops occupied 152,371 acres or 79·32 per cent, of which 45,974 were under spiked millet *bájri* Penicillaria spicata; 101,554 under Indian millet *jvári* Sorghum vulgare; 4170 under wheat *gahu* Triticum æstivum; 190 under rice *bhát* Oryza sativa; 26 under chenna *sáva* Panicum miliaceum; 128 under maize *makka* Zea mays; 12 under barley *jav* Hordeum hexastichon; and 317 under other grains of which details are not given. Pulses occupied 19,420 acres or 10·11 per cent of which 3772 were under gram *harbhara* Cicer arietinum; 6802 under *kulith* or *kulthi* or *hulga* Dolichos biflorus; 4337 under *tur* Cajanus indicus; 354 under *mug* Phaseolus radiatus; five under lentils *masur* Ervum lens, and 4150 under other pulses. Oil-seeds occupied 16,794 acres or 8·74 per cent of which 1388 were under gingelly-seed *til* Sesamum indicum, 333 under linseed *alshi* Linum usitatissimum, 91 under mustard *rái* Sinapis racemosa, and 14,982 under other oil-seeds. Fibres occupied 1653 acres or 0·86 per cent, of which 147 were under cotton *kápus* Gossypium herbaceum, and 1506 under Bombay hemp *san* or *tág* Crotalaria juncea. Miscellaneous crops occupied 1843 acres or 0·95 per cent of which 367 were under tobacco *tambáku* Nicotiana tabacum, 678 under chillies *mirchi* Capsicum frutescens, 245 under sugarcane *us* Saccharum officinarum, 319 under hemp *gánja* Cannabis sativa, and the remaining 234 under various vegetables and fruits.

People.

The 1881 population returns show that of 51,291 people 49,126 or 95·77 per cent were Hindus, 2086 or 4·06 per cent Musalmáns, and 79 Christians. The details of the Hindu castes are: 2304 Bráhmans; 8 Pátáne Prabhus and 7 Káyasth Prabhus, writers; 893 Osvál Márwáris, 171 Sansári Jangams; 91 Kunam Vánis, 55 Gujarát Jains, and 13 Meshri Márwáris, traders and merchants; 24,279 Kunbis, 4417 Mális, 96 Rajputs, and 14 Bangars, husbandmen; 543 Sutárs, carpenters; 506 Telis, oil-pressers; 501 Kumbhárs, potters; 445 Sonárs, goldsmiths; 439 Shimpis, tailors; 292 Vadárs, diggers; 247 Sális, weavers; 237 Lohárs, blacksmiths; 125 Lákheris, lac-bracelet makers; 99 Kaikádis, basket-makers 32 Niráils, indigo-dyers; 31 Bángdis, blanket-weavers; 29 Lingáyat Buruds, basket-makers; 27 Lonáris, lime-burners; 26 Gavandis,

Chapter XIII. Sub Divisions. SHRIGONDA. *People.*

masons; 22 Jingars, saddle-makers; 15 Mochis, shoemakers; 14 Beldárs, quarrymen; 8 Koshtis, weavers; 8 Támbats, coppersmiths; 6 Otáris, casters; 2 Kásárs, brass-makers; 137 Guravs, priests; 23 Ghadshis, musicians; 578 Nhávis, barbers; 227 Parits, washermen; 2395 Dhangars, cowmen; 31 Gavlis, cow-keepers; 164 Bhois, fishers; 36 Vanjáris, caravan-men; 28 Kámáthis, labourers; 4288 Mhárs, labourers; 1760 Mángs, messengers; 1401 Chámbhárs, shoemakers; 191 Dhors, tanners; 1 Bhangi, sweeper; 209 Joshis, 191 Gosávis, 120 Chitrakathis, 81 Kolhátis, 74 Gopáls, 45 Mánbhávs, 25 Gondhlis, and 17 Kanjáris, beggars; 615 Rámoshis, 283 Kolis, 154 Bharádis, 22 Vaidus, 17 Tirmális, and 11 Rávals, unsettled tribes.

Roads.

The old mail road from Ahmadnagar to Dhond enters the sub-division on the north in the fifteenth mile from Ahmadnagar near the village of Chikhli. Passing over a depression in the hill range it runs down south, leaving the once important town of Kolgaon on its eastern side, through the villages of Ghargaon twenty-six miles; Loni-Venknáth thirty-two miles; Madhe-Vadgaon thirty-six miles; and Káshti forty-one miles, reaching the Bhima river in the forty-sixth mile at the village of Nimbgaonkhalu. Over the river is a wire rope ferry. This road was metalled during the 1876-78 famine but is now comparatively little used as the railway runs almost parallel with it. The larger streams on the route are unbridged. Near Kolgaon at the twenty-second mile is a travellers' bungalow and near Ghargaon at the twenty-sixth mile is a large tiled rest-house or *dharmshála*. What is known generally as the Kharda-Káshti road leaves the village of Káshti in the extreme south-west corner of the sub-division and passes up north-east through the village of Limpangaon four miles, to the town of Shrigonda nine miles. Thence on to Adalgaon thirteen miles, where it takes a more easterly line entering the Karjat sub-division 18½ miles from Káshti. The terminus Karda is a town in the Jámkhed sub-division distant some seventy miles. Besides these two roads which are regularly maintained, the country tracks from Shrigonda in the direction of Karjat on the east, of Mándogan in the north-east, of Ghargaon on the north, and of Loni-Venknáth on the north-west, have at different times been much improved, so that most parts of the sub-division are well opened up for cart traffic. Roads connecting the town of Shrigonda with the Pimpri station 3¼ miles, and from Belvandi to its station two miles, have been constructed recently.

Railway.

Crossing the Bhima river on a fine masonry bridge the Dhond and Manmád State Railway enters the district by the Shrigonda village of Nimgaon-Khalu. The line completely traverses the sub-division entering Nagar on the north near the village of Ukhalgaon. The stations are Pimpri, a mile from the village of Mhatar Pimpri and 3½ from Shrigonda at mileage tweve; Belvandi, two miles from the village of that name, at mileage twenty-one; and Visápur, close by the village, at mileage twenty-nine.

The following statement gives a list of the towns where weekly markets are held:

Shrigonda Markets.

Town.	Day.	Town.	Day.
Shrigonda	Monday.	Mándogan	Tuesday.
Pedgaon	Friday.	Belvandi	Sunday.
Kolgaon	Wednesday.		

At none of these however are the transactions of other than local interest. At Shrigonda livestock can sometimes be purchased. A market formerly held at Pimpalgaon-Pisa was discontinued some years ago. There are no manufactures in the sub-division worthy of note.

Survey.

Survey rates were first introduced into fifty-three of the seventy-nine Government villages now forming the sub-division in the years 1851-1853. These were divided into five groups. The first group consisted of five villages near the hills in the north in which the maximum dry-crop rate was 2*s.* 6*d.* (Rs. 1¼) an acre; the second group consisted of fourteen villages to the south and west of the first group and four villages lying in the Sina valley, in which the maximum rate was 2*s.* 3*d.* (Rs. 1⅛); the third group consisted of seven villages in the hills of the east and six villages in the Sina valley, in which the maximum rate was 2*s.* (Re. 1); the fourth group consisted of four villages in the south-east bordering on Karjat and one village on the Ghod river with a maximum rate of 1*s.* 9*d.* (14 *as.*); and the fifth group consisted of twelve villages in the extreme south on the Bhima river with a maximum rate of 1*s.* 6*d.* (12 *as.*) an acre. The alienated villages which were acquired under the treaty of 1860 were assessed according as their position and soil brought them under one or other of these groups. The result of these rates was a relief of forty-two per cent on the assessment levied under the old system.

Changes.

Shrigonda, as at present constituted, dates from 1868-69 only. Some of its villages belonged to Sirur, a sub-division of the Ahmadnagar district which was formed in 1859 on the breaking up of Karda and abolished in 1866-67, and some belonged to Korti which was broken up in 1861-62 on the formation of the Karjat sub-division. For a short time between 1866 and 1868 the greater part of Karjat was subordinated to Shrigonda which had thus a total of 159 villages; but this arrangement was abolished in 1868 when Karjat again became a separate sub-division with eighty-two villages: the remaining seventy-seven, to which were added six[1] from Nagar and four[2] from Parner, being formed into the present sub-division of Shrigonda. Of these eighty-seven villages seventy-nine belong to Government and eight are alienated. The following table gives a nominal list of all the villages and shows to which of the ancient *tarafs* each belonged:

[1] The six villages are Vadghul, Kámti, Mándogan, Kátrabad, Banpimpri, and Taradgavhán.

[2] The four villages are Chikhli, Ukalgaon, Suregaon, and Koregaon.

Chapter XIII.

Sub-Divisions.

SHRIGONDA.

Changes.

Shrigonda Villages, 1883.

VILLAGE.*	*Taraf.*	VILLAGE.	*Taraf.*	VILLAGE.	*Taraf.*
Chándgaon. Hiradgaon. Ajnuj. Pedgaon. Kaute. Gar. Arvi. Shedgaon. Tákli. Babhurdi. Vángdari. Sángvi.1	Kadavalit twelve villages.	Vadghul. Taradgavhán. Banpimpri.	Mándogan—*contd.*	Bhaudi. Angar. Kashti. Mhase. Dhorje. Raygavhán. Math. Yelpane. Kondegavhán. Koregavhán. Chikhli. Koregaon. Suregaon. Táudli.1 Dev-daitna.1 Arangaon.1	Ránjangaon sixteen villages.
Shrigonda. Ghugal-vadgáon. Kokangaon. Belvandi-kothár. Deulgaon. Velu. Madhe-vadgaon. Párgaon-sudrik. Kámti. Loni-Venknáth. Bhingan. Bhingaon.1	Shrigonda twelve villages.	Adalgaon. Bhángaon. Khándgaon. Tákli-lonár. Pisorákhand. Kosegavhán. Mhatarpimpri. Vadgaon. Vadali. Kolgaon. Sarole-Somoshi. Kothul. Rájápur. Bori. Nimbvi. Chimbhle. Surudi. Chambhurdi. Limpangaon. Yerandoli. Ghargaon. Belvandi-Budruk. Pimpri-kolandar. Pisore-Budruk. Mungasgaon. Ghotvi. Dongarpathár. Hingni.1 Yevti.1 Nimgaon-khalu. Shirasgaon.1	Karda thirty-one villages.	Ukadgaon. Dhavalgaon. Visápur.	Belha.
Mándogan. Chaur-Sángvi. Ghogargaon. Bangarde. Thite-sangvi Rukhel. Ismálpur.	Mándogan ten villages			Pimpalgaonpisa. Ukhalgaon.	Kedgaon.
				Ghodegaon ...	Rásin.

* Villages with 1 after their names are alienated.

CHAPTER XIV.

PLACES.[1]

Ahmadnagar,[2] in north latitude 19° 40′ and east longitude 70° 40′ on the bank of the Sina about seventy-five miles north-east of Poona and about 130 miles east of Bombay, is the head-quarters of the Ahmadnagar district and sub-division with a military cantonment, a fort, a railway station, a large cotton mart, and three cotton presses. The 1881 census returns show that Ahmadnagar is the eleventh city in the Bombay Presidency with a town site of 317 acres and a population of 32,903 or 104 persons to the square acre.

Ahmadnagar, locally known as Nagar, with its surroundings including the railway station, the fort, the cantonment, and the old town of Bhingár, cover an area of about six miles. They are scattered over a fairly wooded slightly waving plain, bounded on the west by the Sina and the lands of Kedgaon village, and seven or eight miles to the north and east by a line of hills two to six hundred feet high, the eastern end of whose flat top is crowned by the tomb of Salábat Khán (46).[3] From the railway station in the south a well kept road, crossing the Sina by an iron bridge among rich fields and through rows of old *bábhul* trees, leads about a mile to the south-west corner of the city. On this side the outskirts of the town are almost bare of houses, and except the Collector's residence, a high flat roofed Musalmán palace with a group of lofty tamarind trees, the city buildings are hid by a plain stone and mud wall twelve feet high and about three miles round. The city is bounded on the west by the broad and at times deeply-flooded bed of the Sina. The fort, the cantonment, and all the outlying parts of the town lie to the east and north. To the east, close to the city walls, are two small suburbs known as the Mandai market and the Tent Pitchers' lines. About half a mile further east, across the barren but carefully tree-planted plain, and nearly hidden by its glacis or covering bank now thick with *bábhul* trees, is the fort with strong bastioned stone walls, nearly circular, and a little more than a mile round. About two hundred yards further to the south-east is the shallow gravelly bed of the Bhingár stream, and across a bare slightly swelling plain are, about a mile to the right, the high trees of the Faráh garden (41). Closer, but still at some distance to the north, are the three large blocks of new Artillery Barracks with out-houses and patcheries or married men's quarters

[1] This chapter owes much to additions and corrections by Messrs. J. Elphinston C. S.; T. S. Hamilton, C. S.; R. E. Candy, C. S.; and A. F. Woodburn, C. S.

[2] A great part of the city account has been compiled from materials supplied by Mr. C. N. Setna, former Municipal Secretary.

[3] Salábat Khán the famous Ahmadnagar minister (1519-1589). The number in brackets is the serial number in the list of Objects described below.

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AHMADNAGAR. *Description.*

and to the north-west are the old artillery lines, which are now used as stables. About seven hundred yards to the left or north of the Farâh garden lie the cavalry stables, and further on, stretching to the north, are the swimming bath and the Protestant and Roman Catholic churches. To the left a row of bungalows runs along both sides of the road known as the Pensioners' Lines. About two hundred yards to the east of the cavalry stables are the cavalry barracks, to the north of which are the married men's quarters, and about seven hundred yards further to the north is the Sadar Bazár. Close to the north of this is the Government garden, and after crossing the shallow gravelly bed of the Bhingár river, which passes by the northern boundary of the Government garden, are the commissariat lines, beyond which the cantonment limits end. Facing the cavalry barracks fifty to two hundred yards to the east, a double row of officers' houses in large well wooded enclosures, stretch about a thousand yards to the north. To the north of the officers' quarters a road to the west passes between the Roman Catholic chapel on the right and the Protestant church on the left, across a narrow masonry bridge over the Bhingár river to the fort. Close to the east of the Government garden is the old cantonment hospital building now used as the Cantonment Magistrate's office, at the eastern boundary of whose enclosure the cantonment limits end. Further east on both banks of the Bhingár river are the early Hindu settlements of Bhingár and Nágardevla. North of the city, about two hundred yards from the Mangal gate, on the left or west is the Kotla enclosure (31). To the north-east are the Native Infantry lines, and about a hundred yards further north-west are the officers' quarters, two rows of large handsome houses in shady and well kept gardens. About five hundred yards to the north of the Native Infantry lines is the St. James Garden or Recreation Ground, a small flower garden, supported chiefly by the station officers. Close to the left and beyond the public road are the civil lines, consisting of three large bungalows with gardens. To the north-east about twenty-five yards beyond the Kotla enclosure is Rumikhán's tomb or the Pilá-Ghumat (32), in the garden of which the large Bijápur gun, Malik-i-Maidán or the Ruler of the Plain, is said to have been cast during the reign of Burhán Nizám Sháh (1508-1553) by Rumikhán one of his nobles.

As the city is chiefly composed of low flat-roofed houses, from the outside it is almost hid by the city walls. Inside, from some high building, except for tiled two-storeyed houses in the east and centre and a few spires, domes, and clusters of trees, the rows of mud roofs stretch bare and white almost like a freshly ploughed field. Especially in the centre and north-west the whole area of 317 acres is thickly covered with houses.

Walls and Gates.

The city walls built of stone and mud masonry below and white mud masonry above are twelve to thirteen feet high, six feet broad, and about three miles round. The walls were built about 1631 (H. 1042) by Sarjekhán one of Sháh Jahán's (1627-1658) nobles. The city is entered by eleven gates, the Jhenda and the Báva Bangáli gates in the east, the Málivâda or Railway and Fergusson gates in the south, the Nepti and Nálegaon gates in the west, and the

Delhi, Tophkhána, Sarjápur, Mangal, and King gates in the north. The Jhenda or flag gate is eleven feet wide by seventeen high. The wall, which stretches on both sides, forms the wings of the doorway and is built with stones four feet from the ground, and for the remaining eight feet with burnt bricks and mud masonry, pointed with mortar. Inside a stone stair leads up the wall to the flat top of the gateway to command a view of the ground in front when the gate was shut in times of danger. The Báva Bangáli gate 335 yards south of the Jhenda gate, is eleven feet wide by fourteen feet high. Except for two side bastions of stone below and brick and mud above, it is built like the Jhenda gate.

About 1035 yards south-west of the Báva Bangáli gate, an ornamented structure about 12′ 6″ wide by 19′ 6″ high, is the Fergusson gate built for easy access to the municipal market by the Municipality in 1881 and called after Sir James Fergusson, Bart. K.C.M.G., Governor of Bombay. About 300 yards west of the Fergusson gate is the Máliváda gate, eleven and a quarter feet wide by thirteen feet nine inches high, with an open archway somewhat in the Gothic style, built of ashlar masonry. The gate has two strong stone side bastions, each about seventeen feet high. The parapets of the bastions which are about three feet high and are furnished with gun-holes are of burnt bricks and lime. The parapet over the flat part of the archway has openings for guns and is ascended by a stone stair. The doors are of teakwood, about four inches thick, and like all the other gates have a small window to pass through at night, when the doors are closed from nine to five in the morning. Máliváda is the strongest of the eleven Ahmadnagar gates. Close to the west of the doorway let into the wall in the centre of an arched recess specially built for it, an oblong inscribed black marble tablet, surmounted by an antlered stag's head and the Gaelic motto of the regiment, contains an inscription in memory of the officers and men of the 78th Highlanders who fell at the storming of the city on the 8th of August 1803.[1] The inscription is:

• GUIDEACHD an RIGH CAPPER FIABDH.
On this spot fell at the storming of Ahmadnagar on the 8th of August 1803 Thomas Humberstone Mackenzie Captain in H. M.'s 78th Regiment of Ross-shire Highlanders son of Colonel Mackenzie Humberstone who was killed at the close of the MAHRATTAH WAR in 1783.

THIS TOMB
Is also consecrated to the memory of CAPTAIN GRANT LIEUTENANT ANDERSON and the Non-

[1] The tablet was raised by Lady Hood when she was in Ahmadnagar. Fifteen Years in India, 433. The Gaelic motto Guideachd an Righ means Save the King. The stag's headcrest and the motto were bestowed on Mackenzie of Seaforth in return for saving the Scotch king Alexander from a wounded stag. As he rushed forward Mackenzie called Guideachd an Righ, Save the King. Besides by the crest and motto Mackenzie was rewarded with the hand of the king's daughter. When Mackenzie of Seaforth raised the Seaforth Highlanders, the regiment adopted his crest and motto. A print of a picture showing Mackenzie saving the king from the wounded stag is in the mess of the 2nd Battalion Seaforth Highlanders at Lucknow. Captain Alexander.

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Places.
AHMADNAGAR.
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Commissioned Officers and Privates of the same Regiment who fell on that occasion.

To the right or east of the gateway close to the city wall is a plastered tomb (8′ × 4′ × 4′) built in memory of an officer of the First Regiment of Madras Native Infantry who fell on the same occasion. On the side of the tomb facing the road is a tablet with this inscription:

> This tomb was erected by the Officers of the 1st Battalion, 11th Regiment, Madras Native Infantry, as a tribute of their respect for the memory of Lieutenant William Penderleath of that corps, who fell at the assault of the Pettah of Ahmadnagar on the 8th of August 1803.

The tomb which is kept in repair by the Public Works Department is enclosed by a wooden railing (14′ 6″ × 8′ 6″ × 7′ 8″), with square wooden bars fixed at six-inch intervals. The Nepti gate 894 yards north-west of the Málivâda gate is nine feet wide by seventeen feet high and is much like the Bangáli gate. The Nálegaon gate 363 yards north of the Nepti gate is nine feet wide by ten feet high, and is much like the Jhenda gate except that it has no bastions. The Delhi gate, 406 yards north-east of the Nálegaon gate, is twelve feet wide by fourteen feet high and has an open archway over the door, as in the Málivâda gate. Like the Bangáli gate it has two bastions of stone below and mud above. The Tophkhána gate 359 yards north-east of the Delhi gate is 10′ 6″ wide by 12′ 6″ high; it is like the Bangáli and Nepti gates with bastions. The Sarjápur gate 572 yards east of the Tophkhána gate is eleven feet wide by fifteen feet high and is much like the Tophkhána gate. The Mangal gate, 410 yards north-west of the Sarjápur gate and 440 yards east of the Jhenda gate, is 10′ 6″ wide by 14′ 6″ high and is much like the Sarjápur gate. Between the Sarjápur and Mangal gates a small gate three feet wide and six feet high has been opened by the municipality for easy access to the municipal beef market. About 132 yards east of the Mangal gate near the Bráhman cistern is the King gate about twelve feet wide opened by the Municipality in 1881. This is an old gate said to have been closed after the British occupation of Ahmadnagar (1803) to stop disputes between the people of the city and the privates of the Native Infantry Regiment which was stationed outside and close to this gateway. Besides these eleven two new gateways ten feet square have been opened in the city wall near the mission chapel for the convenience of the American Mission and one for the Collector's bungalow.

Houses.

The whole area of 317 acres within the city walls is well peopled and much of it is thickly packed with houses. The only open spaces are the weekly market place or Mangal Bazár, the municipal garden, the Khoje or Khwája Sherif's Haveli (2) and the Kávi-Jang Mahál (17), the Gavri Ghumat, the New Ánandi Bazár, and the Soneri Mosque (15) and Collector's compounds. Of late years the number of houses has been steadily increasing, the total number in 1883 being 5860. During the five years ending 1883-84 eighty-seven houses have been built, including seven of the first, thirteen of the second, twenty-two of the third, thirty of the fourth, and fifteen of the fifth class. According to the 1881 returns the total

number of houses was 5832 or 18·40 to the acre against 5792 or 15·74 to the acre in 1875. Of the 5832 houses 507 are of the first class, 898 of the second, 1279 of the third, 2065 of the fourth, and 1083 of the fifth class. The first class houses are assessed by the municipality at 8*s.* (Rs. 4), the second at 4*s.* (Rs. 2), the third at 2*s.* (Re. 1), the fourth at 1*s.* (8 *as.*), and the fifth class including very poor houses temples and rest-houses, are not assessed. In 1883 the number increased to 5860. To guard against fire no thatched houses are allowed within the city walls. Except a few large Musalmán and Marátha mansions and about fifteen hundred tiled houses, some of them large two-storeyed buildings, most of the houses are one-storeyed with mud walls and flat mud-roofs. The houses are generally in good repair, but are often unsightly, built round an open court with a dead wall towards the street broken only by one door. According to the municipal classification 507 houses yield a yearly rent of more than £10 (Rs. 100), 898 between £5 and £10 (Rs. 50 - 100), 1279 between £2 10*s.* and £5 (Rs. 25 - 50), and 3148 less than £2 10*s.* (Rs. 25).

Shops.

The shops, which are generally owned by Bohorás and Márwár or Marátha Vánis, are either flat mud platforms five to twenty feet broad covered with flat roofs built in front of houses, or, as in the municipal markets, they are broad open plinths covered with a baked tile or corrugated iron roof and unconnected with dwelling houses. Most of the shops are near the centre of the town. According to a statement prepared in 1879, of 2792 the total number of shops 972 have houses behind them. Of the shops one each is a *gándhi* or oilman's and medicine seller's store, a photographer's, a *sárangi* or fiddle maker's, and a watchmaker's; two each of bookbinders, booksellers and stationers, English tinware sellers, and opium and *gánja* sellers; five each of hide sellers and stamp vendors; seven of turners; eight each of beef sellers, cooks, firework makers, and snuff makers; nine of hemp sellers; eleven each of liquor sellers and tobacco sellers; twelve each of cloth painters and pulse sellers; fourteen of fish-sellers; fifteen of tinkers horse and bullock shoers and nail makers; eighteen of silk sellers; nineteen each of flour sellers and yarn sellers; twenty each of Buruds and perfumers; twenty-one of tinners; twenty-two of blacksmiths; twenty-four each of money-lenders and mutton sellers; twenty-six of flower sellers; twenty-seven each of cotton cleaners, pearl sellers, and sheep-skin dealers; twenty-nine each of brokers in grain and groceries and metal polishers; thirty-one of needle and glass bead sellers; thirty-five of necklace tiers and other ornaments in silk; thirty-eight potters; forty-one lac-bangle makers; forty-four metal pot sellers; forty-five Bohorás chiefly piecegoods sellers; fifty-two fruit sellers; fifty-seven roasted grain and rice sellers; sixty-seven hardware dealers and bangle-makers; seventy-two country shoemakers; seventy-five moneychangers; seventy-seven country cigarette makers; eighty-five grain sellers; eighty-eight turban dyers; ninety-three bangle makers; 104 goldsmiths; 110 cloth sellers; 118 tailors; 120 sweetmeat makers; 124 English and Márwár shoemakers; 125 metal pot makers; 145 vegetable sellers; 162 betel-leaf sellers; 176 grocers, and 181 oil sellers.

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The shops are let at monthly rents varying from 8*s.* to £1 (Rs. 4 to Rs. 10). Shopkeekers generally live in separate houses. They close their shops at night from the outside with wooden shutters, the middle board being last put on and fastened with a padlock so that until it is unlocked none of the other planks can be moved. The shops are opened daily about six in the morning and are not closed till eight or nine at night. The shopping time is from six to ten in the morning and, to a less extent, from four to seven at night. Two opium shops are kept by a Pardeshi, one outside the Jhenda gate and the other in the Ganj market. The right of selling opium and hemp is sold every year by public auction and is given by the Collector to the highest bidder, who is bound to buy Government opium at a certain rate. The yearly consumption varies from 425 to 450 pounds. Almost all the poorer classes of Musalmáns and Hindus buy opium to give it with milk to infants of three months to about one year. Of adults the chief consumers are Márwár Vánis and Musalmáns. Of twelve liquor shops, one is for the sale of native and eleven for the sale of European liquor. Of the Europe liquor shops, two, Messrs. Cursetji and Sons' and DeSouza's sell good wines and spirits, and nine others kept by Pársis Christians and Kámáthis, sell cheap English brandy at 2*s.* 6*d.* to 3*s.* (Rs. 1¼ - 1½) the bottle. This cheap brandy is drunk chiefly by Pársis, Kámáthis, Gavandis, Native Infantry privates, and well-to-do Koshtis and Kunbis. The single country liquor shop near the Sarjápur gate is kept by a Pársi who sells Bassia latifolia or *moha* spirit and sometimes toddy for about six months in the year. The chief consumers are Mhárs and Mángs the poorer Sális and Kunbis. Shops selling European liquor pay Government a fixed yearly fee of £10 to £20 (Rs. 100-200), and the right to sell country liquor is sold by yearly or two-yearly auctions. The same contractor holds two country liquor shops within cantonment limits. Since the 1876-77 famine the demand for liquor both European and native has fallen off and about four Europe shops have been closed. During the last five years the total number of all kinds of shops has remained pretty steady. Every year fifteen or twenty people, often old Musalmán and Váni women, growing too feeble for grain grinding or spinning, borrow money or sell their ornaments, and with the proceeds open petty grocery shops. Some of these women succeed but others fail, and within a year or two shut their shops and fall back on their relations.

Streets.

As the house enclosures are not built on any plan the city streets are very irregular, and, as they are broken only by one door, the walls lining the streets are often ugly and dead. The city has about twenty-two miles of thoroughfare, of which about sixteen miles of main and cross roads are metalled. The chief streets are fairly broad very smooth and clean swept, and provided with side gutters. The lanes are often narrow and winding, broken by outstanding doorways and house-walls and unmetalled, but kept clean, well drained, and in repair. From east to west the city is crossed by three main streets. In the north the Jhenda-Nálegaon road starts from the Jhenda gate, and passing west is known for the first 440 yards as Dál-Mandai or the Grain Market road. After a short turn

to the north, under the name of Chaupáti Káranja road, it again passes west about 1056 yards to the Chaupáti cistern, and from the cistern it is continued by cross roads about 308 yards south-west to the Nálegaon gate. The second main road called the Kápad Áli road, also enters from the east through the Jhenda gate, passes south-west by the Collector's office, and stretches west about 1584 yards in a straight line to the Chaupáti cistern cross road, and from the cross road goes south-west by cross lanes about 308 yards to the Nepti gate. The third and best marked of the three east and west lines is the Bangáli road. This road entering through the Bangáli gate, passes to the south of the Collector's office, and running by the city post office along the Burud lane and through the Juna Bazár[1] about 1364 yards west to the Civil Jail, passes from the jail about 484 yards north-west to the Nepti gate. The north and south cross roads are broken and irregular, none of them forming one complete line from the north to the south wall. The chief cross road runs from the Mangal gate in the north-east, south by Mr. Cursetji's shop, the city post office, and the mission enclosure, about a mile and a half to the Málivada gate.

Divisions.

The city has twenty divisions, which may roughly be brought under three heads, eight original central wards, nine suburbs or *purás*, and three villages included within the circuit of the walls. The three villages are Málivada in the south settled by Kázi Jumákhán when the city was founded (1494) and now chiefly inhabited by well-to-do Mális; Marchudánagar in the south-west originally called Murtazánagar, established by Murtaza Behri in the reign of the sixth Nizám Sháhi king Ismáel (1588-1590), and now occupied by a mixed middle class population; and Nálegaon in the west and north-west. Each of these divisions is a separate village with its own headman, accountant, servants, and husbandmen whose lands lie outside of the city walls.

To the west inside of the three villages and to the east and north-east are the nine suburbs or *purás*. Beginning in the west to the south-east of Marchudánagar is Khadakpura, said to have been founded by Nyámatkhán Dakhni during the reign of Murtaza Nizám Sháh I. (1565-1588), and now mostly inhabited by Bráhman Government servants and middling Musalmáns. North of Khadakpura to the east of Nálegaon, is Sháhájápura said to have been founded by Aurangzeb and now inhabited by well-to-do Bráhmans Kumbhárs Sális and Koshtis. North-east of Sháhájápura, and once part of it, is Tophkhána the old arsenal, now occupied chiefly by poor weavers. In the north of the city near the Sarjepur gate, with a mixed and poor population, is Sarjepura established during the seventeenth century by Sarjekhán, one of Sháh Jahán's nobles. To the east of Sarjepura, near the Mangal gate, is Kamálpura, founded by Kamálkhán Dakhni, one of the nobles of Burhán Nizám Sháh (1508-1553) now occupied by a mixed

[1] The Juna Bazár was founded about 1565 (H. 972) at the time of the establishment of the city by Daulatkhán Dakhni. It is now occupied by Sonárs Jingars, and Musalmáns.

poor and middling population chiefly Musalmáns and Maráthás. Further east, built by Sarjekhán, is Kapurpura with a well-to-do middling and low caste population chiefly Hindu. To the south-east of Kapurpura with a well-to-do and middling population, is Hátimpura, built by a noble named Hátimkhán at the end of the fifteenth or the beginning of the sixteenth century. West of Hátimpura are Moghalpura with a well-to-do and poor population and Beherámpura with poor and middle class people.

The central group of eight wards are Gulám-Ali Bág in the north and to the east of Sháhájápura, originally a garden belonging to a certain Ján Khán, after whose son Gulám Ali it has been called. The people are chiefly Musalmáns and fairly off Sáli weavers. To the east of Gulám-Ali Bág is Sháháji Mohollah established during the Peshwa's rule and occupied by well-to-do Márwáris, and Bráhman Government servants; to the east of Sháháji Mohollah, with a well-to-do population, is Sháháganj founded by Ahmad Nizám Sháh (1490-1508); to the south-west of Sháháganj is Khist Áli with a well-to-do population; to the west of Khist Á'li is Tagdi otherwise called Takti Darwája occupied by poor and middle class people and built in 1531 (H. 939) by Murtažákhán Takti, one of Burhán Nizám Sháh's nobles. Further to the west and south-west are Beherámkháni and Nyámatkháni, built in 1579 (H. 987) by Nyámatkhán, one of Murtaza Nizám Sháh I.'s (1565-1588) nobles and now occupied by labourers and landholders. In the centre is the Chándbibi Mohollah said to have been established during the regency of Chándbibi (1595-1599) the granddaughter of Burhán Nizám Sháh and occupied by a mixed poor, middling, and well-to-do population.

The latest settled part of the city, to the north of Chándbibi Mohollah is Navápeth or Pottingerpura, called after Captain Pottinger the first Collector of Ahmadnagar who founded it in 1821 on waste land formerly belonging to the Gulam-Ali garden. Navápeth is now one of the wealthiest quarters of the city, and is occupied by influential people of all castes chiefly Márwáris. To the south of Navápeth is Bágadpati, called after a Sáli weaver. It was settled after 1803 and is still occupied by the descendants of the Bágdya family and by well-to-do, middling, and poor Sáli and Koshti weavers.

These divisions are not now used either for police or municipal purposes. For administrative purposes the city is divided into four main divisions, the north-east, south-east, south-west, and north-west. The north-east division is bounded on the north and east by the city wall, on the south by the Kápad Áli road the second of the three main streets, and on the west by the Sarjepur gate road. The south-east division is bounded on the north by the Kápad Áli road, on the east and south by the city wall, and on the west by an irregular line of lanes running to the west of the Mission Lecture Hall from the Báwáji-báwa cistern to the Máliváda cistern and thence by the criminal jail to the new cistern in the north. The south-west division is bounded on the east by the south-east division, on the south and west by the city

wall, and on the north as far as the Nálegaon gate by the Ánandi market road. The north-west division is bounded on the east by the Sarjepura road, on the south by the Ánandi market road, and on the west and north by the city wall. In these main and minor divisions, the poor classes live in the north-west and north, in Nálegon, Sháhájápura, Tophkhána, Sarjepura, and Kamálpura. There the bulk of the people are hand-loom weavers, Sális, Koshtis, Mochis, Lonáris, Momins, and other Musalmáns and Maráthás. They live in small mud-walled and flat-roofed houses owned chiefly by Bráhmans and Márwár Vánis, who charge monthly rents of 4½*d.* to 2*s.* (Re. $\frac{3}{16}$ - 1). Middle class people, Kunbis, Mális, Lohárs, Jingars, and Musalmán cultivators live in the south-west and Kámáthis in Kapurpura in the north-east of the city. Most of these middle class people live in houses of their own, worth a monthly rent of 1*s.* to 2*s.* 6*d.* (Rs. ½-1¼). The well-to-do classes, Bráhmans Márwáris and Pársis, chiefly traders and Government servants, live in the south-east and north-east of the city in Sháháganj, Khist Áli, Moghalpura, Beherámpura, and Hátimpura, chiefly in their own houses, worth a monthly rent of 2*s.* to 12*s.* (Rs. 1-6). Many well-to-do families, mostly Márwár Vánis and Támbats live in the central part of the city in the Navápeth or Pottingerpura, in houses worth a monthly rent of 4*s.* to 16*s.* (Rs. 2-8). In the north of the city on either side of the Delhi gate road,[1] are the settlements of Bráhman Deshmukhs in large ancestral mansions worth a monthly rent of 4*s.* to 12*s.* (Rs. 2-6).

Population.

The 1872 census returns showed for Ahmadnagar city and cantonment a total population of 37,240 of whom 29,289 were Hindus, 6422 Musalmáns, 1391 Christians, and 138 Others.[2] The 1881 census returns showed a total town and cantonment population of 37,492, of whom 30,154 were Hindus, 5934 Musalmáns, 1128 Christians, 176 Pársis, and 100 Others.

Markets.

The city has eleven markets, ten daily and one weekly. Of the daily markets three are private and seven are municipal. The three private markets for general produce, for cloth, and for grain, and three of the municipal markets for grain and flour, for fruits and vegetables, and for miscellaneous goods are held in or near the centre of the city. Of the remaining four municipal markets, two, one for mutton and one for fish, are in the north-east of the city near the Mangal gate. The remaining two municipal markets are outside of the walls, a beef market in the north close to the west wall of the Makka mosque (1) between the Mangal and the Sarjepur gates, and a cotton market in the south about 275 yards outside of the Fergusson gate.

Private Markets.

The three private markets are Sháháganj or the General Market, the Cloth Market, and the Grain Market. The Sháháganj or General

[1] The Delhi gate road now called Deshmukh Áli, was founded in the time of the Peshwás (1760-1818) and is now inhabited by Deshmukh families.

[2] The city details for 1872 were 26,209 Hindus, 6135 Musalmáns, 359 Christians, and 138 Others, total 32,841; the cantonment details were Hindus 3080, Musalmáns 287, Christians 1032, total 4399. The 1881 census returns do not show separate details for the town and cantonment.

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Private Markets.

Market, in the centre of the city, is except in a few places a row of one-storeyed flat-roofed shops, the property of Márwár and Marátha Vánis, and of a few Bohorás and Bráhmans. The shops are arranged in blocks, each block called after the shopkeepers. On either side of the main street are two rows of coppersmiths' shops and in front of them, on small stone platforms built out on the road, are the municipal fruit and vegetable shops. On a cross street to the east are on the north a row of Bohora shops and beyond them Váni grocers' shops. In a lane south of these Bohora and Váni shops are shops of perfumers or Attárs, and to the south of the Attárs, in three other cross lanes are betel leaf sellers, earthen pot sellers, goldsmiths, and flower sellers. The monthly rents of these shops vary from 8*s.* to £1 4*s.* (Rs. 4 - 12).

Cloth.

The Cloth Market stretches between Sháháganj and Moghalpura along both sides of the second of the main east and west streets, and gives it its name of Kápad Áli or Cloth Road. Most cloth shops have upper storeys, as many of the dealers have their houses behind their shops. The houses mostly belong to the traders. Such as are hired fetch a yearly rent of £20 to £35 (Rs. 200 - 350). The dealers are mostly Márwár and Gujarát Vánis and a few Bráhmans. Their shops are open from daybreak to nine at night, and their busiest time is between two and six in the afternoon. Their busy season is during the marriage months chiefly from February to May. The cloth most sold is white T-cloth from the Bombay mills, and, to a less extent, English goods. The stiff brilliant English goods are liked by the rich, and the cheap strong Bombay goods by the poor. Cloth dealers also sell local hand-made robes, waistcloths, bodices, turbans, and black blankets. Except a few hand-made waistcloths brought from Sholápur and Paithan, the hand-made cloth is all the produce of the Ahmadnagar and Bhingár hand looms. Except Gujarát Vánis who deal in Bombay and coloured English yarn, and sometimes advance it to handloom weavers, receiving its cost after the sale of the cloth, all the cloth dealers are paid in cash. The cloth trade suffered severely during the 1876-77 famine, but has since recovered and increased.

Grain.

The Grain Market is on the north on both sides of the Jhenda-Nálegaon main road between Kamálpura and Sháháganj. It consists of a row of dwellings with large wide front platforms on three feet high plinths on which the grain is laid for sale. The houses generally belong to the grain dealers and are worth a monthly rent of 4*s.* to 8*s.* (Rs. 2 - 4). The grain dealers are generally Lingáyat Vánis, Kunbis, Musalmáns, and Pardeshi Rajputs, and one or two Kámáthis who are known as Dálválás or pulse sellers. The Dálválás buy grain wholesale from Márwár and Marátha Váni agents or brokers who get grain consignments from village grain dealers and sell it retail. The chief grains sold are millet, Indian millet, pulses, and wheat mostly from the Gangthadi or right Godávari valley and rice from Poona and the Konkan. The buyers are the townspeople and neighbouring villagers who bring head-loads of wood, cowdung cakes, vegetables, and fodder, and

spend the proceeds in buying 3*d.* to 1*s.* (2-8 *as.*) worth of grain. Town labourers generally buy grain in the evening after being paid their day's wages. To the north of the Dálmandai is a wholesale grain market called Dánedabra where, according to the season, from thirty to 200 carts of millet Indian millet wheat grain and oilseed come from the district. Márwáris and other wholesale dealers buy at this market whose busy hours are from six to eleven in the morning.

Municipal Markets.

South of the Sháháganj or General Market in the centre of the city, are the municipal grain, fruit, vegetable, and miscellaneous markets, three blocks of tiled and one block of iron roofed buildings with 189 stalls about thirty-five of which are empty. Each block of buildings is divided into nineteen to 108 stalls. A small tiled block (62′ × 5′6″) with twenty stalls is kept for Bohora tinners and fancy goods sellers, and a second block (93′ × 6′) with nineteen stalls is kept for pulse and flour sellers. An iron shed (108′ × 8′) with forty-two stalls is set apart for vegetable sellers, and the largest tiled shed sixty-four feet square with 108 stalls is given to miscellaneous sellers. These stalls fetch yearly rents of 5*s.* to £1 4*s.* (Rs. 2½-12) and yield a yearly municipal revenue of £150 (Rs. 1500). The municipal sweepers clean the markets daily and a messenger is posted to keep order and see that no one but a passholder uses a stall. The markets open at daybreak and close about nine at night. Some of the stallholders keep their goods locked in their own boxes; others take their goods home. The business at this market is fairly constant throughout the year.

About 200 feet west of the central municipal markets is another daily municipal market called the Bichháyat or Outsiders' Market. The people of the neighbouring villages here enjoy free of charge the privilege of bringing in their field produce and disposing of their goods wholesale or retail. This market is generally open from daybreak to noon and a monthly fee of 6*d.* (4 *as.*) is levied from such local retail sellers as hold no stalls in the central market.

Mutton.

The municipal mutton market in Kamálpura to the right of the Mangal gate, is a brick enclosure (76′ × 73′) surrounded by tiled sheds on a three feet high stone plinth and divided into twenty-seven stalls (7′ × 5′) of which twenty-four are rented at a monthly fee of 2*s.* (Re. 1). Behind the stalls facing the entrance is the slaughter house, a paved platform (41′ × 13′) with cross bars and iron hooks for hanging and dressing carcasses, and semicircular gutters for gathering the blood. The hours of slaughtering are five to eight in the morning and four to six in the evening. The municipal register shows for 1883 a total of 21,783 slaughtered animals and a daily average consumption of sixty sheep and goats. The animals are generally bought by Musalmánbut chers from Dhangars and Vyápáris or Musalmán sheep-dealers at 3*s.* to 4*s.* (Rs. 1½-2) a head and are generally killed at once. The butchers are all Musalmáns. One of them for a fee of ¾*d.* a head, serves as priest or *mulla* and repeats *Alláh-ho-akbár* or Alláh is Great, when each animal's throat is cut. After the throat is cut the carcass is handed to the owner, who skins it, takes out the inside, cuts off the head and legs, and hangs the

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body in his stall. Some of the skins are sold to Saltangar tanners, who tan and dress them and make them into children's shoes and drums for the Holi holidays in February-March. Others are sold to agents of Madras hide merchants. The entrails are sold to the poor, and the blood is gathered by the butcher and kept either for his own use or sold to Mhárs and Mángs, who let it harden into a jelly and eat it uncooked. The heads legs and entrails are sold to poor buyers chiefly Sális and are sometimes bought by well-to-do people for jelly or soup. The offal is removed by municipal sweepers. The large and heavy pieces are sold by the men and the legs and heads by the women. Purchasers begin to come about six in the morning and generally pay 1½*d.* to 3*d.* a pound (1-2 *as.* for half a *sher*). Since the opening of the mutton market competition has reduced butchers' prices from 2¼*d.* and 3¾*d.* (1½ and 2½ *as.*) to 1½*d.* and 3*d.* (1 and 2 *as.*) the pound. The consumers of mutton are Europeans, Pársis, and Musalmáns, and among Hindus Maráthás, Sonárs, Lohárs, Jingars, Mhárs, Mángs, and Bhangis. In the evening Sális, poor Musalmáns, Mángs, Mhárs and Bhangis come to pick up cheap bits.

Fish.

A shed attached to the west row of mutton stalls is used as the municipal fish market. Fresh fish, chiefly *pádi maral vámb shingada* and *khavli*, are brought daily by Bhois and sold at 3*d.* to 6*d.* (2-4 *as.*) a pound or half local *sher*. Dry fish, chiefly bamelo or Bombay Duck, is also brought by Bhois from Bombay and mostly sold in their own houses near the central market at 6*d.* to 9*d.* (4-6 *as.*) a pound. Fish is eaten by all mutton-eating classes.

Beef.

The beef market is outside the city wall in the north between the Mangal and Sarjepur gates. In a stone walled enclosure (115′ × 27′) a shed attached to the city wall contains eight stalls (11′ 6″ × 6′) all occupied and each paying a monthly fee of 6*s.* (Rs. 3). The slaughter house is about a mile from the market to the north of the Delhi gate. It is a paved platform, enclosed by a stone and cement wall, with a gateway to the east. Six to eight animals, mostly cows past bearing and more rarely bullocks and buffaloes, are killed daily. The owners are Musalmán butchers who buy from Musalmán dealers. Ahmadnagar Kunbis never sell their bullocks or cows direct to the butcher, but when a cow grows barren or a bullock grows too old for work they do not object to sell them in open market to some Kunbi or other broker who professes to have no connection with butchers. As among sheep butchers, a cow butcher is chosen and paid ¾*d.* (½ *a.*) for slaughtering each animal. The butcher skins the animal and puts it in the slaughter house, disposing of the hide generally to Dhors who buy them for local use or to Bohorás and Memans who buy to send to Bombay. The blood of the cow is never used. The carcass is divided into eight or ten pieces and carried to the beef market. The chief buyers are Europeans, Native Christians, poor Musalmáns, and Mhárs and Mángs. Beef, both cow and buffalo, is cheaper than mutton, the price varying from ¾*d.* to 1½*d.* (½-1 *a.*) a pound.

Besides these regular markets in different parts of the town there are about thirty-five roadside masonry platforms with one to eighty

in each and a total of 155 seats. Each seat is let at a yearly fee of 2*s.* to 6*s.* (Rs. 1 - 3) to fodder vegetable and fruit sellers, grocers, and moneychangers.

Though before the north-east and south-east branches of the Peninsula Railway were opened cotton was seldom stored in the city, Ahmadnagar was considered a large cotton centre as all the cotton from Sholápur and Berár as far as Jálna and Khámgaon used to come to Ahmadnagar and be sold chiefly to Bhátia agents of Bombay firms. Since the opening of the Peninsula Railway nearly half of the cotton has passed from the Nagar market. It was believed that on the opening of the Dhond-Manmád State Railway the cotton trade would flourish and that with increased facilities Ahmadnagar might again become a leading cotton centre. With this object in September 1878, the Collector, Mr. T. H. Stewart, C.S. set apart for a cotton market and store about $18\frac{2}{40}$ acres of cultivated land assessed at £1 11*s.* (Rs. $15\frac{1}{2}$).[1] The site chosen is close to four cotton presses to the right of the station road and about 275 yards south-east of the Máliváda gate and about seventy-five yards from the Fergusson gate. The front of the market is enclosed with a strong stone wall and iron railing; a small central building is set apart as a meeting room or exchange for the cotton dealers and merchants; a small flat roofed building (60′ × 28′) with two tiled verandas to the north and south is built as a resting place for labourers during the heat of the day; and two large store-houses (100′ × 75′ and 100′ × 58′) are built to store unsold cotton during the rains. A branch pipe from the Nágábái water channel is laid down with four-inch Englishware glazed pipes right in the centre of the yard. Into this main pipe fire plugs have been fixed about 200 feet apart to provide a supply for the market fire engine. A cattle trough (30′ × 5′ × 2′ 6″) of coarse stone and lime is built to the east of the yard which is reserved as an *adda* or resting place for cotton carts and bullocks. A row of shops each with a monthly rent of 5*s.* (Rs. $2\frac{1}{2}$) is built close to the left of the station road in front of the cotton yard for the cartmen's supplies. Three cast-iron drinking pillars with cocks have also been provided. A circular fountain of solid basalt, fifteen feet in diameter and two and a half feet high, is built facing the road in front of the central building, near a small public garden. The four cotton presses, three of which are to the south-west and one to the east of the cotton yard, are supplied with surplus water from the branch pipe which supplies water to the cotton market. Young trees are being (1882) raised in a nursery with the object of planting the enclosure. The whole cost, about £2453 16*s.* (Rs. 24,538), was met from municipal funds and a further sum of about £1500 (Rs. 15,000) has been spent in finishing another store and the enclosure wall. So far the market has been most successful. During the five years ending 1883-84, 306,401 *bojás* or bundles of cotton each weighing from 240 to 260 lbs. or a yearly average of

[1] The market compound was enlarged by ten acres in 1883.

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61,280 *bojás*[1] were brought into the market. During the busy season from October to June, generally from ten to six in the evening, the agents of Bombay firms chiefly Bhátiás and a few Pársis and Europeans meet the local cotton merchants almost all of whom are Márwáris. Of the cotton which is bought a part is sent to be pressed at the Nagar presses but the bulk goes unpressed to Bombay.

Weekly Market.

The weekly market called Mangal Bazár or Tuesday Market from the day on which it meets, is held to the south-west of the city between Nyámatkháni and Khadakpura, in an open space of about two acres shaded with rows of *nim* and banian trees. At this weekly market regular lines or built platforms for sellers were provided by the municipality in 1881 at a cost of about £112 10*s.* (Rs. 1125). The platforms are raised about eight inches over the ground and the walks between them are from ten to fifteen feet wide. There are in all eighteen platforms from twelve to fourteen feet wide with a total length of 1577 feet. Except a few better class travelling cloth dealers who bring small tents, and others who raise temporary stalls, the sellers sit on small carpets, mats, or country blankets on the platforms or at the sides of the paths that cross the market place. No fixed quarters are laid down, but different classes of traders keep to their usual sites. Thus rope and country blanket sellers always sit to the south, cloth traders to the west, eggs and fowlmen to the north, cattle sellers and shoemakers to the east, and the grocers vegetable sellers and other dealers in the centre. Dealers begin to collect at the market in the afternoon. Little business is done till three and from about four to six the place is thronged with 2500 to 3000 buyers and sellers chiefly belonging to Ahmadnagar and the villages round. There is no barter. All payments are made in cash and large quantities of cowrie shells or *kavdis*, brought from Bombay by Marátha and Márwár Váni grocers, are hawked about the market by small boys who dispose of them to buyers and sellers at the rate of eighty for $\frac{3}{8}d.$ ($\frac{1}{4}$ *a.*). Cowrie shells are mostly used by the poor in buying groceries under a $\frac{1}{4}$ *a.* in value. The use of shells shows no sign of falling off as the people do not use *pies* ($\frac{1}{3}d.$). About a thousand dealers gather at this weekly market, twenty to twenty-five of them moneychangers by caste Shrávaks and Márwár Bráhmans, local Bráhmans, Musalmáns, and Marátha Vánis. They give and take silver in exchange for copper and copper for cowries. When taking copper for silver and cowries for copper the moneychangers charge a discount of $\frac{3}{8}d.$ ($\frac{1}{4}$ *a.*) on every 2*s.* (Re. 1). The market rate of the Peshwa's copper coin is 2*s.* $1\frac{1}{2}d.$ (17 *as.*) and of English copper coin 2*s.* $\frac{3}{4}d.$ ($16\frac{1}{2}$ *as.*) the rupee. When copper coin is in good demand the rate rises to 2*s.* $\frac{3}{4}d.$ ($16\frac{1}{2}$ *as.*) for Peshwa's copper coin and 2*s.* (16 *as.*) for English. Ten to fifteen Komtis take a leading part in the market. Komtis generally barter

[1] The details were, 1879-80 *bojás* 38,501; 1880-81 *bojás* 37,668; 1881-82 *bojás* 83,972; 1882-83 *bojás* 84,641; and 1883-84 *bojás* 61,619. A *boja* is equal to two unpressed bales.

brass pots for secondhand clothes, mend the clothes, and sell them to Kunbi women and cloth sellers from whom the poor generally buy.

AHMADNAGAR. *Weekly Market.*

The chief traffic is in articles of food. Grain is sold in more than a dozen shops chiefly millet, Indian millet, wheat, and three or four pulses. The sellers are Ahmadnagar Musalmáns and Marátha Vánis, who generally buy cheap old grain and sell it to the poor of Ahmadnagar and the villages round.

Vegetables.

Vegetables make a large show. They vary according to the season but are chiefly chillies or green and red pepper, potatoes and sweet potatoes, Trigonella fœnugræcum or *methi*, Pimpinella anisum or *shepu*, safflower seed or *kardai*, Dolichos catjang or *chavli*, Amaranthus tristis or *máth*, and one or two other pot-herbs which grow well from September to February and are bought by all classes. Carrots, white and red pumpkins, brinjals or *vángis*, niger seed or *kárle*, a pumpkin called *turái*, snake gourds or *padvals*, radishes, onions, garlic, *bhendis*, and a few other kinds generally grow from August to December and are bought by all classes. *Pápdi* or *ghevda* that is French beans, double beans, *govári* beans, and a few other kinds grow during the rainy and cold seasons and are generally bought by middle class and well-to-do buyers and not by the poor. Cabbages, beetroot, celery, salad, red radishes, and other English vegetables are grown in two or three places and are mostly bought by Europeans, Native Christians, and Pársis. The vegetable sellers are fifty to seventy Máli and Kunbi women of the city with a few from the surrounding villages. The buyers belong to almost all classes, but are chiefly the poor of Ahmadnagar and neighbouring villages who can buy vegetables a little cheaper in the weekly than in the daily markets.

Fruit.

The chief varieties of fruit are in the hot season (February-June) mangoes, grapes, *jámbhuls*, figs, *popais*, and musk and watermelons; in the cold season (November-February) oranges, pomelos, citrons, jujubes, guavas, and pomegranates; and almost all the year round plantains and sour lemons. Pistachio nuts, walnuts, figs, dates, and other dry fruit are brought from Bombay by Váni grocers all the year round and by Afghán Ágás once or twice a year chiefly during the cold and hot seasons. Most of the other fruit is grown in local orchards and gardens especially within two to four miles of Ahmadnagar. The sellers, fifteen to twenty in all, generally bring cheap fruit to this market from the central daily market and sell them to poor and middle class buyers, as the well-to-do always buy good fruit from the daily central market. Butter and clarified butter are occasionally brought in small earthen pots and leathern jars or *dabkis* and sold by Maráthás Bráhmans and Vánis. They are chiefly bought by the well-to-do and middle classes.

Oil.

Two varieties of sweet oil *khurásni* oil and *kardai* oil, but chiefly *kardai*, are occasionally offered by Ahmadnagar Marátha Vánis and Telis, and are bought in small quantities by the poor of the city and still more by the poor of the surrounding villages. Kerosine oil from Bombay is offered by two or three Bohorás and Musalmáns and bought very largely of late by the middle and poor classes for burning.

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Jaggery made of molasses, chiefly from the Nizám's country and the surrounding Nagar villages is sold by almost all Kunbis and Marátha Vánis, and bought in small quantities mostly by the middle and poor classes. Sugar offered for sale by Vánis or grocers is mostly used by the well-to-do.

Groceries.

Groceries, always a varied though not a valuable display, are offered for sale by twenty to thirty dealers, chiefly Marátha Lingáyat and Gujarát Vánis. Some of them hold shops in the city while others wander with pack bullocks from one market town to another. Even the poorest grocer keeps small bags of salt, betelnuts, turmeric, cocoa-kernel, dry dates, coriander, black pepper, *nágkeshar* for washing the hair, almonds, *ova, shikekai* for washing the hair, *shopa, vávding,* dry ginger, *dagadphul, rámpatri,* cinnamon, poppyseed, mustard, *methi,* raisins, catechu, cloves, country alkali, mace, and nutmeg.

Ten to fifteen sweetmeat and roasted gram sellers of Ahmadnagar bring their articles for sale and hawk them about the market. The buyers are the poor classes of the city and the surrounding villages. Eighteen to twenty-four tobacco and betel-leaf and nut sellers generally bring and sell raw leaves and tobacco to the poor of the city and the villages round.

Sheep.

A few sheep and goats, some of them milch goats, but most of them for the butcher, are brought chiefly by the Kunbis, Sális, and Koshtis of the city, and by fifty to seventy-five Dhangars from different villages in the district. The buyers are the city butchers and Musalmán Kasáis.

Fish.

Fresh and dry fish are offered for sale by Bhoi women at ten to fifteen stalls. Fresh fish are caught by Bhois in streams from six to twelve miles from the city chiefly from the Bhátodi tank about ten miles east, and salt fish are brought by them from the Konkan in cart loads. The buyers are all classes but Bráhmans and Márwár Vánis. During the 1876-77 famine the consumption of fish greatly fell off but it has again revived.

Hens and Eggs.

Hens and eggs are offered by forty to sixty Musalmáns and Kunbis and by a few Mhárs and Mángs. Except a few Kanjárs and Musalmáns of the city the sellers are mostly from the surrounding villages. The chief buyers are cooks of European officers, Native Christians, Musalmáns, and Pársis, and sometimes Maráthás and Kunbis. At the beginning of the 1876-77 famine hens and eggs were sold cheap. They were very dear when the famine was sorest and eggs are still not so cheap as they were before the famine.

Cloth.

Cloth is one of the chief articles of traffic. The sellers who number from one hundred to one hundred and fifty are Shimpis Márwár Vánis and Musalmáns. With a bullock or two or a cart-load they move from one weekly market to another selling Bombay and European piece goods and some local hand-loom women's robes, bodices, waistcloth, and turbans. The Shimpis generally sell ready made caps and coats for boys of two to ten. Another class of sellers are Márwár and Gujarát Vánis and Marátha Bráhmans of the city who offer some English and Bombay piece goods, but chiefly sell hand-loom robes woven in Bhingár and

Ahmadnagar. Some Koshtis and Sális offer robes woven by themselves. The chief buyers are Kunbi and Máli women of the city and the villages round.

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Yarn.

Yarn is sold by twenty to twenty-five dealers half of them Gujarát Vánis and half Musalmán women. The Vánis sell machine-made yarn to Momin turban weavers and the Musalmán women sell home-spun yarn to Musalmán carpet and tape weavers. Three to six Patvekars sell hand-made silk strings or *kargotás* to Maráthás and Kunbis at ¾*d.* to 1½*d.* (½-1 *a.*) a piece.

Blankets.

Blankets, chiefly the ordinary dark coarse variety, are sold in about thirty or forty stalls by Dhangars who travel from market to market and sell them at 1½*s.* to 4*s.* (Rs. ¾-2) a piece. The buyers are chiefly the cultivating and labouring classes.

Shoes.

Shoes both Native and European are sold by Chámbhárs and Mochis in seventy to ninety stalls. About forty Chámbhárs make native shoes known as Marátha and Bráhman shoes. The Marátha shoes are strongly made and are chiefly bought by middling Maráthás at 1*s.* to 5*s.* (Rs. ½-2½) a pair. The Bráhman shoes are delicate and unfit for rough work and vary in price from 1½*s.* to 3*s.* (Rs. ¾-1½) a pair, and are mostly bought by Bráhmans. A third variety known as Pardeshi shoes are made by Upper Indian and Márwár shoemakers. They vary in price from 2*s.* to 3*s.* (Rs. 1-1½) a pair and are generally bought by middling and well-to-do Musalmáns, Márwáris, and Pardeshis. A cheap variety of shoe known as *váháns* or *chappals* are occasionally bought and worn by the poor classes when their feet cannot bear the heat of the sun while carrying head-loads of vegetables, cowdung-cakes, and firewood. As long as they can bear the heat, they carry their sandals tied with their head-loads that they may last long. These *vaháns* or *chappals* vary in price from 6*d.* to 1*s.* (4-8 *as.*) a pair. The Mochis both Kámáthis and Pardeshis make shoes in imitation of English shoes, which vary in price from 3*d.* to 4*s.* (Rs. ⅛-2) a pair. Small English shoes are mostly bought by the middle classes for their children, and large ones by Musalmáns and all other middle and well-to-do classes.

Personal Ornaments.

Personal ornaments are sold at five to ten booths by Sonárs, who sell brass and pewter or tin bracelets and by Musalmán Manyárs or trinket sellers, who bring from Bombay cheap jewelry and a miscellaneous store of small articles of hardware. The brass bracelets are chiefly bought by the poor who cannot afford to buy silver ornaments. The trinkets and false jewels are bought mostly by the poor, especially by Musalmáns.

Utensils.

Utensils and appliances are sold in ten or twelve booths by potters, who sell small and large earthen jars of different sorts and flower pots. They are chiefly made in Ahmadnagar and bought mostly by the poorest classes, who cannot afford to buy brass or a better description of vessel. *Máths* or wide-mouthed earthen jars which are used by the middle and well-to-do classes to cool drinking water vary in price according to size from $\frac{3}{16}$*d.* to 3*d.* (⅛-2 *as.*). During the 1876-77 famine they were in great demand and very dear.

Brass Pots.

Brass pots, pans, and cups are sold at fifteen to twenty booths by Hindu Kásárs and Musalmán Támbats. Some of the sellers are

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travelling peddlers, who go from mart to mart with a bullock and cart, and others are Ahmadnagar dealers who buy pots made in the city and sell them here. The buyers are all the well-to-do and middle classes. Brass and copper pots are mostly sold by weight at prices varying from 1*s.* 6*d.* to 1*s.* 9*d.* (12-14 *as.*) for about two pounds or a *sher* of brass, and 2*s.* to 2*s.* 3*d.* (Rs. 1-1½) for about two pounds or a *sher* of copper pots. Brass and copper pots fell considerably in price during the 1876-77 famine, when brass pots were sold at 1*s.* 3*d.* (10 *as.*) and copper at 1*s.* 9*d.* (14 *as.*) for two pounds or a *sher*. The fall in price was chiefly due to the large number of household brass vessels which were sold to supply money for buying grain.

Date Mats.

Date matting is sold at fifteen to twenty booths by Mángs mostly of the surrounding villages. The buyers are chiefly the poorer classes who use the mats for sleeping on. The mats vary in price from 2¼*d.* to 3*d.* (1½-2 *as.*) each. Date brooms at ⅜*d.* (¼ *a.*) each are sold by twenty to thirty Máng women to people of almost all classes. Mángs also sell jute ropes varying in price according to thickness, from 6*d.* to 2*s.* 6*d.* (Rs. ¼-1¼) the forty feet. The jute generally grows on the edges of fields on the banks of streams.

Miscellaneous Sellers.

Of miscellaneous sellers about a dozen match-box sellers hawk about the market matches which are generally bought by the poor. Fifteen to twenty Burud and Kaikádi basket-makers sell bamboo and winnowing baskets, the Buruds to all classes and the Kaikádis, as their baskets are rough and large, chiefly to Kunbis and Mális for bringing vegetables to market and for carrying house sweepings into their fields as manure. Eight or ten animal brokers chiefly Kunbis and Vanjáris generally bargain for ponies and donkeys brought for sale by Kunbis and Dhangars of the surrounding villages. The ponies are generally bought by Musalmán gardeners or Bágváns who use them to bring loads of betel leaves from the surrounding villages. The donkeys are bought by Kumbhárs to carry street sweepings to their kilns and bring burnt bricks and tiles from the kilns to the city. Bullocks are seldom brought to this market as a large bullock market is held every Monday at Válki village about eight miles south of Ahmadnagar. The 1876-77 famine raised the price of bullocks from £5 to £10 (Rs. 50-100) the pair. Ponies are scarcer and dearer than before the famine and vary in price from £8 to £12 (Rs. 80-120) for an ordinary sized pair. During the 1878-79 Afghán war the Ahmadnagar district supplied a very large number of ponies for baggage animals. Donkeys vary in price from 12*s.* to £1 (Rs. 6-10) each. The traffic in animals is very small. Fodder, cut grass, and millet straw are brought by twenty to a hundred dealers mostly Kunbi women, Mhárs, and Mángs. The buyers are people of the well-to-do and middle classes, who can afford to keep a milch cow, and Gavlis or milkmen. According to size a head load varies in price from 3*d.* to 6*d.* (2-4 *as.*). Little fodder is brought for sale in the cold season when most cows and buffaloes are sent to graze within cantonment limits on payment of 4*s.* to 8*s.* (Rs. 2-4) an animal for three months. Five or six Lamáns bring wood and cowdung cakes in head and bullock loads and sell them to all classes. The price of fuel varies from 12*s.* to 16*s.* (Rs. 6-8) a *khandi* of about 1600 pounds, and of cowdung cakes from 4*s.* to 6*s.* (Rs. 2-3) a thousand.

As the city has its regular fuel markets the demand for fuel at this market is small. Scattered here and there among the booths are two or three scrap sellers, decayed Musalmáns, who offer scraps of iron and old blacking and beer bottles. The buyers are generally very poor. Some of the poor of the city gather the scraps in different parts of the town and sell them to these scrap sellers.

Climate.

Ahmadnagar stands 1900 feet above sea level and about 110 miles from the coast. Though very hot from March to the beginning of June, and with rather a light uncertain rainfall, the climate of Ahmadnagar is on the whole pleasant and healthy. The average temperature varies from 78° to 81° and the average yearly rainfall from 9·79 to 26·98 inches. Rain generally begins in June and ends in November, August and September being the months of heaviest fall.

Health.

Deaths are registered by the police, and since 1880 by two municipal clerks, and as no dead body can leave the city without passing through a gate where police are stationed, the returns are probably fairly accurate. During the twelve years ending 1883-84 the ratio of deaths to 1000 people was 27·25 in 1872-73, 25·85 in 1873-74, 28·74 in 1874-75, 39·09 in 1875-76, 45·28 in 1876-77, 62·64 in 1877-78, 56·76 in 1878-79, 31·91 in 1879-80, 31·88 in 1880-81, 54·37 in 1881-82, 35·62 in 1882-83, and 32·55 in 1883-84. The returns show a heavy mortality among children due in part at least to bad drainage and want of air. Compared with other towns the death rate in Ahmadnagar is high. As special measures have since 1880 been taken for recording them, the birth returns are probably fairly complete for at least the last four years. They show a birth rate to the thousand of 21·37 in 1872-73, 12·42 in 1873-74, 14·43 in 1874-75, 17·36 in 1875-76, 24·14 in 1876-77, 10·29 in 1877-78, 10·47 in 1878-79, 17·05 in 1879-80, 27·55 in 1880-81, 37·89 in 1881-82, 29·78 in 1882-83, and 30·69 in 1883-84.

Drainage.

The natural drainage of the city is to a watercourse on the south-west and towards the Sina on the west and south. To carry off storm water and the town sullage the city has open road-side drains and four main drains. Of the four main drains one lies to the north of the Tophkhána or near the Delhi gate; a second in the centre of the Ganj, passing west between the Nálegaon and Nepti gates; a third is the jail drain, passing west near the Nepti gate; and the fourth or Máliváda drain is to the south. The Sanitary Commissioner recommends that these drains should be used only to carry off rain water, and that for the sullage of the town glazed stoneware pipes should be laid down and, if possible, the whole carried to the south of the town and used for watering land. A scheme to provide a main drain for the city has been prepared by Mr. J. Pottinger, C.E. Excluding the cost of privy connections it is estimated to cost about £22,500 (Rs. 2,25,000). It is proposed to discharge the drain in a field about 100 acres in area for irrigation.

Water Supply.

The natural water-supply of Ahmadnagar from the Sina and the Bhingár stream is precarious. The Sina running north to south from fifty to five hundred yards west of the city and the small Bhingár stream that divides the cantonment into two nearly equal parts, both flow only after heavy rain. At other times the Bhingár stream is

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dry. The bed of the Sina always yields water from about a foot to three feet below the surface, but it is very brackish as about a mile to the north of the city a saltish stream known as the Khára nála meets the Sina. The Sina water is of little use except for washing clothes. The wells of which there are about fifty with water at thirty-five to forty feet below the surface are too brackish for drinking.

A water project proposed by Mr. E. P. Robertson, C.S. Commissioner C. D., was prepared by Mr. C. T. Burke, C.E., Executive Engineer for Irrigation Sholápur and Ahmadnagar at a cost of about £120 (Rs. 1200) and is now before the municipality. On account of the great estimated cost of this scheme the municipality is trying to see if it can restore any of the old channels to the west of the city. Two of these ducts are being traced out and cleared and when the quantity available is known the municipality will decide whether to carry out the scheme or not.

Channels.

Under the Nizám Sháhi kings (1490-1636), fifteen channels or water leads supplied the city with pure and abundant water brought from deep wells at the foot of the neighbouring hills. The water from the wells was carried to the city partly by channels dug from the bottom of the wells till it reached the surface of the ground and partly by sets of country earthen pipes.

Vadgaon Channel.

Of the fifteen water-leads eight are in repair and seven are ruined. The eight working water-leads are Vadgaon, Kápurvádi, Bhingár, Sháháp ur, Ánandi, Nágábái, Shendi, and Várulvádi. The seven ruined channels are Nepti, Nimbgaon, Imámpur, Pimpalgaon, Bhandára, Nágápur, and Bhavánipant. The Vadgaon channel is brought from a covered well close to the left of the Shendi water-course and near the village of Vadgaon, about four miles north of Ahmadnagar. It supplies water to about 12,000 people in the north and west of the city at the rate of eight gallons a day. The channel was made by a noble named Salábat Khán during the reign of Ahmad Nizám Sháh (1490-1508). It watered Changiz Khán's palace (12), the Jáma Mosque (13), the king's palace, and several other dipping wells in the city. In the disorders at the beginning of the seventeenth century, about 1630, Babuna son of Malik Ambar destroyed the channel and burnt the Sultán's palace. Some years later during the governorship of Nawáb Faklaz Khán a certain Mián Muntaki, at a cost of £10,000 (Rs. 1,00,000), repaired the channel and dug a lake called the Nia Kár. The Vadgaon channel was breached in several places before the British took possession of the city in 1803. After repairs by the British Government it supplied seventeen cisterns. Besides sixteen water-cocks, forty-seven dipping wells or cisterns built since 1803 are fed with water from the channel. Of the cisterns, one at the Police Lines and eleven at the criminal jail, originally the Husain mosque and college (20), have been built by Government. One was built in Bágadpati, at the cost of the people in memory of Lieutenant J. W. Henry, the District Superintendent of Police, who fell in attacking a band of Bhils in 1857. A tablet with the following inscription is fixed on the inner face of the west parapet of the cistern:

This Tank was built by the inhabitants of Ahmadnagar and dedicated by them to the memory of Lieutenant James W. Henry, 3rd European Regiment, who as Superintendent of Police in this Zilla won their esteem and regard by his amiable disposition and energetic performance of his duty.

He was killed in action with the rebel Bhils at Nandur Sinkota in the Sinnar Ta'luka 4th October 1857.

Four cisterns at the rest-house near the Police Lines and one near the Maidán's Ad were built by public subscription and one in Dánge Áli and one in Gujar Áli by private subscription. The others have been built from municipal funds since the establishment of the municipality in 1854. In 1883 the municipality made a short feeder of about 650 feet in a water-course in the Behisht garden at a cost of £70 (Rs. 700).

Kápurvádi Channel.

The Kápurvádi channel is brought from about 1500 feet to the east of Kápurvádi village at the foot of the range of hills about a mile and a half north-west of the great Salábatkhán's tomb (46) and about five miles north-east of Ahmadnagar. It supplies water to the north-west of the city and the Native Infantry Lines at a daily rate of six gallons a head. The aqueduct was built by three nobles Ikhtiyárkhán, Kásimkhán, and Sidi Shamsherkhán of the cour of Ahmad Nizám Sháh (1490-1508). On the overthrow of th Nizám Sháhi dynasty the channel was broken. It was repaire under Aurangzeb (1658-1707) by Sarjekhán who enlarged i to water the grounds of a palace he built near Ikhtiyárkhán' palace. A few years later the conduit was continued to Ganj, th residence of the governor Furktázkhán and to the mansion o Abdul Ghafur, the commandant of the fort, who used its water t fill a pond. The conduit supplies a deep well at Burhán-nagar, an after filling two cisterns, one in Colonel Jacob's and the other i Colonel Pottinger's bungalows in the Civil Lines, feeds the fou cisterns in the Native Infantry lines, and giving a branch to Kotl (31), passes into the town and supplies ten cisterns. When the cit was taken by the British in 1803 the Kápurvádi channel was i many places choked with roots. It was afterwards repaired an three cisterns of the four in the Native Infantry lines and three o the ten in the city were built. With the average yearly rainfall o twenty to twenty-seven inches the supply of water in all thes cisterns has been regular. During years of scanty rain the origina wells fail and, to make up the deficiency, the channel is fed fror deep wells along the line of passage by means of water-bags or *mots* On the establishment of the municipality in 1854 this and th Vadgaon and Ánandi channels were made over by Government to th municipality, a third of the cost of repairs and maintenance bein borne by Government and two-thirds by the municipality. Durin the slight drought of 1867, the water in the original reservoir fel off and at the suggestion of Captain A. U. H. Finch, R.E. Executiv Engineer, the municipality dug a pit about twenty feet in diamete and fifteen deep and about 1350 feet north of the original wel A good supply of water was found within six feet of the surfac It was carried to the original well by an open channel seven to te feet deep. Soon after a heavy rainfall removed the necessity c continuing the work. During the 1876-77 famine, the water in th

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original well again failed. The municipality took up the old work as a famine relief work. They proposed to sink small wells at an interval of fifty to sixty feet along the line of the channel, and after taking them to the depth of the original well, to communicate the water by cutting a tunnel. Eighteen shafts or small wells six to eight feet in diameter with a large well about twenty feet in diameter at the head were dug, thirty-five to forty feet deep. The first eight shafts near the original source were joined by a channel three feet wide and seven feet deep and the remaining ten were left incomplete. Except about 200 feet the whole has been tunnelled out. Thirty-eight wells remain to be joined. This extension has cost the municipality (August 1884) about £1742 (Rs. 17,420) and will be finished by the end of 1885. The result of the famine works has been a satisfactory increase in the water-supply.

Bhingár Channel.

The Bhingár channel originally called the Faráh garden conduit is one of the chief sources of water-supply to the European barracks, and supplies the Sadar Bazár with a population of about 9000 by open wells or cisterns. The channel was made in the reign of Burhán Nizám Sháh (1508-1553) by two of his nobles Salábatkhán Gurji and Nyámatkhán Dakhni. The story goes that finding the king weary of the Hasht-i-Behisht garden, the two nobles thought of a new garden, the Bágh-i-Faráh Bakhsh, completed the conduit and built part of a new octagonal palace. But the king did not like the design and the palace remained unfinished. The conduit is brought from a covered well not far from the source of the Bhingár stream below the source of the Kápurvádi and the Nágábái channels. It passes through the town of Bhingár and skirting the east of the cantonment waters the Faráh garden (41).

Sháháp̃ur Channel.

The Sháháp̃ur channel furnishes an independent supply of water to the European Cavalry Barracks. It has its source at the foot of the hill on which stands the tomb of Salábatkhán. The ravine is small and of little depth and when the conduit was built, it was closed by two masonry dams. Near its head the conduit passes under the high road and opens into a large dipping well. On the side opposite where it enters, the conduit takes a fresh departure and joins the Bhingár channel to the north of the Cavalry Barracks. In 1865 the upper dam was breached and became useless. The lower dam was broken and the pond once formed by it had silted and in the gathered silt crops were grown. The masonry of the original reservoir was also damaged by the roots of a large tamarind tree. In 1869 both the well and the conduit from the base of the lower dam were repaired for the use of the cantonment by Captain E. P. Gambier, R.E., Executive Engineer. To prevent dirt or other impurities being blown or thrown into it, the part passing under the high road and the air shafts were covered with solid masonry. As the supply used to run short in the hot weather, the old pond was restored during the 1876-77 famine at a cost of £1002 (Rs. 10,020). The silt and the broken parts of the old dam were removed and a wall about 500 feet long and seven feet high was built over the old dam by Mr. W. S. Howard, C.E., Executive Engineer. The pond was connected by

an eight-inch iron pipe with the well and a sluice valve was fixed to it to let the water of the pond into the well when necessary. A waste-weir was also made. The pond contains 1,660,000 cubic feet of water and has a gathering ground of about 560 acres. It supplies water to the cavalry barracks, feeds the soldiers' plunge bath, and waters the soldiers' garden.

Ánandi Channel.

The Ánandi channel has its source about two miles north of the city, and provides water to 4000 people at a daily rate of about five gallons a head. The channel was built during the governorship of Sarjekhán by one Ánandráv who built two cisterns, one near the Delhi gate and another inside the city, both called Ánandi after his name. During the 1876-77 famine, about 1900 feet of this channel with two silted wells were cleared by the municipality at a cost of about £190 (Rs. 1900), and one of the wells was arched with burnt bricks and lime masonry to prevent dirt and other impurities getting in. A branch line of this channel about 7000 feet from its source has been traced out.

Nágábái Channel.

The Nágábái channel has its source about a mile below the Kápurvádi channel and its original open square well is about 700 feet to the south of the line of the Kápurvádi channel. Besides to the Stewart Cotton Market outside of the Máliváda gate, it supplies water to twenty dipping wells or cisterns, and sixteen water cocks in the south of the city to about 8000 people at a daily rate of about seven gallons a head. It was built in the reign of Ahmad Nizám Sháh (1490-1508) soon after Ahmadnagar fort was built. The water of this channel was brought from its source by a cutting as far as the village of Nágardevla. From Nágardevla it was taken to fill the fort ditch by sets of double country earthen pipes, laid side by side and covered with stone masonry. About 1870, as the municipality found that the water supplied by the Vadgaon, Kápurvádi, and Ánandi channels was insufficient, steps were taken to survey the part of the Nágábái channel which had silted. Finding that its water could be brought into the city Captain E. P. Gambier, R.E. the Executive Engineer, arranged and, in 1874, completed the restoration of the channel at a cost of about £7000 (Rs. 70,000) of which Government contributed a quarter, Mr. Dinshaw Mánekji Petit the well known Bombay mill-owner gave £1500 (Rs. 15,000), and £4040 (Rs. 40,400) were paid by the municipality.

Shendi Channel.

The Shendi channel has its source at the foot of the Shendi hills more than a mile east of Shendi village. The channel was built by Salábatkhán Gurji during the reign of Ahmad Nizám Sháh (1490-1508). Its water was brought by a cut channel to feed the Lokad Mahál pond and to water the Behisht garden (43). During the troubles in the early part of the seventeenth century the conduit was ruined. In 1876 it was repaired, restored, and extended at a heavy cost by Messrs. Cursetji and Sons, general merchants, Ahmadnagar, who leased the channel from the British Government for a term of 999 years to water their Behisht garden. They pay Government a yearly rent of 1*s.* (8 *as.*) the acre for the land watered from the conduit.

The Várulvádi channel was built by two nobles Murtazakhán Fikiti and Farhádkhán Dakhni in the reign of Husain Nizám Sháh

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(1553-1565). The channel was lying ruinous till the 1876-77 famine set the municipality in search of new sources of water-supply. The line of the channel was found about 500 feet from where the earthen pipes of the Kápurvádi channel begin. At its source was an octagonal well with three of its masonry sides broken. Its water was used by the villagers and their cattle. About 300 feet north of this well was found an old pond dammed between the two spurs of a hill with uncoursed stone and lime masonry. The pond was breached in three places and was silted within about seven feet of the brim of the dam wall. The municipality cleared out the silt of the channel and of the original well. The work was begun as a famine water work, and, on removing the silt from the original well and from the channel to a length of about 4500 feet, the original channel was found never to have been finished, as it was joined neither with the pond nor with the well. As small streams were found running into the octagonal well, the channel which was about fifty feet from the well was connected with it by an underground channel and a six-inch sluice valve was fixed at the mouth of the channel to regulate the water-supply. The channel was also connected with the Kápurvádi channel by about 500 feet of six-inch country earthen piping after a three to twelve feet deep cutting in hard rock. Besides repairing the channel, at a cost of about £800 (Rs. 8000), the municipality determined to close with earth the breach in the centre of the pond dam, to build a waste-weir at each side of the dam, to clear part of the silt from the pond and to join the pond with the octagonal well. Within a fortnight of the first fall of rain water began to flow into the old channel, and increased the supply in the Kápurvádi channel, till its own streams began to flow which generally happened after about fifteen inches of rain fell. In 1878 five feet of water gathered in the pond and lasted to about the end of December. In 1879 about 6½ feet gathered and lasted till the middle of February 1880. Including £200 (Rs. 2000) paid for land compensation the work cost the municipality about £1116 (Rs. 11,160).

Plans and estimates of the Kápurvádi lake project have been prepared by Mr. C. T. Burke, C.E., Irrigation Engineer Sholápur and Ahmadnagar, after surveying the ravine between Burhán-nagar village and a small hill near Álamgir's tomb. The site for the proposed lake has been chosen on the Bhingár watercourse about three miles north-west of Ahmadnagar. The proposed dam will pass through the Nágábái and Bhingár aqueducts and cut off their present supply. They will be connected with the outlet works of the lake by a pipe provided with regulating valves and will bring the lake's supply to the various cisterns in the town and cantonment. The total capacity of the lake is 140,837,645 cubic feet and the available capacity required for twenty months at the daily rate of ten gallons a head or 64,000 cubic feet is 124,667,266 less transit and evaporation losses. The total estimated cost is £21,085 (Rs. 2,10,850).[1] The scheme is under the consideration of the municipality.[2]

[1] Mr. Burke's Report dated 25th March 1879. The details of the cost are Rs. 1,68,766 for works, Rs. 25,315 for establishment, Rs. 13,400 capitalization, and Rs. 3375 tools and plant.

[2] See above p. 670.

Of the seven ruined conduits two the Nepti and Nimbgaon channels have their sources near the villages of Nepti and Nimbgaon at the foot of the hills, four and six miles to the west of the city. They were built by Nyámatkhán Dakhni during the reign of Burhán Nizám Sháh (1508-1553) to fill a reservoir before his audience hall and a Hamámkhána or bath near it. The channels were destroyed about 1630 by Babuna the son of Malik Ambar and are still in ruins. The broken ends of the two conduits which run side by side in the same block of masonry, are still seen on the right bank of the Sina.

Imámpur and Pimpalgaon Channels.

The sources of the Imámpur and Pimpalgaon conduits were traced by the municipality during the 1876-77 famine. The source of the Imámpur conduit is at the foot of the hill near Imámpur village on the Aurangabad road about twelve miles north of Ahmadnagar. Marks of the ruined shafts and the line of the conduit were found in many places. The channel was brought to Jeur village on the left bank of the Sina, which rises from the surrounding hills. It ran as far as Pimpalgaon village along the left bank of the Sina about four miles west of Jeur but no trace of it was found as it came near the village. The source of the Pimpalgaon channel is about 1000 feet south of Pimpalgaon village and about 500 feet to the left bank of the Sina. About a mile and a half of this channel was found connected underground by a cut channel and a part about two miles long was found to have marks of shafts excavated from five to thirty feet deep. The direction of the line of this channel showed that, during the reign of Burhán Nizám Sháh (1508-1553) Salábatkhán intended to join it to the Shendi channel. The work remained unfinished.

Bhandára Channel.

The Bhandára channel has its source about a mile to the west of the Sháháp ur channel. During the 1876-77 famine the municipality intended to join the water of this channel with the Sháháp ur conduit, but on taking levels, the Bhandára water was found much lower than the level of the Sháháp ur water, and the project had to be given up. From its direction the water of this channel seemed to have been taken to water the reservoir and grounds of the Faráh garden (41). The channel was not traced throughout its length.

Nágápur Channel.

The source of the Nágápur conduit is on the right bank of the Sina about 800 feet south-east of Nágápur village five miles north of Ahmadnagar. The channel was made by Changizkhán during the reign of Burhán Nizám Sháh (1508-1553). On the fall of the Nizám Sháhi dynasty the conduit fell into ruin. The end of the channel is not known; it is said to have been formerly used to supply the city with water.

Bhavánipant Channel.

Bhavánipant's channel has its source about two miles north of Ahmadnagar and about a quarter of a mile east of the Behisht garden. The water of this channel fed two cisterns at the mansion of Bhavánipant and two other cisterns in Nagarkar's mansion. The cisterns are now fed by the Vadgaon channel.

Management.

The Ahmadnagar town municipality was established on the 1st of November 1854 under Act XXVI. of 1850, and made a city

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AHMADNAGAR.

Management.

municipality on the 7th of November 1874 under Act VI. of 1873. Thirty-one Commissioners were appointed, nine ex-officio and twenty-two appointed by Government. Of the whole number, eleven were yearly chosen as a managing committee with a chairman. In 1883 the number of Commissioners was reduced to twenty-four, half of them to be elected by the ratepayers. Up to the end of 1864-65 the revenue was obtained by octroi dues levied on grain cloth and groceries, and by the sale of street sweepings and litter. In 1865-66 the levy of octroi dues was stopped, and in its stead a house-tax of 1*s.* to 16*s.* (Rs. ½ - 8) was introduced. The house-tax was estimated to yield between £1000 and £1100 (Rs. 10,000 - Rs. 11,000), and £1062 15*s.* 6*d.* (Rs. 10,627¾) were realized from the tax in that year. In 1868-69 the municipality again imposed the octroi duty, which has realized from £867 8*s.* (Rs. 8674) in 1868-69 to £2463 16*s.* (Rs. 24,638) in 1879-80. In 1869 a privy or halálkhor cess was imposed and was expected to yield £1000 to £1100 (Rs. 10,000 - Rs. 11,000) being sufficient to cover the expenses. The total municipal income in 1855-56 was £802 4*s.* (Rs. 8022). It rose to £1112 16*s.* (Rs. 11,128) in 1865-66; to £3688 4*s.* (Rs. 36,882) in 1875-76; to £5105 12*s.* (Rs. 51,056) in 1879-80; and to £5555 (Rs. 55,550) in 1883-84. The municipality keeps a permanent establishment of fifty-nine men at a monthly cost of £76 (Rs. 760).

Scavenging.

One of the chief improvements introduced by the municipality is a complete system of scavenging. In 1865 there were no municipal sweepers. In the richer parts of the city a little drain led from the private privies to a pit with an earthen jar at the foot. Public privies were unknown. The poor parts of the town, Tophkhána in the north and Nálegaon in the west, were very unclean deserted enclosures. Even roads were freely used by the people and the narrow ravine close to the north-west of the city wall was a centre of filth. Carts were kept for removing litter and garbage and several stores were made for street sweepings. Most of the stores were within city walls and the most filthy was the Tophkhána store. From 1872 an inspector, two gangers, six street sweepers, and eighteen nightsoil men well provided with carts have been appointed to each of the four municipal divisions. The city has about 2000 private privies and about twenty enclosures known as *vádgás*. The enclosures though unpaved and not free from faults are kept clean. Besides the private privies the municipality has provided in different places inside and outside of the city, eleven public latrines built of rubble stone and lime with, in all, 294 seats.[1] Careful arrangements were made till 1876-77 to gather the nightsoil

[1] The details of the latrines are: Inside of the city, Ánandi market privy with fifty seats, Sitaládevi privy with thirty seats. One near the city wall east of the Sarjepur gate, a set of Crawford's iron privies with ten seats for women, and one set of fourteen seats improved pattern which is being built near the Nepti gate. Outside of the walls, one for men west of the Máliváda gate with fifty seats, and another for women east of the Máliváda gate with forty seats. Two for women north of the Nálegaon gate have twenty-eight seats; one for women outside of the Delhi gate has forty seats; one for men on the Málegaon road has fourteen seats; one for men near Khákidás monastery has fourteen seats; and one in the Stewart Cotton Market and another near the Sarjepur rest-house have ten seats each.

and bury it in pits near the privies outside of the town.[1] Since 1876-77, the nightsoil from all the private and public latrines is removed to the nightsoil store. The streets are carefully swept and garbage carried off by twenty street sweepers and seven bullock carts. Since 1876 the municipality has been using refuse and cylindrical nightsoil carts, like the carts used by the Bombay municipality. The refuse is now removed by six carts instead of seven which make fifteen to twenty trips, and nightsoil is removed by fifteen cylindrical carts instead of twelve flat carts. About eighteen loads of nightsoil are daily taken to the depot. The introduction of these carts has not only saved money to the municipality, but the work is done quicker than before, and, as the new carts have air-tight shutters, no nuisance is caused while removing the nightsoil. Before the levy of the privy cess in 1869, private privies in the town were cleaned privately by Bhangis at intervals of three or four days ,and sometimes of a fortnight. The Bhangis removed the nightsoil in gunny bags on bullock backs, received for their services 3*d.* to 1*s.* (2-8 *as.*) a month from each family, and such as could afford it served them with cooked food.

From 1869 to 1875 nightsoil was removed in flat and covered sheet-iron carts by municipal Bhangis to two different field stores one about half a mile outside of the Máliváda gate to the south of the city and the other about a quarter of a mile outside the Delhi gate to the north. It was there thrown into pits each about twenty feet long by four feet broad and three and a half to four feet deep. When filled to about six inches below the surface the pits were carefully covered with layers of town sweepings and dry earth. The pits were then allowed to remain from fifteen to eighteen months or till their contents were thoroughly decomposed and fit to be offered for sale as manure. In 1876 the northern store was closed as being too near the city, and not used except when necessary during the rains. As the southern depot was found very near the Stewart Cotton Market the municipality opened another depot in 1878 to the west of the Válki road about half a mile south of the old store and about a mile from the city. In 1877 the municipality undertook to prepare poudrette manure on open ground during the fair season by mixing the nightsoil with ashes made from street refuse and by allowing the mixture to dry. The work was at first found difficult and tedious, but the people soon got accustomed to it; a great advantage was gained in point of time as poudrette can now be prepared for sale within a fortnight in the dry weather, whereas the old process of pit burial required eighteen months or more. Want of funds prevented the municipality from building a shed at the poudrette store, so that during the rains the old system of pit burial has to be resumed. At the poudrette store the pits

[1] The latrines outside of the town had pits dug near each of them. From the latrines inside of the town, seventy nightsoil men carried the nightsoil in iron carts, of which about thirty loads were daily taken half a mile south of the town to pits twenty feet long by four feet broad and three and a half to four feet deep. The pits were left undisturbed for one and a half to two years and were then sold to cultivators. The nightsoil store is now sifted half a mile further south of the city or about a mile from the city walls.

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are all dug in a line of double rows, and it is approached by a made road to afford easy draught to bullocks carrying full loads of night-soil and town sweepings especially during the rains. At present 250 pits are dug each measuring twenty-four feet long by five feet broad and four and a half feet deep. The municipality generally sell manure at the store by a yearly public auction in the beginning of December. Poudrette manure is generally bought for melons and watermelons in the beds of rivers and streams. As the open ground poudrette manure was not found so powerful as poudrette prepared under the old system, the ratio of ashes to nightsoil was reduced from half to a quarter of ashes and a quarter of manure of street sweepings. The daily average of nightsoil removed to the store by eighteen loads of cylindrical carts and bullocks comes after shrinkage when thrown on the open ground to about 135 cubic feet a day or about 49,275 a year. About 20,250 cubic feet of this nightsoil are used during the five rainy months in making pit burial manure and 29,025 cubic feet are used in making open ground poudrette manure. Thus about 29,025 cubic feet of open ground poudrette are made every year during the seven fair weather months and about 20,250 cubic feet of pit burial poudrette are made during the monsoon. These quantities of nightsoil when mixed with ashes and sweeping manure give a total of about 70,000 cubic feet. Manure is sold to cultivators at the rate of three cartloads or 150 cubic feet for 2*s.* (Re. 1) and to others at two cartloads or 100 cubic feet for 2*s.* (Re. 1).

Till 1876 street and house sweepings gathered in 145 dust-bins in different parts of the city were daily removed by the municipal contractors in carts to two or three places outside of the city wall and from there it was removed by potters to their kilns. Since 1877 the sweepings have been removed direct to the nightsoil store by five municipal carts each carrying about fifty cubic feet and making on an average three to four trips a day. During a few of the fair weather months when the sweepings are sold to brickmakers they are removed direct to the kilns. During the rains part of the sweepings is used to cover nightsoil pits and the rest is burnt to ashes to mix with nightsoil during the dry season. The following figures show that during the nine years ending 1883-84 the receipts from nightsoil and town sweepings have varied from £107 in 1881-82 to £248 in 1878-79 and averaged £189:

Ahmadnagar Manure Receipts, 1875-1884.

Year.	Receipts from		Total.	Year.	Receipts from		Total.
	Manure.	Sweepings.			Manure.	Sweepings.	
	£	£	£		£	£	£
1875-76	113	101	214	1881-82	28	79	107
1876-77	11	101	112	1882-83	115	79	194
1877-78	153	64	217	1883-84	120	79	199
1878-79	172	76	248				
1879-80	135	57	192				
1880-81	129	90	219	Total ...	976	726	1702

During the nine years ending 1883-84 the returns show that the cost of removing nightsoil and town sweepings has varied from £330 in 1878-79 to £474 in 1877-78 and averaged £408 or an average of £219 more than the manure receipts. The details are:

Nightsoil Sweepings Expenditure, 1875-1884.

Year.	Amount.	Year.	Amount.
	£		£
1875-76... ...	425	1881-82... ...	409
1876-77... ...	362	1882-83... ...	380
1877-78... ...	474	1883-84... ...	439
1878-79... ...	330		
1879-80... ...	460		
1880-81... ...	398	Total ...	3677

The receipts and expenditure for 1883-84 show a net loss of about £230 (Rs. 2300) a small sum considering it represents the cost of keeping municipal limits free from filth.

Offensive Trades.

Till 1865 lime kilns were worked inside of the city close to dwelling houses. Since 1868 all lime and brick kilns and tanneries have been moved to fixed places outside of the walls.[1] The sheep slaughter house is at the back of the mutton market in Kápurpura in the north-east of the town. It is paved and drained and thirty-five to forty-five head of sheep are daily slaughtered. The cattle slaughter house, at the head of a water-course in Vaitágvádi is built of stone, enclosed by a wall and paved. About eight oxen are slaughtered daily. Till 1876 the offal, blood, and bones were taken in carts to the neighbouring public latrines and buried in the nightsoil pits. Since 1876 the offal has been carried direct to the nightsoil store to the south of the city.

Indigo dyeing was carried on in sixty factories chiefly near Tophkhána and the Delhi gate. Each factory had about twenty bad smelling vats. The municipality thought of removing the factories outside of the town, but want of funds prevented them from providing sheds and the subject was dropped. The dyers were told not to sprinkle the dirty water of their vats on the ground nor to pass it into any main drain, but to remove it to any place fixed by the municipality.

Burning and Burial Grounds.

There are two burning grounds, eighteen burial places, and three towers of silence. The two Hindu burning grounds are one in the Sina river to the west and the other in the Bhingár river bed to the south of the city. Hindus are buried in four places, two of which are near the Nálegaon road to the north-west of the town, the third is near the Christian graveyard, and the fourth is to the south-east of the city. The nine Musalmán graveyards are to the west, north-west, north-east, and south-east of the city, from a quarter to one and a quarter miles. Lálbág north of the Delhi gate has a Bohora burial ground. In 1883-84 the Sanitary Commissioner having pointed out the necessity of removing the present burial grounds from due west of the town to further south the municipality has arranged to take up two large fields on the west bank of the Sina about a quarter of a mile to the south-east of the town. The Pársis have three towers of silence about two and a quarter miles to the north of the city. The first with room for nineteen dead bodies is ruined. It was built in 1827 at a cost of about £200 (Rs. 2000) subscribed by

1 The details are: Twenty-five lime kilns about half a mile north-west and one and a quarter miles north-east; sixty brick kilns north-west, south-west, and north-east from half to one and a quarter miles from the town. Sanitary Comissioner's Report, 1875-76.

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Ahmadnagar Pársis. The second with room for twenty-one adults and four children is also ruined. It was built in 1842, at a cost of £300 (Rs. 3000) by subscriptions from the Pársis of Ahmadnagar, Poona, and Bombay. The third now in use was built in 1864, at a cost of about £500 (Rs. 5000) jointly contributed by Khán Bahádur Padamji Pestanji of Poona and Khán Bahádur Nasarvánji Cursetji of Nagar. The Pársis have one fire-temple, built in 1847 at a cost of about £700 (Rs. 7000) by Mr. Jamsetji Pestanji Plantin of Bombay. The fire-temple is maintained from the interest of £800 (Rs. 8000) given by the same gentleman in trust to the Bombay Pársi Panchávat and £100 (Rs. 1000) subscribed by Mr. Dinshaw Mánekji Petit. In 1883 the Pársis of Ahmadnagar started a fund to provide for their caste funerals and £1200 (Rs 12,000) collected from Bombay, Poona, and Ahmadnagar, are also given in trust to the Bombay Pársi Panchávat.

Roads.

In 1865 eight miles of road were metalled, but neither watered nor lighted. In 1875, of about twenty-three miles of road, ten were metalled. The rest were of earth, hard enough in the fair season, but nearly impassable during rainy weather. Now (1884) about sixteen miles of main and cross roads are metalled and the rest are kept in good repair. The main streets are kept clean, and watered from February to May of each year. The main and by-streets were first lighted with seventy-five kerosine lamps in 1872-73. The number of lamps has now increased to one hundred and eighty.

Medical Relief.

Since 1865-66 the municipality has been paying a vaccinator and a messenger and contributing £40 (Rs. 400) a year towards the civil hospital, where from 200 to 300 out-door and about ten in-door patients are daily treated, and 100 to 125 children are vaccinated every month. The civil hospital is located in an old Musalmán mosque. In 1883 it treated 315 in-patients and 13,677 out-patients at a cost of £1256 (Rs. 12,560).

Education.

Since 1864-65 the municipality has been paying £30 (Rs. 300) towards the cost of the anglo-vernacular school. In 1874-75 £24 (Rs. 240) were granted for a Persian teacher at the high school, which was built in 1871 at a cost of about £2000 (Rs. 20,000) of which the municipality paid about £1000 (Rs. 10,000). Since 1877-78 the municipality has paid a further sum of £50 (Rs. 500) to the vernacular schools, and since 1878-79 £28 10*s.* (Rs. 285) towards the agricultural class attached to the high school. The total yearly municipal contribution towards the city education, including £15 (Rs. 150) to the City General Library is £147 10*s.* (Rs. 1475). Ahmadnagar has twelve Government schools, one high school, one anglo-vernacular school, six Maráthi schools for boys and two schools for girls, and two Urdu schools one for boys and one for girls. There are eight private schools including one high school, one anglo-vernacular school, and six vernacular schools two for boys and four for girls.

Public Garden.

A few years after the establishment of the municipality, Mr. H. M. Birdwood, C.S., Judge of Ahmadnagar, handed over to the municipality an octagonal building with the ground on which the present municipal garden stands and the rest-house outside the Sarjepur gate with a sum of money left as balance out of subscriptions from the townspeople for the erection of buildings at

the above places. The municipality laid out a garden on the site and called it Vishrámbág or the Rest Garden. Till 1872-73 the garden was watered from two wells within the garden limits, and since 1873-74 the waste and surplus water of the Nágábái channel which was then finished has been largely used. The garden prospered till the 1876 famine, when water failed and almost all the fruit and flower trees died. It has since (1881) recovered what it lost, and there are now a number of flower and orange, plantain, *popai*, and lemon trees yielding an average yearly revenue of about £17 10*s*. (Rs. 175) from fruit alone.

Famine, 1876-77.

On the failure of the late crops in 1876, the municipality forwarded out of the famine balance of 1872 £5 (Rs. 50) each to the mámlatdárs of Karjat, Kopargaon, Sangamner, and Shrigonda, and £2 10*s*. (Rs. 25) to the mámlatdár of Párner to aid the deserving poor. Early in October 1876 a sum of £800 (Rs. 8000) was sanctioned to carry out municipal relief works for the poor of the city and of the neighbouring villages. A working sub-committee composed of five members was appointed to buy grain from outstations and retail it to the poor.

The municipal relief works were filling up hollows and reclaiming ground outside the city; clearing silt out of the Várulvádi and Ánandi channels; digging a reservoir and a tunnel at the source of the Kápurvádi channel; clearing silt out of the old wells near the line of the Kápurvádi and Nágábái channels and sinking and building a well for the Vadgaon channel. Excepting the tunnelling work of the Kápurvádi channel all these were finished at a cost of about £2217 (Rs. 22,170) by from 140,000 to 150,000 famine-stricken people. Some of the labourers were paid in cash by weekly payments, others were paid in grain. After spending its whole balance the municipality borrowed £1200 (Rs. 12,000) from Government to carry out the relief water works. The sum was repaid in four instalments by the 1st of January 1881.

In buying grain and retailing it to the poor the municipality sustained a loss of nearly £32 (Rs. 320). A sub-committee of three members was appointed to look after the retail grain shop. A relief house for travellers managed by the municipal chairman was twice opened by Government to relieve destitute travellers. Each traveller was provided with a day's ration. During the early part of the famine each adult received twenty-four ounces of flour, two ounces of gram flour, salt, chillies, and a few cowdung-cakes, and a child half the quantity, and during the second period of the famine, each adult received fifteen ounces of bread and two ounces of vegetable and a child half the quantity. Government relieved 22,269 travellers at a cost of about £132 (Rs. 1320).

The municipality collected a total sum of £3645 (Rs. 36,450) £1711 (Rs. 17,110) donations and monthly subscriptions, £900 (Rs. 9000) contribution from the Deccan and Khándesh Famine Relief Fund Committee at Bombay, £734 (Rs. 7340) Government grant, £200 (Rs. 2000) Gáikwár's contribution, and £100 (Rs. 1000) 1872 famine balance. Out of this sum £3619 (Rs. 36,190) were spent in relieving 470,944 people, 354,261 adults and 116,683 children. Of the total 470,944 relieved 427,203, adults 316,055 and children 111,148, obtained charitable relief and 43,741, adults 38,206

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and children 5535, were employed on the municipal relief works.[1]

A working committee of five Europeans and fourteen Natives with secretaries and treasurers was appointed at the first public meeting held on the 25th of October 1876 to manage the fund. The municipal garden of Vishrámbág was chosen for collecting the relief recipients and for distributing charitable relief. Finding a large number of immigrants flocking into the city from the district the working committee sent money and grain to the European and Native officers in the district to distribute charitable relief among the deserving poor. At the request of the Deccan and Khándesh Relief Fund Committee, a sub-committee of three members was appointed to administer what was called the Night Relief that is to afford relief in grain to those who were not accustomed either to beg or to work. Some light work was exacted from each recipient and grain was given them at night.

As small-pox prevailed among the destitute during the first period of the famine, the committee hired a bungalow at Sidhibág outside the Delhi gate and established a small-pox hospital. Children suffering from small-pox were removed to the hospital with their mothers and both were kept in the hospital until recovery. The mothers were then allowed to remain for a few days in the relief house and were afterwards sent either to the relief works or to their villages. A nursing hospital for the treatment of weak adults and children was opened at the Farhádkháni mosque (14) at the beginning of the second period of the famine. Every morning adults and children were examined and such as appeared weakly and wasted were sent to the nursing hospital and kept there in charge of a hospital assistant till they looked better. On recovery they were removed to the relief house, and when they gained a little strength were sent to light relief works. When the funds of the committee collected by private donations, subscriptions, and contributions were nearly exhausted, the Collector agreed on behalf of Government to aid the committee first by giving grain bought by him at Nágpur and other places from a discretionary grant placed at his disposal by Government. Up to April 1877 almost all the relief recipients were provided daily with raw grain, and a small quantity of salt and dry chillies every week. Each adult was given one pound or half a *sher* of grain in measure and each child a half pound or quarter *sher*. After the 25th of April 1877 some of the recipients were relieved out of the Government grant and these received cooked bread of twelve ounces flour and six ounces of vegetable. Such as were relieved out of the charitable relief fund obtained one pound in weight of uncooked grain only. In August in consequence of the increased difficulty of supervising the giving of relief in the city a

[1] The details of the charitably relieved are 248,039, adults 181,324 and children 66,715, at the Ahmadnagar relief house; 22,821 all adults at the city night relief; 127,053, adults 85,019 and children 42,034, at the Government relief house; 10,341, adults 8256 and children 2085, at the Párner relief house; 9297 all adults at the Jámkhed relief house; 4374 all adults at the Shrigonda relief house; 4251, adults 4099 and children 152, at the Karjat relief house; and 1027, adults 865 and children 162, at the Bhátodi relief house. Of 43,741 the total number employed on municipal relief works, 29,253, adults 26,166 and children 3087, were employed on the Várulvádi pond relief work; 8495, adults 7662 and children 833, on the Sháhápur pond relief work; and 5993, adults 4378 and children 1615, on the Kápurvádi channel and well relief work.

relief camp was established at the village of Nágápur about five miles to the north of the city. Of the total amount collected by the Famine Fund Committee £3619 10*s.* 3*d.* (Rs. 36,195 *as.* 2) were spent in relief and the balance of £26 10*s.* (Rs. 265) put in the Savings Bank in addition to a small balance of the original famine fund of 1872.

Trade.

From very early times traffic must have passed close to the site of Ahmadnagar from Paithan and the East Deccan, through the Nána, Málsej, and Bor passes to Sopára, Bhiwndi, Kalyán, and Cheul in the Konkan. Nágardevla about two miles to the north-east and Bhingár about two miles to the east of Ahmadnagar are probably sites of early traffic. During the sixteenth century Ahmadnagar was one of the chief places of trade in the Deccan. At the beginning of the present century this trade had almost disappeared. After the opening of the cart road through the Bor pass in 1830 it revived and in the time of prosperity during the American war (1862-1865) the cart traffic especially in cotton and the Vanjári traffic in salt were of considerable importance. Since the opening of the Dhond-Manmád railway in 1878 the course of trade has greatly changed and almost the whole trade now passes by rail.

Imports.

The following statement shows the amount and value of the chief articles of import in Ahmadnagar city from 1875-76 to 1883-84. The chief article of import is salt and cotton varying from 8136 carts worth £187,339 (Rs. 18,73,390) in 1875-76 to 21,710 carts worth £508,140 (Rs. 50,81,400) in 1881-82 and averaging 12,488 carts worth £290,884. Grain comes next averaging 32,871 carts worth £162,873 (Rs. 16,28,730) :

Ahmadnagar City Imports, 1875-1884.

Articles.	1875-76.		1876-77.		1877-78.	
	Carts.*	Value.	Carts.	Value.	Carts.	Value.
		Rs.		Rs.		Rs.
Grain	33,192	16,59,839	47,947	27,80,926	49,393	29,63,766
Metals	325	97,766	253	63,257	496	1,24,547
Cloth and Yarn	529	3,77,345	667	4,69,997	706	4,96,229
Grocery	1343	2,29,357	1254	2,15,399	1696	2,89,337
Glass and China	97	6329	83	5947	65	5169
Dyeing Material	143	10,345	106	9429	197	14,996
Building Material ...	648	71,387	529	58,296	387	43,677
Hides and Skin	371	16,949	450	19,326	536	23,547
Sweetmeats	1155	13,636	1031	11,317	1496	16,979
Wine	77	25,645	56	18,927	99	31,789
Salt and Cotton	8136	18,73,397	9959	22,96,576	11,137	25,67,529
Fodder and Fuel... ...	36,127	73,346	39,360	81,563	47,196	99,696
Tobacco and Snuff ...	165	19,347	236	26,969	247	29,376

Articles.	1878-79.		1879-80.		1880-81.	
	Carts.	Value.	Carts.	Value.	Carts.	Value.
		Rs.		Rs.		Rs.
Grain	26,280	14,70,623	27,176	11,61,812	29,426	12,89,222
Metals	553	1,63,649	621	1,11,348	560	1,50,243
Cloth and Yarn	726	5,07,375	669	3,64,010	723	4,62,003
Grocery	1906	3,47,820	1773	3,12,579	1797	3,29,518
Glass and China	58	3350	111	9245	117	9443
Dyeing Material... ...	167	12,975	48	3615	236	21,548
Building Material ...	267	29,875	199	18,445	255	29,039
Hides and Skin	180	8069	156	4,907	169	6773
Sweetmeats	1876	22,171	1529	18,095	1937	21,793
Wine	73	23,500	90	33,400	86	31,000
Salt and Cotton	9751	22,48,993	10,150	23,44,057	10,547	24,17,636
Fodder and Fuel... ...	31,465	66,244	37,551	73,127	50,127	97,756
Tobacco and Snuff ...	247	27,434	239	24,717	241	24,943

* Carts with two bullocks are estimated to carry four *pallás* of 120 *shers* of grain weighing on an average 1400 pounds.

Chapter XIV. Places. AHMADNAGAR Trade.

Ahmadnagar City Imports, 1875-1884—continued.

ARTICLES.	1881-82.		1882-83.		1883-84.	
	Carts.	Value.	Carts.	Value.	Carts.	Value.
		Rs.		Rs.		Rs.
Grain	18,849	7,89,801	34,607	13,87,880	28,881	11,55,240
Metals	384	1,39,138	962	2,88,600	696	2,08,800
Cloth and Yarn	997	7,60,584	1732	4,46,000	1890	5,25,000
Grocery	3995	5,38,397	235	70,500	167	50,100
Glass and China	77	8529	300	3000	250	2500
Dyeing Material	457	43,736	200	2000	250	2500
Building Material ...	326	31,398	932	46,600	671	33,550
Hides and Skin	237	9305	50	3750	75	5625
Sweetmeats	2327	26,937	1200	24,000	1500	30,000
Wine	106	37,600	1200	60,000	1000	50,000
Salt and Cotton	21,710	50,81,408	18,000	42,60,000	13,000	30,90,000
Fodder and Fuel... ...	73,956	1,25,367	8100	16,200	10,000	20,000
Tobacco and Snuff ...	256	27,112	240	30,000	180	22,500

Exports.

The following statement shows the amount of the chief exports for the five years ending 1883-84. The total exports varied from 17,350 tons in 1883-84 to 29,006 in 1882-83 and averaged 22,719 tons:

Ahmadnagar City Exports, 1879-1883.

ARTICLES.	EXPORTS.				
	1879-80.	1880-81.	1881-82.	1882-83.	1883-84.
	Tons.	Tons.	Tons.	Tons.	Tons.
Grain	17,893	5257	4575	5502	5475
Sugar	332	43	57	83	83
Clarified Butter	515	57	35	39	19
Food or Drink	3399	717	4903	6529	6309
Fuel	731	513	243	185	166
Building Material	28	112	...	24	...
Drugs	96	406	1	294	106
Tobacco	66	1	60	29	47
Cloth	2710	12,339	8136	11,848	635
Materials	1487	1776	525	4379	4510
Miscellaneous	186	...	34	94	...
Total ...	27,443	21,221	18,574	29,006	17,350

Grain.

The chief articles of trade in Ahmadnagar are articles of food. Ahmadnagar is the centre of a large grain trade. The character and amount of the trade varies greatly from year to year according to the season, and the opening of the Dhond-Manmád railway has so changed the course of trade that it is difficult to say what the normal state of the grain trade is. In a year of fair local harvests, millet and rice are imported and wheat and pulse exported. Before the opening of the Dhond-Manmád railway the grain trade was in the hands of a few rich Márwár Vánis, who bought up the local crops in good seasons and stored them in large under-ground granaries. After being kept for a year the grain got a reddish tint and a musty smell, and in ordinary seasons did not sell. But in years of scarcity the grain was in great demand and fetched a high price. Before the opening of the railway the local millet supplies have had to be supplemented by imports from the Nizám's territory and in years of bad local rainfall from Khándesh. Since 1878 the grain supply is much larger, coming from Jabalpur, Nágpur, Málwa, Indor, and Cawnpur. Instead of requiring a large capital the trade can now be carried on with a small outlay. Profits have greatly fallen and prices remain steadier. In 1879 a rise in the local price of millet was met by a large importation from as far as Bellári in Madras. In

ordinary years the import of millet and Indian millet is chiefly from Khándesh, Jabalpur, and Sholápur. The trade is in the hands of rich Bhátia and Márwár Váni merchants of Ahmadnagar. Rice is imported partly by rail from the Konkan to Poona and Sirur, and partly by road on bullock-back and in carts from the rice lands of Junnar in North Poona and other parts of West Poona. The rice trade is in the hands of small Marátha Váni dealers. The exports of grain, chiefly wheat,[1] pulse, and oil-seeds, are in the hands of rich Márwár and Marátha Vánis, who bring the grain by cart chiefly from the villages of the Godávari valley and sell it to Bombay dealers, generally Bhátiás, by whom it is sent by rail to Bombay. The pulse trade, both as regards its course and the people by whom it is carried on, differs little from the wheat trade. Gram, *kulthi*, and other pulses are occasionally sent to Poona. Linseed, chiefly from the Nizám's country, is bought by Bhátia merchants and sent to Bombay chiefly for export to Europe.

Grain.

The traffic in butter and oil is both export and import. The export is in clarified butter and sweet *khurásni* oil, and the import is in kerosine. Clarified butter is made in the villages round Ahmadnagar and is also brought from Khándesh and from the Nizám's territory. It is collected by Márwár dealers from the villages and resold to wholesale traders, by whom it is sent by rail and by road chiefly to Poona and Bombay. The sweet oil brought to the city from the villages round is bought by the merchants who export clarified butter and is sent by rail and by road especially to Poona and Bombay. The import of kerosine, or as it is locally called *sarkári* or Government oil, has only lately risen to importance. It is all brought by rail by Bohorás and Bhátiás from Bombay and sold partly to city dealers, chiefly Bohorás and partly to village shopkeepers most of whom are Márwár Vánis.

Butter and Oil.

Before the days of the railway (1860) Ahmadnagar was a great salt mart. The salt was brought back by the carts that took cotton to Bombay and from Ahmadnagar was sent to the Nizám's country. Since the opening of the Dhond-Manmád railway the salt trade has somewhat revived. Márwár Vánis both local and from the Nizám's country send agents to Panvel and Pen, and all through the cold and hot weather small quantities a wagonload or two at a time are brought to Nagar. Here local dealers and agents from the Nizám's country buy the salt and send it to Shevgaon, Párner, Vámbhori, Sangamner, and other leading country towns in quantities enough to last for two or three months. From the market-town dealers the salt is bought by the village shopkeepers most of whom are Márwár Vánis. In Ahmadnagar city retail sellers, chiefly Marátha Vánis and Dálválás, who claim Rajput descent, buy from wholesale Márwár Váni merchants and offer salt for sale on the same counter as grain and pulse. All consumers buy from the retail Dálválás and grocers, the richer classes once a week and the poorer every day.

Salt.

Cotton has long been one of the chief exports from Nagar. Since the opening of the Dhond-Manmád railway its importance has

Cotton.

[1] Only the *bakshi* or *banshi* variety of wheat is sent to Bombay.

Chapter XIV. Places.

AHMADNAGAR. Trade. *Cotton.*

much increased and the total quantity of cotton received at the Stewart Cotton Market amounted in 1882-83 to 9446 tons and in 1883-84 to 6877 tons. Most of the cotton comes from that part of the Nizám's country which lies between Jálna, Khámgaon, and Kulburga. Of seventy-four local cotton dealers, twenty belong to the Ahmadnagar district and the rest to the Nizám's country chiefly Aurangabad, Bid, Jálna, and Paithan. Most are Márwár Vánis; the rest are Bráhmans and Kunbis. They advance money to the growers and buy the standing crop often before it is ripe. When it is picked and cleaned, the cotton is packed in bundles or *dokrás* of about 140½ pounds (70 *shers*) and sent to the dealers' agents in Ahmadnagar city. Of these agents or *adtyás* there are about twenty-four, a few Bráhmans and Kunbis, but most of them Márwár Vánis. On receiving the cotton these agents make advances to the dealers up to seventy or eighty per cent of its value. The cotton is stored in the Stewart Cotton Market and offered for sale to Bombay buyers, who, in the past year, represented seven firms, two of them Europeans and five Natives the agents of Bombay Bhátia houses. When the railway was opened it was thought that much cotton would want pressing at Nagar and three full steam presses were built with engines of twenty to forty horse power, to which a fourth was added in 1883. The railway returns for 1883 show a total export of 9287 tons of cotton from Nagar station and the market returns show a further amount of about 4000 *bojás* in store at the end of March 1884. The 1880-81 season was unfavourable to Nagar as a short damaged crop had to compete with a large high class Gujarát crop. The 1882-83 season was exceptionally favourable and the quality also was superior.[1]

Cotton Presses.

The four cotton presses are near the cotton market and belong to the Mofussil Company, the Akbar Company, Messrs. Harvey and Sabapathy, and Messrs. Gaddum and Co. The Mofussil Company have built a half and a finishing press of Hodgart's patent which are worked by an engine of about 20 horse power. There were 8400 bales of cotton pressed during the cotton season of 1883-84. The Akbar Company have erected two half-presses of Nasmyth's patent, and a finishing press of Wilson and Nasmyth's patent worked by an engine of 25 horse power. About 4900 bales were pressed at this press during the cotton season of 1883-84. This press was built of burnt bricks and lime with an upper story of tiled roof at a cost of about £1500 (Rs. 15,000). The upper story and roof were burnt down in March 1884. Messrs. Harvey and Sabapathy have a half-press of Nasmyth's patent and a finishing press of Preston's patent worked by a forty horse power engine of Nasmyth's patent. In 1883-84, 5519 bales were pressed against 12,770 in 1882-83. Messrs. Gaddum's press pressed 10,027 bales in 1883-84 against 10,772 in 1882-83. The rate of pressing was uniform at all the presses at a rate of Rs. 3-6-0 a bale, which included the charges of pressing, gunny-bags for covering, and iron hoops. Besides this the buyers paid £1 6*s.* (Rs. 13) for 100 *bojás* of cotton for carting them to the press houses and thence the pressed bales to the railway station. The Harvey and Sabapathy press is able

[1] See above pp. 270-272, 343-344.

to turn out about 100 bales of 300 pounds each a day. Each bale measures about fifteen cubic feet or twenty pounds of cotton for each cubic feet.

The cloth trade is both export and import. The exports, partly by road and partly by rail, consist of women's robes, waist-cloths, and turbans woven in Nagar and Bhingár hand-looms. The trade is chiefly in the hands of Marátha Vánis, Bráhmans, and Shimpis, by whom it is taken by road to the neighbouring local markets and by rail chiefly to Násik, Khándesh, and the Nizám's territory. The export of cloth suffered most severely during and after the 1876-77 famine. It now shows signs of revival. The import of cloth is partly from Bombay either of Bombay or European make and partly from Yeola Paithan and other places famous for their hand-loom weavers. All the Bombay imports are by rail and of the rest some come by rail and some by carts or on bullock-back. The cloth importers are chiefly Bhátiás, Marátha Gujaráti and Márwár Vánis, Bráhmans, and Shimpis, some of them men of large capital and most of them well-to-do. They sell partly to Nagar retail dealers and partly to village cloth dealers and Shimpis and other packmen, who, with a cart or bullock, move from one fair or market town to another. Imports were almost stopped during the famine time. But during the past year large quantities have been imported. Apart from the famine there has of late years been a notable change in the amount of European cloth imported. It is now almost entirely of the finer qualities bought by the well-to-do classes, the poorer classes showing a strong preference for Bombay and local-made cloth.

Dyes.

There is a considerable trade in dye stuffs both export and import. The imports are mostly in indigo, crimson, and safflower. Indigo is brought from Bombay and Madras by Váni and Sáli dealers. Crimson is generally brought from Bombay by Bohorás and Gujarát Vánis, and safflower a local product is sent to the city by village Vánis. Indigo is chiefly used by Nirális in dyeing yarn, crimson by Sális in dyeing silk, and safflower by Rangáris in dyeing turbans. It costs about 6*d.* (4 *as.*) to dye a pound of yarn indigo, about 3*s.* (Rs. 1½) to dye a *sher* of silk crimson, and 2*s.* to 10*s.* (Rs. 1 - 5) to dye a turban according to the strength of the safflower used.

The chief local export is the bark of the Cassia auriculata or *tarvad* bush. It is gathered by the villagers and brought into the city in headloads. Some is used by the local tanners Dhors and Saltangars. The bulk of it is exported by Bohorás and other Musalmáns to Bombay to be used in tanning.

Industries.

A little cotton yarn is spun by hand chiefly by Musalmán and Sáli women. They buy the raw cotton and are paid 2¼*d.* to 3*d.* (1½-2 *as.*) a *sher* equal to a daily wage of about 1½*d.* (1 *a.*). The yarn is used in weaving the cheapest robes, in making tape for cots, and the long thread woof in carpets. This industry formerly helped to support many families, but it has been greatly destroyed, first by the competition of English and lately by the competition of Bombay factory yarn.

Chapter XIV. Places. AHMADNAGAR. Industries.

Hand-loom weaving is carried on by Sális, Padamsális, and Musalmáns about 3100 hand-looms in all, some in separate houses, some in factories with five to ten looms.

The following statements give the chief articles manufactured and prepared in Ahmadnagar city and Bhingár from 1875-76 to 1883-84:

Ahmadnagar and Bhingár Manufactures, 1875-76 – 1883-84.

Articles.	1875-76.		1876-77.		1877-78.		1878-79.		1879-80.	
	Bundles.	Value.	Bundles.	Value.	Bundles.	Value.	Bundles.	Value.	Bundles.	Value.
		Rs.		Rs.		Rs.		Rs.		Rs.
*Lugdis**	7000	49,000	6000	42,000	5000	35,000	6000	42,000	7000	49,000
Sádis†	13,000	39,000	14,000	42,000	11,000	33,000	12000	36,000	15,000	45,000
Turbans‡ ...	5000	10,000	4000	8000	3000	6000	2000	4000	4000	8000
Black Blankets§	3300	3300	2900	2900	2700	2700	2300	2300	2600	2600
Carpets § ...	300	7500	300	7500	200	5000	100	2500	300	7500
Brass Vessels § ..	500	65,000	500	65,000	400	52,000	300	39,000	400	52,000
Copper§	400	64,000	500	80,000	300	48,000	2000	32,000	300	48,000
Bellmetal§ ...	100	36,000	50	18,000	20	7200	20	7200	75	27,000
Kardai Oil§ ...	1800	45,000	1800	45,000	1700	42,500	1600	40,000	1900	47,500
Oil-cakes§ ...	5000	12,500	5000	12,500	4000	10,000	3000	7500	4000	10,000
Snuff§	36	4320	30	3600	25	3000	20	2400	30	3600
Kunku §... ..	75	3000	60	2400	50	2000	30	1200	40	1600
Scented Oil§ ...	25	1500	25	1500	20	1200	20	1200	25	1500
Burnt Brick¶ ...	20	12,000	20	12,000	15	9000	10	6000	20	12,000
,, Tiles¶ ...	20	8000	20	8000	15	6000	10	4000	20	8000
Dyed Silk‖ ...	150	4500	100	3000	75	2250	50	1500	100	3000
Cement ‖ ...	400	3200	400	3200	300	2400	200	1600	300	2400

Articles.	1880-81.		1881-82.		1882-83.		1883-84.	
	Bundles.	Value.	Bundles.	Value.	Bundles.	Value.	Bundles.	Value.
		Rs.		Rs.		Rs.		Rs.
*Lugdis**	8000	56,000	8000	56,000	9000	63,000	10,000	50,000
Sádis†	16,000	48,000	15,000	45,000	12,000	36,000	5000	10,000
Turbans‡ ...	4000	8000	4000	8000	3500	7000	3000	6000
Black Blankets§.	2800	2800	2800	2800	2600	2600	4000	5000
Carpets§ ...	500	12,500	10	259	15	300	100	2500
Brass Vessels§ ...	500	65,000	296	37,480	300	3600	6000	7500
Copper§... ...	400	64,000	150	24,000	150	22,000	8000	10,000
Bellmetal§ ...	100	36,000	24	8640	20	7200	2000	6000
Kardai Oil§ ...	2000	50,000	16,000	40,000	1800	4500	1000	25,000
Oil-cakes§ ...	5000	12,500	3000	7500	3000	6750	1000	3000
Snuff§	40	4800	28	3360	20	2400	60	6000
Kunku	60	2400	50	2000	40	1400	100	4000
Scented Oil§ ...	25	1500	18	1044	10	300	25	1000
Burnt Brick¶ ...	25	15,000	12	7200	12	7200	50,000	5000
,, Tiles¶ ..	25	10,000	12	48,000	10	8000	500,000	3000
Dyed Silk‖ ...	150	4500	50	1500	400	10,400	5000	12,500
Cement‖ ...	300	2400	300	2400	350	2800	500	4000

* Nagar & Bhingár. † Nagar. ‡ Nagar & Bhingár. § Nagar. ¶ Nagar & Bhingár. ‖ Nagar.

The hand loom weavers use a little hand-spun yarn, but the bulk of the yarn comes from Bombay. Some of it is English-coloured yarn but most of it is made in Bombay. The chief articles made by the Ahmadnagar hand-loom weavers are robes, bodices, and turbans. The weaving trade was brought to a stand during the famine. Since then it has been gradually recovering, but is not yet what it was before the famine.

Silk Weaving.

Raw silk, almost all from China but some of it from Bengal, is brought by rail from Bombay by Gujarát Vánis who have factories or *kárkhánás* in Nagar. Others of the buyers are Sális who have private looms. The owners of factories who are chiefly Gujarát Vánis employ from 600 to 700 Sális both men and women. The women separate

the threads. After the threads are separated Rangári labourers dye chiefly red, being paid by the quantity dyed. The dyed silk is then handed to the men who weave narrow strips for the borders of robes. The weavers are paid by the piece and generally earn 4½*d.* to 6*d.* (3-4 *as.*) a day. The produce of the looms is generally sold wholesale by the owners of the factories and by the weavers themselves to Gujarát Vánis, from whom it is taken chiefly by local cotton weavers. A little goes to the Nizám's territories. Silk cloth is seldom made except by special order.

Cantonment.

The Cantonment, stretching from the north-east and east of the city walls with the fort as its centre, covers an area of four and one-third miles. It is a fairly wooded plain, rising slightly eastwards and smooth except among the water-courses near the broad shallow bed of the Bhingár stream. The soil is stiff black and the underlying rock which rises to the surface in the north-east and south-east is trap. The natural drainage is good. In the west the ground slopes to a water-course that runs south into the Sina and towards the south-east it falls partly into the Bhingár river and partly into another water-course that further south runs nearly parallel with it. Circling round the fort, at a distance of a half to three quarters of a mile, the chief parts of the cantonment are in the east of the Sadar market and north-east of it, beyond cantonment limits, the old town of Bhingár. To the south-east are the Infantry Barracks with the Officers' Lines behind them, and further south the new Artillery Barracks. To the west, close to the city walls, are the Tent Pitchers' Lines, and to the north-west, across the Parade Ground, the Native Infantry Lines, and further to the north the Officers' Quarters and the St. James' Garden. West of the Native Infantry lines, part of it out of cantonment limits, is a suburb known as the Simpson market, and still further to the west are the Police Lines.

Population.

The population of the cantonment varies with the number of troops. The usual strength in times of peace is a battery of Field Artillery, four companies of European Infantry, and a regiment of Native Infantry. When the 1881 census was taken the cantonment had a population of 4589, males 2487 and females 2102.

Water.

Of the old Musalmán water channels four, the Sháháp ur and Bhingár in the east and the Kápurvádi and Nágábái in the west, cross the cantonment from north to south. The Sháháp ur channel, one of the two sources of water supply to the European barracks, has its source near the village of Sháháp ur at the foot of the hill on which stands Salábatkhán's tomb (46). To the north of the infantry barracks, not far from the Protestant chapel the Sháháp ur joins the Bhingár channel. The Bhingár channel, which is the chief source of supply to the east end of the cantonment, rises in the hills about three miles north of the cantonment, and after supplying the town of Bhingár, the Sadar Bazár, and the east end of the cantonment discharges itself into the Farah garden (41). The Bhingár channel almost never fails during the driest seasons. The west end of the cantonment is supplied with water from the Kápurvádi channel.

Chapter XIV. Places.

AHMADNAGAR. Cantonment. *Management.*

The cantonment is in charge of a Cantonment Committee constituted under the Cantonment Act. The officer commanding the cantonment is president of the committee with the Civil Surgeon, the Executive Engineer, the District Magistrate, and the Cantonment Magistrate as ex-officio members. The cantonment income is about £950 (Rs. 9500) from taxes, fees, and fines, and the produce of the Station Garden. It is spent chiefly on conservancy and police, on a lock hospital, and on the Station Garden.

To remove nightsoil fourteen scavengers are employed, three for the private privies in the Sadar market and eleven in other parts of the cantonment. The nightsoil, of which about eight carts are daily removed, is taken to the extreme east of the cantonment and laid in trenches about fifty feet by four and six deep. For street sweeping, besides about fifteen men two women and one cart to each regiment, a native conservancy serjeant, two gangers, eleven sweepers, and seven women are engaged and daily gather about thirty cartloads of garbage.

Sadar Bazár.

The Sadar Bazár used to be a place of considerable importance when a large number of troops were at Nagar. It has now declined and many houses are empty. It stands above the left bank of the Bhingár river, about 1000 yards east of the fort and about 500 yards north-west of the Infantry Officers' Lines. It has an area of eleven acres with a population of 2635 lodged in 614 houses, 170 of a better and 162 of a poorer kind, and 282 mud hovels. Most of the houses have in their front and rear roads and bye-lanes running chiefly south and north. In 1876 the Sanitary Commissioner found the bazár very clean, and the arrangements for scavenging and carrying away nightsoil effective. To the west of the Sadar Bazár is the government garden. Of the town of Bhingár which lies outside of cantonment limits a separate account is given.

Officers' Quarters.

About 500 yards south-east of the Sadar bazár in the extreme east of cantonment limits are the Infantry Officers' Lines. The houses are arranged in two rows of large one-storeyed dwellings running north and south, each house in a large fenced enclosure generally shaded by lofty trees, and some with bright well-kept gardens. East of the main rows are one or two separate houses, and about 1000 yards further east is the race course. About 250 yards to the west of the Officers' Lines, and like them, ranged on the whole north and south are the Infantry Barracks, with, to the north, the married men's quarters, in the centre the single men's barracks, and in the south the hospital. The married men's quarters consist of four blocks each of twenty quarters, two in front and two in rear, separated by a road that leads from the Officers' Lines to the fort. The unmarried men's barracks, to the south of the married men's quarters, are twelve one-storeyed buildings in two rows with an interval of sixty-four feet between them. The buildings facing north-west on plinths of 1½ to three feet high are of brick and lime mortar with tiled roofs. Each barrack room, measuring 96 feet by 24 and 22 feet high, has a total superficial area of 2304 feet and accommodation for twenty-six inmates. In front and rear are open

verandas twelve feet wide. The room has four ridge ventilators of eighteen inches diameter, and, on each side, two doors and nine windows, and above these, eleven clerestory windows each 4′ × 3′ with revolving glazed and venetianed shutters. At the right end of each barrack, enclosed from the veranda, are two sergeants' rooms twenty-four feet by twelve. East of the barracks is a building nearly equal to them in size, the north-east half used as a sergeant's mess-room and the other end as a mess library, and close to it a gymnasium and theatre and a double fives court, one side enclosed as an officers' racket court. Further to the south the hospital enclosure, fenced with a dwarf wall and railing, includes the guard room, the hospital sergeants' quarters, and the quarters and store room of the hospital steward. The main building has two wards, and from the right end a third ward runs at right angles to the other two. The wards of the main building, each 65′ × 24′, are separated by a passage six feet wide with walls that do not reach the roof. In front are seven windows, and on the rear of the ward are only two windows and a door. At the end of the left hand ward are two additional windows. Each ward has on a side seven clerestory windows about three or three and a half feet square, furnished with revolving shutters both glazed and venetianed. The rooms have cloth ceilings. The female hospital is a ground floor building at the left rear of the male hospital. The plinth is about two feet high, the walls of brick and mortar, and the roof tiled. It has two wards placed end to end each 13′ 3″ × 14′ and 18′ high. Connected with the men's hospital are a dead house, an isolation ward, and single rooms for the delirious sick. West of the Infantry Barracks, between them and the bed of the Bhingár river, are in the north on either side of the fort road the Catholic and Protestant churches, and west of them a soldiers' garden and a plunge-bath fifty feet long and four to seven feet deep. South of the bath to the west of the single men's barracks are the cavalry stables, which, except the sick horse stable which is used by the Government stud horses, have stood empty since the cavalry left the station. In the south-east corner of the cantonment, about 600 yards south of the Infantry Hospital and, in a line with it, is the Artillery Hospital. About 400 yards further south are the three New Artillery Barracks. The old temporary Artillery Barracks which run east and west have been dismantled and converted into temporary stables for the Artillery. To the east is the Artillery Hospital a one-storeyed building facing west, 120 feet by twenty-four and twenty high covering a total superficial area of 2880 feet. The floors, on a slightly raised plinth, are paved, the walls are of brick and mortar, and the roof is tiled. The wards each sixty feet by twenty-four have rooms for twenty-one sick. The walls are 21½ feet high and have clerestory windows provided with proper revolving glazed casements.[1] About 150 yards further south on slightly rising ground are the new Artillery Barracks, the most conspicuous buildings in the

[1] Sanitary Commissioner's Report, 1865.

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AHMADNAGAR. Cantonment.

whole city and cantonment. The barracks and their subsidiary buildings which were finished in 1873 at a cost of £62,500 (Rs. 6,25,000) are in three blocks of fine upper storeyed buildings facing west. Each block accommodates forty-four men and two sergeants. The men's sleeping rooms of which there are two in each block are eighty-seven feet long, twenty-four feet wide, and twenty high. One sergeant lives on the ground floor and one on the first floor. The sergeants' quarters consist of two rooms together eighteen feet by twenty-four with a bathroom attached. The lower floors of the barracks are used as day and recreation rooms, offices, and store-rooms. Each block has a wash-room, cook-room, and latrine. A veranda twelve feet wide encloses each building on all sides. In front of the barracks is the quarter guard, gun sheds, harness rooms, and two blocks of family quarters each holding eight families. Behind the barracks is a block of quarters for three staff sergeants, a canteen, skittle alley, and a fives court. To the west of the fort close to the town walls are the Tent Pitchers' lines a small group of huts built for the use of tent pitchers and store servants. Most of the lines are empty as the number of servants has been greatly reduced. Further north, between the Báva Bangáli and the Jhenda gates, is the Mandai bazár a hamlet with the tomb of the Báva,[1] and a considerable number of mud huts on uneven ground. In 1847 the Mandai bazár was described as occupied by hundreds of unregistered followers, thieves, and bad characters, over whom from the distance of the Sadar bazár the police had little or no control. A number of pensioners had also obtained leave to build at this place, but as it was thought better to concentrate the inhabitants at the Sadar bazár where they could be under control, Government removed all the huts and houses when their owners died or left Nagar. The owners have lately been compensated and the whole plot has been cleared.

Native Infantry Lines.

At the north-east corner of the city, separated from the fort by the general parade ground, are the Native Infantry Lines. They were built between 1865 and 1870. Two blocks of thirty-two single tiled buildings divide a central street 100 feet broad, each block consisting of eight rows of two buildings divided by streets sixty feet broad. The corner rooms set apart for the Haváldárs are larger and have verandas.[2] On the right flank is a regimental hospital and a regimental bazár with fifteen shops. The officers' lines about 100 yards to the north, consist of a single row of houses with a monthly rental of £3 to £4 (Rs. 30 - 40), large one-storeyed tiled buildings in large well kept and well shaded enclosures.

Garden.

About 300 yards north of the Native Infantry Lines is a public garden called St. James' Garden occupying about five acres of ground. The garden is the property of the residents and is

[1] Báva Bengáli was a Musalmán ascetic from Bengal, who lived under a tree near the spot where his tomb now stands. He is said to have come before the foundation of Ahmadnagar (1494) and to have been held in great local repute for holiness. A fair in his memory is held in June when about 100 beggars are fed. The tomb enjoys a piece of rent-free land and a yearly cash grant of £2 14s. (Rs. 27).

[2] Sanitary Commissioner's Report, 1875.

maintained by voluntary subscriptions. Beside the Officers, and Native Infantry Lines in the north-west of the cantonment, close to the regimental hospital is a Lock Hospital with room for thirty to forty patients. To the west of the Native Infantry Lines across the Aurangabad road lies the Kotla (31) a square enclosure kept in good order, and behind the Kotla part of it out of cantonment limits is the Simpson Bazár.

Fort.

About the centre of the cantonment half a mile east of the city, in level ground with well grown *bábhul* and banian trees, stands the fort, oval in form, one mile and eighty yards in circumference. From the outside a steep wooded bank or glacis, with a broad top or covered way, hides the walls nearly to the top. Inside of the bank runs a great dry ditch,[1] eighty-five to 180 feet wide and fourteen to twenty feet deep, whose outer side is an unbroken perpendicular wall four feet thick. The cut stone masonry walls of the fort, said to have been built from the rock hewn out of the ditch, are massive throughout, the parapets being five feet thick and the lower masonry of gradually increasing strength. Of two entrances, one as old as the fort, for wheeled traffic and guns, is on the west side at the main gate bastion, the other a modern entrance for foot passengers is on the east side by a sallyport and suspension bridge.[2] At the chief entrance the moat is crossed by a wooden suspension bridge swung on thick iron chains, and the road, skirting the principal bastion, enters the fort through two gateways placed at right angles with doors studded with large nails to guard against elephants. The court between is occupied by guard rooms. At the postern gate on the east, the moat is crossed by a chain suspension bridge, built some fifty years ago by Colonel Jacob of the Engineers. The walls, rising about thirty feet from the bottom of the ditch, consist of a number of semicircular bastions eighty-five yards apart, connected by curtains with parapets varying from five to ten feet in height, pierced in most places with loopholes. Behind the parapet a six feet wide path runs round the top of the wall. The bastions are all full, and, except the flag staff or chief gate bastion, have embrasures. In bastions 1, 2, 14, 15, 20, 21 and 22 the embrasures are cut down from the top of the parapets; for the rest there is a walk or berme above the embrasures, and the parapets are loopholed for musketry fire. Between each pair of embrasures is a massive stone traverse. The flag staff or chief gate bastion has, from a covered passage in its middle storey, several projections over the ditch from which stones

[1] The ditch seems originally to have been filled with water from the Nágábái channel. It is described in 1750 as always filled from two water channels (Tieffenthaler, Researches Historique et Geographique, I. 490). It seems to have been dry in 1803 when the fort was taken by General Wellesley. Under the British, the malaria from its damp bed caused fever, and efforts have from time to time been made to drain it. The drainage is now fairly complete, and, except after heavy rain, water seldom lies. It is still damp enough to keep patches of grass fresh throughout the year, and a herd of antelopes and *nilgáis*, turned loose in the ditch about fifty years ago, have since continued to prosper.

[2] This gate was built for the convenience of the work people when Ahmadnagar was the head-quarters of the Bombay Artillery and the laboratory was in the fort. Major S. Babington.

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and other heavy missiles could be dropped. One hundred and two guns can be mounted on the embrasures and several more on the flag staff bastion. The inside of the fort is sixteen to twenty-two feet below the terreplein of the bastions and curtains with which it is connected by frequent stone staircases. Except for some buildings and *bábhul* and banian trees it is smooth and open. Of the buildings some are of old native construction, others are offices and store-rooms of the commissariat public works barrack and ordnance departments, and the rest are workshops and gunsheds formerly used by the head-quarters of the Bombay foot artillery. The whole area within the fort is vaulted for stores. There is one large powder magazine able to hold two thousand fifty-pound barrels of powder, and one ball cartridge room with space for 1,050,000 rounds of ball ammunition. In the thickness of the inner walls of bastions and curtains many arched recesses might serve as temporary expense magazines. The walls are kept in careful repair, and four wells yield an abundant supply of fair drinking water. Probably from its ditch, which was most difficult to drain, the fort was formerly very unhealthy. Even as late as 1873 all who lived in it both Europeans and Natives suffered severely and constantly from fever.[1] Of the old native buildings in the fort the one of most interest, in the centre and still in good order, is Malik Ahmad's palace (1490 - 1508), afterwards repaired by Husain Nizám Sháh (1553-1565). Of the palace the most notable part is the public room about ninety-one feet long, twenty-two broad and eighteen high. The roof is a series of domes, the inside of them adorned by richly embossed stucco work. The present (1882) badminton court and the state prisoners' room are parts of the old palace buildings and the executive engineer's office and barrack stores appear to be the old palace stables.[2] A few buildings were levelled to the ground after the British had taken possession. Close inside of the outer gate, on the right hand side, is the tomb of a holy man Syed Baghi Nizám who was buried about 1490 (H. 895). Lights are kept burning at the tomb which is covered by a green cloth. In the open space to the east of the public works stores are a row of eight English tombs with dates ranging from June 1821 to September 1822.[3]

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[1] Major E. P. Gambier, R.E., Fort of Ahmadnagar 1873.

[2] Major S. Babington.

[3] Of the eight tombs one has no inscription, from one the inscription stone has been removed, and the inscription on one is not readable. The epitaphs on the five remaining tombs are (1) Sacred to the memory of William Todd, Late Sergeant of the 2nd Extra Battallion who departed this life on the 4th August 1821, aged 27 years. (2) Sacred to the memory of Lieutenant R. N. White, 1st Battallion, 11th Regiment, N.I., who departed this life August 25th, 18 . . , aged 30. (3) Sacred to the memory of Frances Julia, infant daughter of Captain and Mrs. Laurie who departed this life 14th September 1822, aged 13 days. (4) Sacred to the memory of Catherine the beloved wife of Captain Frederick Hood, Commanding the 2nd Extra Battallion of Bombay N. I. . She departed this life to the inexpressible anguish and unending regret of her affectionate and devotedly attached husband on the 13th day of November 1821, aged 26 years. (5) Sacred to the memory of Elizabeth Frederica, infant daughter of Frederick and Catherine Hicks, . She departed this life on the 3rd June 1821, aged 8 months and one day. Major S. Babington.

The present fort is said to have been built by Husain Nizám Sháh (1553-1565) on the side of an earth work called Bágh Nizám, thrown up in 1490 (H. 895) by Malik Ahmad after his defeat of the Bahmani general Jahángirkhán. It is a peculiarly well planned and well built fort as, though lying on comparatively low ground, it is not commanded by any spot within a large distance. The earth bank or glacis was originally so high as altogether to cover the fort walls.[1] It has always been praised for the skill shown in its construction, in which, both in the original planning, and afterwards in carrying out repairs, Portuguese engineers are said to have helped.[2] Its great strength was shown in its brilliant and successful defence by Queen Chánd when a great Moghal army under Prince Murád and Mirzakhán besieged it in vain from November 1595 until peace was concluded in February 1596. In July 1600 the fort was again besieged by Prince Dányál and Khán Khánán and this time successfully owing to a mutiny among the defenders in the course of which Queen Chánd was murdered.[3] The fort remained in the hands of the Musalmáns until 1759 when the commandant Kávi Jang treacherously sold it to Sadáshivráv Bháu the cousin of the third Peshwa. The cession was subsequently confirmed by the treaty which followed the battle of Udgir between Nizám Ali and Sadáshivráv.[4] In 1797 the fort again changed hands and was given up by treaty to Sindia.[5] The other leading event in the fort's history was, on the 12th August 1803, its surrender to General Wellesley afterwards Duke of Wellington. The fort was then in excellent repair. Except Vellor in the Madras Karnátak, it was the strongest fort General Wellesley had seen.[6] When after capturing the town General Wellesley reconnoitred the fort on the 9th August the complete protection which the glacis afforded to the wall made it difficult to fix on a spot for bombardment. Raghuráv Bába the Deshmukh of Bhingár received a bribe of £400 (Rs. 4000) and advised an attack on the east face. Batteries were thrown up somewhere near the present cavalry barracks and during the night a working party under Lieut.-Colonel Wallace with five companies of the 74th Regiment and the second battalion of the 12th Regiment was sent to cut away through the steep glacis. The battery opened at daylight on the tenth, and played with such effect, that the commandant desired that firing should cease that he might send a person to treat for a surrender. He was told that what he wished

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[1] Major S. Babington. [2] Meadows Taylor's Noble Queen, III. 171, 173.

[3] Meadows Taylor's account of the siege and defence of Ahmadnagar fort brings out two points of much interest connected with the siege, the part taken by the Portuguese and the skill shown by the miners in following a soft seam in the rock. Noble Queen, III. 168, 208.

[4] Grant Duff's Maráthás, 306. [5] Grant Duff's Maráthás, 530.

[6] The following details are from Welsh's Military Reminiscences: The fort is one of the strongest in India. Surrounded by a deep ditch, it is built of solid stone and cement with large circular bastions at short intervals and armed with three or four guns in casemated embrasures, with a terrace above and loopholes for musketry. On the bastions are some sixty guns from twelve to fifty-two pounders, but the casemates were not confined to allow their being effectively employed. The glacis was so abrupt as to cover nearly thirty feet of the wall affording shelter for an enemy if they could only get close to the place. Quoted in Maxwell's Wellington, I. 125.

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to say would be heard, but that the firing would not cease till either the fort was taken or surrendered. Next morning the commandant sent two agents offering to surrender if he was allowed to leave with his garrison and take his private property. The proposal was accepted, and on the arrival of hostages, the firing ceased. Next morning the commandant left the fort with a garrison of 1400 men, and the British troops took possession of it.[1] The fort, with a palace of Sindia and some other large buildings, seemed to have been a place of great splendour. In two rooms of the palace were found several dozen large handsome pier glasses, two electrifying machines, an organ, a pianoforte, lustres, chandeliers, globes, and many other luxuries. In other rooms were the richest stuffs of India, cloth of gold and silver, splendid armour, silks, satins, velvets, furs, shawls, plate, and cash.[2] Part of the wall suffered severely from the British cannonade and in spite of complete repairs traces were till lately visible on the east front.[3] By the treaty of Sirji Anjangaon (30th December 1803) Sindia waived all claim to Ahmadnagar and it was given to the Peshwa as part of his share of the fruits of the campaign.[4] In 1817, under the terms of the treaty of Poona (13th June 1817) the fort was handed over to the British by Bájiráv Peshwa.[5] It has since remained in their hands and has been kept in repair.

Outside of the fort close to the main gate are the petty staff lines consisting of seven or eight small bungalows one of which is (1882) used as a post office. On the north are the Neutral Lines consisting of three bungalows and the Pensioners' Lines are on the east of the Bhingár stream close to the Sadar Bazár. To the east is the cricket ground and lawn tennis court with a gymkhana pavilion built in 1879 at a cost of £170 (Rs.1700) subscribed by the European residents.[6]

Objects.

The chief objects of interest twenty-four in and twenty-seven around Ahmadnagar are ruined Musalmán mosques, tombs, and mansions built during the sixteenth century when the power of the Nizám Sháhi dynasty was at its height.

Rumikhán's or Makka Mosque.

Rumikhán's or the Makka Mosque close to the city wall between the Mangal and Sarjepur gates, about eighty yards east of the Sarjepur gate, was built in the reign of the second king Burhán Nizám Sháh (1508 - 1553) by Rumikhán Dakhni the caster of the great Bijápur gun Malik-i-Maidán.[7] The mosque is built of trap and lime masonry. It is about forty feet long north and south by about thirty feet broad east and west and on its east front has an enclosure or yard (39′ × 27′) surrounded by mud walls about seven

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[1] Duke of Wellington's Despatches (1834), I. 300, 301. After the capture of the fort General Wellesley breakfasted under the large tamarind which stands close to the ditch opposite the flagstand. In memory of the occasion four old guns have been set mouth down on the four sides of the tree. Murray's Bombay Handbook, 292.

[2] Maxwell's Wellington, I. 130. [3] Major S. Babington.

[4] Grant Duff's Maráthás, 583. [5] Grant Duff's Maráthás, 635.

[6] Major S. Babington.

[7] Rumikhán presented the mosque and his palace to one Mir Abdul Gafar.

feet high. The mosque has two floors, the first or ground floor intended for a rest-house or *musáfarkhána* and the top floor for a place of worship. The flat roof of the mosque rests on four round polished one-stone pillars two in each row much like the pillars used in Kásimkhán's palace (5). Each pillar is about three feet round and eight feet high and looks like black marble. The pillars are said to have been brought from Makka and to have given the building its name of the Makka mosque. Over the pillars two rows of three arches run north and south and on the arches rests the roof. The roof over the west part of the mosque is said to have been in ruins since about 1680. The front is in good repair and is mostly used by beef butchers.

Rumikhan's or Makka Mosque (1).

Khwája Sherif's Haveli about 130 yards south-east of Rumi Khán's mosque is an old Musalmán mansion with mud walls, about seven feet high enclosing a space of about 107 yards square. It is said to get its name from Khwája Sherif the brother of Kávi Jang, to whom the third Peshwa Báláji presented it in reward for his brother's cession of the fort in 1759. The entrance is on the north by a strong doorway built of dressed stone and lime. In the enclosure, to the south, is a mosque (about 50′ × 20′ × 16′) of dressed stone and lime masonry and still in good repair. Besides the mansion and the mosque the enclosure has a few flat roofed houses some of them occupied by the descendants of the Khwája Sherif, and two cisterns fed by the Kápurvádi channel. A bier or *tájia* in honour of Khwája Sherif is made every year during the Muharram holidays. The bier is held second in rank to the Bára Imám's bier or *tájia*, and hundreds of people offer sweetmeats and oil to it in fulfilment of vows.

Khwája Sherif's Haveli (2).

Illahadád's or the Káli that is black mosque, about 220 yards south-east of Khwája Sherif's mansion, was built by Syed Illahadad Khán Dakhni who was administrator general during the reign of Burhán Nizám Sháh (1508-1553). In 1818 Captain Pottinger turned it into the Collector's office, and buildings for the treasury and assistant collector's and mámlatdár's offices have since been built round it.

Illahadád's or Káli Mosque (3).

Nálband's Mosque, about 125 yards west of the Káli mosque is one of the chief mosques now in use though neither old nor of architectural note. It was originally the dwelling house of one Nur Mahmud Nálband, was made a mosque after his death in 1836, and is maintained from the rents of three shops.

Nálband's Mosque (4).

Kásimkhán's Palace, about 150 yards south-east of Nálband's mosque, is a handsome two-storeyed building added to and fitted up in 1818-19 as the Collector's residence. It was built in the beginning of the sixteenth century during the reign of the first king Ahmad Nizám Sháh (1490-1508). The centre hall entered by a long-flight of steps is a stately room, the ceiling supported on large one-stone pillars of black stone similar to the pillars in Rumi Khán's mosque (1). The ceiling of the side rooms is domed and handsomely carved.

Kásimkhán's Palace (5).

Khán Zamán's palace and mosque, about 225 yards south-west of Kásimkhán's palace, were built in H. 967 (A.D. 1559) by Khán

Khán Zamán's Palace and Mosque (6).

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Zamán Khán Dakhni in the reign of the third king Husain (1553-1565). The palace is in ruins but the mosque, a small very plain stone building, is still in use. Over the doorway an inscription gives the name of the founder and the date. Except the name the wording of the inscription is the same as that on Farhádkhán's mosque (14).

Nyámatkhán's Palace and Mosque (7).

Nyámatkhán's palace and mosque, about eighty yards north-west of Khán Zamánkhán's mosque, is a magnificent pile of buildings now mostly in ruins. It was designed by Sardár Ferrah Bakhsh and was finished by Nyámatkhán Dakhni in H. 987 (A.D. 1579) in the reign of the fourth king Murtaza I. (1565-1588). The buildings contained a very large bath and attached to them was a famous Badgir or ventilator which was pulled down by Mr. Woodcock a former Judge of Ahmadnagar. A part of the building with an upper storey still stands fronting the roadway and is (1882) occupied by a Musalmán firework maker. The buildings were supplied with water from the Nepti channel which was specially built for them. The foundations of the ruined parts of the palace and bath may still be traced. The mosque (50′ × 30′ × 15′) is on a four feet high plinth and is built of dressed stone and lime masonry. Its flat top rests on eight stone pillars about two feet square and about five feet high over which rise the arches. It is still in good repair and is used for records and stores by the municipality whose office is close by. The left or south side contains two rows of three archways and was formerly used as a mosque. The right side with two rows of two archways contains the tombs of Nyámat Khán and his wife. From the foundations the palace and the bath seem to have filled a space of about 500 square yards. The main entrance was in the line of the north wall close to the mosque which is still standing. The gate bears a Hindustáni and Arabic inscription in eleven lines on the top of the doorway engraved in two stone tablets which gives the date of the mosque as H. 987 that is A.D. 1579.

Sháh Táhir's Palace and Mosque (8).

Sháh Táhir's palace and mosque, called after Burhán Nizám's (1508-1553) Shia minister one of the most talented and interesting characters in Ahmadnagar history, lies close to the north of Nyámatkhán's mosque where the Mangalvár market is now held. Except one wall no trace of the building is left.

Chobin Mosque (9).

The Chobin or Wooden Mosque, about sixty yards south-west of the Mangal Market, was built by Syed Jalál Dakhni in the reign of Burhán Nizám Sháh (1508-1553).

Mengni or Benna Mahál (10).

The Mengni or Benna Mahál, now used as the civil jail, about seventy yards south-west of the Chobin mosque, was built in 1570 in honour of the marriage of Nyámatkhán Dakhni.

Sarjekhán's Palace and Mosque (11).

Sarjekhán's palace and mosque, about 100 yards north of the civil jail, is a ruined stone mansion (28′ × 18′) now used as a small cause court. Close to the mosque is Sarjekhán's tomb which is covered with an elegant cut-stone rectangular canopy surmounted by a dome supported on open arches. In the east wall is a small hollow which is called the *Dobotka chira* or two-finger hole as it is said that any two fingers can fill it. It apparently is a partly filled flaw in the stone. The mosque is locally known as the

Dobotka chira masjid or the Two-Finger Hole Mosque. The palace and mosque were built in H. 969 that is A.D. 1561.

Changizkhán's Palace (12).

Changizkhán's Palace, built by the distinguished and ill used noble of that name in the reign of the third Ahmadnagar king Husain Nizám Sháh (1553-1565), about sixty-eight yards north-east of Sarjekhán's palace and mosque, is a fine upper storeyed building now used as the District Judge's court. On its plinth is an inscribed stone but so covered with whitewash as to be almost unreadable.

Jáma Mosque (13).

The Jáma Mosque, about sixty-five yards west of Changiz Khán's palace, is a large plain stone building (75′ × 44′) on a low plinth. It was built in H. 1117 that is A.D. 1705 by Kázi Abdul Rasul Sáhib Usmáni under orders from Aurangzeb. The property, worth about £4000 (Rs. 40,000) of a Khatri named Gopál who died intestate, fell to the crown and was spent by Aurangzeb in making this mosque.

Farhádkhán's Mosque, Shrine, and Rest-house (14).

Farhádkhán's mosque, shrine, and rest-house, about 130 yards north-east of the Jáma Mosque, were built by one Farhádkhán in H. 967 that is A.D. 1559. Over the doorway an inscription gives the date and name of the founder in words the same as those on Khán Zamánkhán's mosque. The mosque is still used, a part of the buildings as a rest-house and the rest as a Government store. The mosque is raised on a stone plinth but has no special architectural beauty. The front is of pointed arches and the roof has six domes resting on four central eight-sided pillars. The whole is enclosed in a paved courtyard at the east end of which is Farhádkhán's tomb. The rest-house is a separate courtyard surrounded by a veranda supported on pointed arches.

Soneri Mosque (15).

The Soneri or Golden Mosque, about 240 yards north-east of Farhádkhán's mosque built by Nizám-ul-Mulk (1720-1748), is now used as a residence by a Pársi family, and has been added to and altered. It appears to have been a very handsome building approached on either side by a low flight of steps. The centre arches of the mosque rest on handsomely carved stone pillars which appear to be the upper parts and capitals of pillars taken from a Hindu temple. The shafts are eight-sided and the capitals are vases with flower ornaments. The interior is whitewashed, and under the wash on the walls are said to be inscriptions in gilt letters. In the basement are a number of cellars and other rooms.

Bádsháhi Mosque (16).

The Bádsháhi Mosque, about 100 yards south-east of Soneri mosque, built by Aurangzeb (1658-1707) is a stone building (39′ × 27′) ornamented with stucco and whitewash. It is built on the ground without a plinth and has a flat roof. The mosque is repaired from the rents of shops.

Kávi Jang's Mehel (17).

Kávi Jang's Mehel, about sixty yards west of the Bádsháhi mosque, is said to have been built about 1750 by Kávi Jang the Nizám's commandant, who was bribed by Peshwa Báláji Bájiráv to surrender Ahmadnagar fort in 1759. The palace (81′ × 33′) is of dressed stone and lime masonry. It has three floors, the first partly under and partly above ground. The top of the first floor which is about five feet above the ground, forms the plinth of the second floor which has a

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Kávi Jang's Mehel (17).

stone stair in the middle of its west walls leading to the third floor. The first floor under ground is commonly known as the *balad* or cellar. In front, to the north and attached to the main building, is a large stone platform about sixty-four feet long and about nine feet wide with steps on the east and west built to the top level of the first floor. The mansion with its enclosure was mortgaged by Kávi Jang's descendants about the end of the eighteenth century to a Bohora merchant who, for more than fifty years, has rented it to the American Mission by whom it is still occupied. In the centre of the enclosure a large dry cistern was formerly fed by the Kápurvádi channel. A small cistern about seven feet square has been built about twenty-five yards north-east of the old cistern.

Tora Bibi's Mosque (18).

Tora Bibi's Mosque (24′ × 18′) about 110 yards south-west of Kávi Jang's Mehel was built in the reign of MurtazaNizám Sháh (1565-1588) by Tora Bibi one of Chánd Sultána's maids. It is a plain building on a low plinth and is still in use.

Kamani Mosque (19).

The Kamani Mosque, about sixty yards south-east of Tora Bibi's mosque, still in use was built by Asad Khán Rumi in the latter half of the sixteenth century. A part of the mosque buildings on the east including the gateway have been made into a civil hospital. The mosque (36′ × 21′) is of stone slightly carved and now whitewashed. In front is the tomb of Kávi Jang the Haidarabad officer who gave up Ahmadnagar fort in 1759. The tomb bears date H. 1188 that is A.D. 1774.

Husain Mosque and College (20).

Husain Mosque and College about sixty yards west of the Kamani mosque, was built by Syed Husain Mashadi in the reign of Burhán Nizám Sháh (1508-1553) for the spread of the Shia faith. The mosque is a stone building with a large centre dome and is said to be designed on the model of a mosque at Mashad in Persia. It is surrounded by a number of irregular buildings and in 1818 was turned into a criminal jail. The place has been so altered at various times that it is difficult to trace the original buildings. The jail holds about 260 prisoners.

Sadr-ud-Din's Mosque and Tomb (21).

Sadr-ud-Din's Mosque and Tomb were built by one Sadr-ud-Din in H. 984 that is A.D. 1576, in the reign of the fourth king Murtaza I. (1565-1588). The mosque is a stone building not now in use. Two eastern arches have been filled with brick. The tomb, which is close by, is a square stone building with an octagonal cut corner roof surmounted by a circular dome.

Muntákhib-ud-Din's Mosque (22).

Muntákhib-ud-Din's Mosque was built by one Muntákhib-ud-Din in H. 993 that is A.D. 1585. Close to the mosque a handsomely carved square stone building with traceried stone windows is surmounted by a ruined cupola which contains the tombs of two Syeds Subhand and Burhán.

Nahardil Palace (23).

Nahardil Palace and Mosque of unknown date were built by one Samsher Khán. The palace is said to have been a fine building and to have been burnt before the time of Aurangzeb. The mosque is still standing.

Hindu and Jain Temples (24)

There are three chief temples for Hindu and Jain worship. The chief Hindu temple is of Vithoba built in 1725 by one Vishvanáth

Sakhárám Támboli at a cost of £300 (Rs. 3000). Of the two Jain temples one of Párasnáth was built in 1776 by Márwár and Gujarát Vánis at a cost of £300 (Rs. 3000). It has since been enlarged and improved. It has two entrances one for worshippers and the other for priests and religious men or *sádhus*. The other Jain temple was built in 1850 by Jain Shimpis at a cost of £50 (Rs. 500).

A'gha Bahizad Dakhni's Mosque (25).

Outside the city near the Jhenda gate in Beluchpur is Ágha Bahizad Dakhni's mosque still in use.

Báva Bangáli's Tomb (26).

Báva Bangáli's tomb is close outside the Bangáli gate. The tomb is said to be older than the fort (A.D. 1495). The name of the saint is lost. He came from Bengal, and by the aid of a Bengáli charm is said to have raised to life the body of a snake-bitten Hindu Pátel of Bhingár.[1]

Syed Burhán Dakhni's Mosque (27).

Close outside of the Málivâda gate is Syed Burhán Dakhni's mosque, a small stone building surmounted by a dome.

Syed Hatti's Mosque (28).

On the Sina close to the Nepti gate is Syed Hatti's mosque, a plain building not now in use.

Sháh Sawár Gházi's Tomb (29).

On the west bank of the Sina opposite the Nepti gate is Sháh Sawár Gházi's tomb who was killed in H. 987 that is A.D. 1579 fighting under Chánd Bibi.

Chár Sának's Tomb (30).

To the north of the town near the Police lines is Chár Sának's tomb, a square stone building surmounted by a cupola. It takes its name from the four ornaments at the foot of the cupola.

Kotla Mosque (31).

Near the Mangal gate about 200 yards outside the city is the Kotla Mosque, a walled enclosure with out-houses. It was built by Burhán Nizám Sháh (1508-1553) in H. 944 that is A.D. 1536 under the advice of his minister Sháh Táhir when Burhán embraced the Shia faith.[2] Burhán presented the mosque to Sháh Táhir and intended it as a charitable institution and college. It was largely endowed and still enjoys a yearly grant of £1500 (Rs. 15,000) chiefly from the revenues of a village in Nevása. The mosque has since been used as a Bárá-Imáms' or the Twelve Saints' holy place and during the Muharram holidays thousands of people offer presents of sweet oil and sweetmeats to the Mujávar in charge, the oil for burning lamps in front of the Bára Imám's bier or *tájia* and the sweetmeat for distribution among the worshippers for the fulfilment of prayers. Except the outer wall, little of the old buildings is left. The enclosure, which is about 300 feet square is surrounded by a wall about fifteen feet high built of dressed trap and lime. It has two entrances on the east and south. The east and main entrance is about seven feet high and four feet wide. In front on either side of the entrance are travellers' resting places, with two feet square stone pillars and covered with stone archways set in lime. The central part of the west enclosure wall, which is about 100 feet long, forms the back of the mosque, which is similar in plan to

1 See above p. 692 and note 1. 2 See below p. 707.

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Kotla Mosque (31).

the Jáma mosque (13). On either side of the mosque along the enclosure line are sheds inhabited by the descendants of the Mujávars. The second or south entrance, which is about twenty feet wide by fifteen high, was opened about 1865 under Government orders for better ventilation. In the centre of the enclosure is a large cistern said to have been fed by the Kápurvádi duct. About 1870 a small cistern about ten feet square fed by the Kápurvádi duct was built in the middle of the old cistern at the joint expense of the mosque people and the cantonment committee. The mosque out-houses and enclosure are in good repair.

Rumikhán's Tomb or Pila Ghumat (32).

About 100 yards north of the Kotla is Rumikhán's Tomb, also called Pila Ghumat or the Yellow Dome. It is a square tomb surmounted by a dome. The tomb is eighteen feet square inside, and, including the dome, is forty feet high. The walls are four feet thick. It has been made into a dwelling by introducing a floor which divides the tomb into an upper and lower room. The tomb stone, which is a single large block, lies outside where it was probably removed when the tomb was made into a dwelling. In the enclosure close alongside of the tomb a large hollow, about 100 feet by sixty feet and six feet deep, is said to be the mould in which the great Bijápur gun Malik-i-Maidán was cast in H. 956 that is A.D. 1549.[1]

Bahri Khán's Mosque (33).

Outside the town about 500 yards south of the Málivāda gate is Bahri Khán's Mosque, a stone building surmounted by a small dome.

Bágh Rauza (34).

About half a mile north-west of the city a few hundred yards of the Nálegaon gate, is the Bágh Rauza or the Garden of the Shrine, where the first Nizám Sháhi king Ahmad I. (1490-1508) is buried. This is one of the finest buildings in Ahmadnagar. It is of black stone about forty feet square and roofed by a dome and inscribed inside with texts from the Kurán in letters of gold. Except the one to the south the doors are closed. In the centre of the building, with other tombs on both sides, is the tomb of Ahmad Nizám Sháh. All the tombs are usually covered with a green or black cloth and have no inscriptions. To the south-east of the main building and near a ruinous reservoir is a small square-domed building believed to be the vault, wherein, previous to its being carried to Karbela, the body of Sháh Táhir the Shia minister of Husain Nizám Sháh (1553-1565) was laid. Both these buildings are enclosed by a wall about ten feet high. The gateway to the south is domed and also contains some graves. Immediately to the left is a stone and masonry platform about ten feet high and eighteen feet square. It is partly canopied by a stone-slab supported by a number of elegantly worked stone pillars. It is said to be raised on the place where lies buried the body of the elephant Gulám Ali which captured Rámrája of Vijayanagar in the great battle of Tálikoti (1565). On the dais are two or three grave-like mounds on which are inscribed in beautiful Persian characters the Muhammadan creed. Close by the

[1] Mr. A. F. Woodburn, C. S. and Major S. Babington. Compare Bijápur Statistical Account, Bombay Gazetteer, XXIII. 639-641.

canopy on the stone chair is a tomb said to be that of the elephant's driver or *mahát*.

Objects.

Hazrat Abd-ur-Rahmán Chishti's Shrine (35).

About half a mile north of the city, close to the Aurangabad road, is the shrine of Abd-ur-Rahmán Chishti, who came to Ahmadnagar as a beggar during the reign of Ahmad Nizám Sháh and died at Ahmadnagar. About 313 *bighás* of land were assigned for the repair of this shrine.

Adhai Ghumats (36).

On the Málegaon road about a mile to the north of the city, within the limits of Savedi village, are two large domed tombs known as the Adhai Ghumats. About 1579 a Jamádár in Murtaza I.'s (1565-1588) service, suspecting the chastity of his mistress, killed her and her lover, a rich Delhi trader. The merchant left a large property from which the two tombs were built. About 1770 they were being pulled down by Bábjiráv, the second Marátha governor of Ahmadnagar, to build stone bastions on the fort instead of the old clay bastions. The labourers employed died next day, and Bábjiráv was warned that he also would die if he did any more harm to the tombs. The tombs were added to and made a residence which for many years was held by the District Judge, but is now the property of the American Mission.

Háji Hamid's Mosque (37).

About a mile north of the city, close to the Adhai Ghumats is Háji Hamid's Mosque which was built by one Bessatkhán Dakhni. The saint Háji Hamid is buried close by. The mosque has an inscription which has not been read.

The Damdi Mosque (38).

Near the fort, about a mile and a half to the north-east of the city, a masonry mosque, called the Damdi Mosque, is notable for its elaborate carving and unusually large stones. It is said to have been built in 1567 by a noble named Sahirkhán at the cost of the workmen employed on the fort who gave small daily contributions of a *damdi* ($\frac{1}{16}d.$) from their wages.[1]

Jamálkhán's Mosque (39).

Close to the Damdi Mosque, about a mile to the east of the city, is Jamálkhán's mosque still in use. It was built by the famous minister Jamálkhán Ghair Mehdi in the reign of Murtaza Nizám Sháh (1565-1588). Near the mosque a square stone building surmounted by a cupola contains the tomb of one Sháh Sharif.

Sháh Ráju Darvesh's Tomb (40).

About a mile and a half west of the city is Sháh Ráju Darvesh's tomb, an old building which enjoyed a revenue of fifteen acres (twenty *bighás*) of land.

Faráh Bág (41).

About two miles south-east of the city are the ruins of the Faráh Bág a fine building in the middle of what was formerly a lake but is now dry except during the rains. The palace was begun for Burhán Nizám Sháh I. (1508-1553) by Changizkhán and finished by Nyámatkhán. When he came to see it Burhán disliked the design and instigated by Sháh Táhir, who was an enemy of Nyámatkhán, ordered it to be pulled down and re-built. The work was entrusted to Salábatkhán I. who died while it was in progress. It was

[1] Compare Life in Bombay (1852), 294 which gives a view of the mosque.

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finally finished by Salábatkhán's nephew the great Salábat II. in H. 991 that is A.D. 1583.[1] The palace is octagonal with a flat roofed upper storey. The central hall has a dome about thirty feet high. Including an outer platform all round about twenty-five feet wide the building is about 250 feet in diameter and built of rough stone and lime masonry, plastered inside and outside with stucco. Round the palace is a dry pond about 150 feet wide and about seventeen feet deep which was fed by the Bhingár aqueduct. About 500 yards round the pond the ground was made into a fine garden. The pond is still surrounded by clumps of mango, tamarind, and woodapple trees.

Farâh Bâg (41).

Towers of Silence (42).

About two miles to the north of the town on a small hill are the remains of three towers of silence, one of them entirely in ruins. The land was granted by Government to the Pársi community in 1826, and vested in the name of Mr. Barjorji Bhikáji. The first tower was built in 1827 by public subscription. The second was finished on the 11th of January 1842 at a cost of about £300 (Rs. 3000) subscribed by Bombay Poona and Ahmadnagar Pársis. The third tower, the one now in use, was built of stone in 1864 by Khán Bahádur Padamji Pestanji of Poona and Mr. Nasarvánji Cursetji Gopipuria of Ahmadnagar at a cost of £500 (Rs. 5000).

Hasht Behisht Bágh. (43).

About three miles to the north of the city, in the limits of Hadiri village, is a ruined palace and garden called Hasht Behisht or the Eighth Paradise. It was built in 1506 by Ahmad Nizámsháh on the advice of Salábat Khán Gurji and was at first called Faiz Baksh or the Gain Giver. Inside the garden in the middle of a large pond was built an eight-sided two-storeyed palace representing the eight gates of Paradise which according to Muhammadan belief has eight doors. Water was brought by a duct from the villages of Vadgaon and Shendi, and on the banks of the pond another high palace with out-houses was built. Burhán Nizám Sháh, the second king, named it the Hasht Behisht or Eighth Paradise and made in it eight flower beds watered by a canal from the Sina, and enlivened with singing birds.[2] This and the Farâh Bágh were the special possessions of the royal household and Murtaza Nizám Sháh often retired here to play chess with a Delhi singer. The central eight-sided palace is now in ruins and except an embankment no signs of the pond remain. Between this garden and the city are seventy domes and forty mosques said to have contained the tombs of many of the royal favourites.

Syed Ishák's Mosque and Tomb (44).

On the Mirávalli hills about three miles north-east of the city is Syed Ishák's mosque and tomb. The mosque was built by one Syed Ishák who was buried near it in H. 973 that is A.D. 1565.

Sháhápur Mosque (45).

On the Shevgaon road about four miles east of the city is the Sháhápur mosque with an inscription giving the Musalmán creed, and

[1] The original building was called Farâh Bakhsh, the word Farâh giving the date H. 902 (A.D. 1497). [2] Sháhábi History of Ahmadnagar, 15-16.

a large well in front built by Salábatkhán II. about H. 990 that is A.D. 1582.

Six[1] miles east of the city on the Sháh Dongar hill, about 900 feet above Ahmadnagar and 3080 feet above sea level, stands the tomb of Salábatkhán II. the famous minister of Murtaza Nizám Sháh I. (1565-1588). The hill is one of the highest peaks in the neighbourhood and with the tomb looks from a distance like a short round tower and forms the most marked feature in the landscape. A made road with an avenue of trees runs from the city past the foot of the hill to Shevgaon. On the way it passes the old town of Bhingár and the deserted village of Sháhápur. At the Sháhápur mosque the road is crossed by the Sháhápur aqueduct and a reservoir about 100 yards to the left receives the hill water and feeds a channel which goes to the cantonment. Not far from the reservoir is the road up the hill eight feet broad with a gradient of one in fifteen which was made in 1859 by the military department. It is passable for carts and *tongás*. The hill side is strewn with black boulders and is almost bare of trees, but the lower part is being wooded. An easy walk of about fifteen minutes leads to the top of the hill where the tomb is seen to great advantage. By the simple contrivance of a stone terrace built about twelve feet high and 100 yards broad the tomb seems to rise with considerable dignity from the centre of an octagon. The building is plain but the eight-sided platform, the three tiers of pointed arches, and the dome have all much beauty of form.[2]

A few steps lead from the terrace into the vault which contains the tomb. The tomb has angular holes so placed that the rising and setting sunlight falls on the tomb. At night the keeper of the tomb lights a lamp before the tomb. Salábatkhán's name is forgotten and the tomb is locally known as Chándbibi's Mahál. The tower is about seventy feet high and the base about twelve feet wide, while the galleries are about twenty feet broad. A narrow stone staircase runs round the tower hidden inside the wall which separates the tower from the galleries. The top storey over the dome is unfinished. It is difficult to say whether an outside dome was intended as a finish or the building was meant to be carried higher by adding additional galleries of smaller size. According to one account Salábatkhán meant to carry up the tower, till from the top of it he could see his beloved Daulatabad. The natural advantages of the hill and tomb as a health resort were early recognised by the English. Captain Pottinger the first Collector pitched his tents on the terrace and occupied the tomb. He stopped up one of the inner arches to protect himself from the strong breeze and cut a road up the hill beginning from a point near the present toll-house and

[1] Contributed by Mr. W. R. Hamilton, Deputy Collector, Ahmadnagar.

[2] The building is unfinished. The legend is that Salábatkhán possessed the secret of the philosopher's stone and the art of turning base metal into gold. Tired of life he built himself a tomb and prepared three cups of poison which he asked his two wives to drink that they might die with him. One hesitated but the other drank the poison. To her who drank the poison he assigned the honour of being buried by his side within the tomb. The other wife was buried with her child outside the tomb on the terrace.

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Salábatkhán's Tomb (46).

ending where the new road ends. The only difficulty on the hill is its scanty water-supply. The legend is that before British rule the tomb was occupied by a Musalmán mendicant or *fakir* skilful in medicine. Afterwards the tomb was held by a gang of Bhil robbers who were attacked and captured by the people of Mehekri village. In 1859 about forty soldiers were sent to the tomb and some of the arches were closed for their convenience. It was then settled to make the tomb a health resort for about fifty men with women and children by stopping all the arches on the first and second storeys with mud and stone leaving windows and openings for air and providing a wooden staircase inside the tower. The Superintending Surgeon reported that though from its small height the hill could hardly be called a health resort, it would prove beneficial during the hot season for convalescents from fever and for the weakly men of the Nagar Brigade. It was afterwards intended to close all the arches and make a staircase to the top storey, but the cost of these changes prevented their being carried out. A cistern has been made at the foot of the hill over a fresh spring of water. It was at one time intended to make four cisterns on the hill top to store rain water. The masonry walls are still in repair but the cisterns do not hold water except for a short time in the rains. The walls of a large pond stand some way below the main road. It failed as a pond but a pátil has drained it and its rich deposit of silt bears excellent crops. The hill has a trigonometrical survey cairn.

Sina Bridge (47).

The Sina Bridge is a bow girder bridge of eight spans of sixty feet each with a total length, including masonry abutments, of 530 feet. Its average height above the river is 12′ 6″ and the width of its roadway eighteen feet. The roadway girders, each in three lengths of nine feet, rest on cast iron screw piles 1′6″ in diameter and are sunk in the river bed to an average depth of seventeen feet. The bow which forms the top of the bridge is formed by four bolted pieces the shoe pieces of each end being secured to a bed plate resting on the top of the piles. The bow is retained in its place by tension bars on which the roadway girders rest, the bow being filled in with diagonal traces to which are attached a light railing forming the sides of the bridge. The height of the bow at the centre is about seven feet above the roadway level. On the roadway girders, secured by bolts and nuts are laid stout iron buckled plates, on which the roadway is laid. The corrugations in the buckled plates are filled in with concrete, on which a thin layer of *murum* and four inches of metal are spread and consolidated. The end bow of the bridge rests on masonry abutments, terminated above the roadway by four massive cut stone pilasters, two on each side of the roadway. A tablet fixed in one of the pilasters bears the inscription:

Sina iron bridge erected by Major E. P. Gambier, R.E. Commenced in August 1869, completed in January 1873. Cost Rs. 90,311.

Bhingár Bridge (48).

The Bhingár bridge roughly built with stone and lime masonry is about 315 feet long by fifteen wide and consists of four semicircular archways each about ten feet wide and eight feet high. The roadway parapets are formed by twenty

pilasters built on either side with burnt brick and lime masonry, about thirteen feet apart from centre to centre into which cross wooden railings are fixed.

Christian Cemeteries (49).

There are two Christian burial grounds, one about half a mile north-west of the Delhi gate used by Native Christians, the other a walled enclosure nicely laid out and planted with trees about half a mile north of the fort used by Europeans and Portuguese.

Hindu Burning Ground (50).

The Hindu burning ground is on the right or west bank of the Sina about 1507 yards to the west of the Nepti and Nálegaon gates. Except Mhárs, Mángs, Chámbhárs, and Bhangis the burning ground is used by all classes of Hindus. The Mhárs and Mángs have two burying grounds on the left bank of the Sina, one about 250 yards south-west of the Nepti gate, the other about 500 yards north-west of the Nálegaon gate. The Chámbhár burial ground is near the Pársi tower of silence. The Bhangis bury their dead about 400 yards south of the Nepti gate beyond the river, and the Vadárs, all of whom live within cantonment limits, bury their dead to the east of the cantonment.

Musalmán Burying Ground (51).

The chief Musalmán burying ground is to the north of the city on the river bank near the Nepti gate close to the wall.

History.

The history of Ahmadnagar dates from the year 1490 when Ahmad Nizám Sháh, the founder of the Nizám Sháhi dynasty defeated the Bahmani troops under Jahángir Khán near its site. All officers of distinction were slain; others were taken prisoners, and mounted on buffaloes were led about the camp and afterwards sent to Bedar. This victory was called the Victory of the Garden, because on that spot Ahmad Nizám built a palace and laid out a garden.[1] Ahmad gave public thanks to God for his victory and granted a village near the spot as a residence for holy men.[2] In 1493 on his way to Junnar from Daulatabad which was blockaded for two months without success, Ahmad Nizám on reaching Bhingár resolved to found his capital on the site of his victory which was midway between Junnar and Daulatabad, and from this place he determined to send an army every year to lay waste the country round Daulatabad till he reduced it.[3] In 1494 he laid the foundation of a city close to the Bágh Nizám upon the left bank of the Sina river and called it after himself Ahmadnagar or the city of Ahmad. In two years the city is said to have rivalled Bagdad and Cairo in splendour.[4] In 1499 after reducing Daulatabad, Ahmad Nizám raised a wall round the Bágh Nizám, and in it built a palace of red stone.[5] In 1529 Bahádur Sháh of Gujarát, before whom Burhán Nizám Sháh, Ahmad's successor (1508-1553), fled to Junnar, marched on Ahmadnagar and lived for forty days in Burhán Nizám's palace. He then left Imád Sháh of Berár to conduct the siege of the fort and marched to Daulatabad. Imád Sháh also soon retired to Elichpur. In 1537 Burhán Nizám Sháh showed his preference for the Shia tenets.

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[1] Briggs' Ferishta, III. 197. This garden was improved by Ahmad's successor Burhán Nizám Sháh who walled it and called it Bágh Nizám.
[2] Briggs' Ferishta, III. 198.
[3] Briggs' Ferishta, III. 201.
[4] Briggs' Ferishta, III. 200-201.
[5] Briggs' Ferishta, III. 204.

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This caused much discontent and a number of the disaffected under one Mulla Pir Muhammad, a furious Sunni, besieged the palace. The leader was imprisoned and the tumult subsided.[1] In 1542 Burhán Nizám marching on Bijápur was deserted by Asadkhán of Belgaum, who had joined him for policy's sake, retreated towards Ahmadnagar pursued by the Berár and Bijápur army and was forced to leave his capital a prey to the invaders.[2] In 1559 Ali Adil Sháh (1557-1580) of Bijápur formed an alliance with Rám Rája and Ibráhim Kutb Sháh, and the allied sovereigns reached Ahmadnagar with an army of 900,000 infantry. Husain Nizám Sháh, the third Ahmadnagar king (1553-1565), fled to Paithan and the allies laid siege to Ahmadnagar. Ibráhim Kutb Sháh, jealous of the Bijápur king's power, connived at supplies passing to the garrison and one of his generals kept communication both with Husain Nizám Sháh at Paithan and with the besieged. On Rám Rája's demanding an explanation Kutb Sháh marched during the night for Golkonda, while his general finding his way into the fort joined Husain Nizám Sháh at Paithan. Imád-ul-Mulk sent a large force to join Husain. This division, being employed to cut off the besiegers' supplies, compelled the allies to raise the siege. Husain returned to Ahmadnagar and caused the fort which was originally built of mud to be rebuilt with stone and to be surrounded by a deep ditch.[3] In 1562, flying before the allies Husain threw supplies into Ahmadnagar and returned to Junnar. The allies again laid siege to Ahmadnagar, Rám Rája's followers committing every species of cruelty. At Ali Adil Sháh's advice, Rám Rája raised the siege and pursued Husain to Junnar. At the approach of the rainy season the allies returned to the siege. Rám Rája's army encamped on the bank of the Sina. Heavy rain fell in the hills and the river rose so suddenly during the night that 300 of Rám Rajá's horses and a vast number of carriage cattle were drowned and twenty officers of rank and upwards of 25,000 men were swept away in the torrent. Rám Rája raised the siege and moved towards the Karnátak and Ali Adil Sháh followed his example.[4] In 1588 Mirzakhán the Regent and prince Mirán Muhammad dissatisfied with the conduct of king Murtaza Nizám Sháh (1565-1588) rushed into Ahmadnagar fort with 40,000 armed men and put to death all they found including the king. In the same year when Mirzakhán wanted to depose Mirán Husain and put in his place another prince, the Dakhni troops and the inhabitants flew to arms and in a short time about 5000 horse and foot with a numerous mob joined Jamál Khán a military leader. Mirzakhán commanded the king's head to be cut off and placing it on a pole planted it on one of the bastions of the citadel. At Jamálkhán's instance the mob heaped piles of wood and straw against the gates and set them on fire. The gates were burnt and Mirzakhán and his friends rushed into the fort. Numbers were slain. Mirzakhán who had made his escape was brought back to Ahmadnagar. He was first carried through the city on an ass and his body mangled. The massacre continued for seven days and

[1] Briggs' Ferishta, III. 228.
[2] Briggs' Ferishta, III. 229-230.
[3] Briggs' Ferishta, III. 242.
[4] Briggs' Ferishta, III. 245.

nearly a thousand foreigners were murdered, a few only escaping under the protection of Dakhni and Abyssinian officers.[1] In 1594 Ahmad II. the ninth king of Ahmadnagar, being deserted by Yekhláskhán the chief Abyssinian general in the kingdom, Mián Manju the prime minister with his Dakhnis encamped in a large body on the plain of the Kála Chabutra near Ahmadnagar fort. He despatched his son Mián Hasan with 700 horse to disperse the mob under Yekhláskhán and himself accompanied by Ahmad went upon a raised ground from whence they could see the result. The two parties engaged and the struggle was long doubtful till a shot from the insurgents struck the king's canopy and caused great confusion in the fort. A report was spread that the king was dead. Mián Hasan took to flight and threw himself into the fort. Yekhláskhán's party advanced and laid siege to the place both by a close blockade and regular approaches. Yekhláskhán proclaimed another king and collected between ten and twelve thousand cavalry. Mián Manju asked Prince Murád, son of the Emperor Akbar, to march to his assistance who gladly accepted the invitation. In the meantime many of Yekhláskhán's followers joined Mián Manju who, on the 18th of September 1595 attacked and completely routed the Abyssinians in the neighbourhood of the Idga. About a month later (14th December) Prince Murád at the head of 30,000 Moghal and Rajput horse accompanied by Rája Alikhán of Khándesh appeared to the north of Ahmadnagar. Mián Manju repented of the step he had taken and made preparations to oppose the Moghals. Chánd Bibi who was appointed regent for the king Bahádur Sháh bravely defended the fort against the Moghals and as a last resource entered into a treaty with the Moghals.[2] In 1596, Chánd Sultána, seeing Muhammadkhán her adviser was intent on usurping all power, asked her nephew Ibráhim Ádil Sháh of Bijápur to send a large force to enable her to reorganize the government. Sohailkhán the Bijápur general accordingly invested the fort and blockaded it for four months. Muhammadkhán wrote to the Moghal commander-in-chief in Berár, promising if he came to his help that he would hold the country as a vassal of the Delhi emperor. Muhammad khán was seized and Chánd Sultána's power was restored. In 1597, Nehangkhán the minister attacked the fort and several skirmishes followed. In 1599 he raised the siege in order to oppose the Moghals who were marching on Ahmadnagar at Muhammadkhán's invitation. They soon laid siege to the fort, Chánd Sultána was treacherously put to death by her own officers, and the Moghals stormed and carried the place.[3] Khán Khanán was appointed governor of Ahmadnagar. In 1604 Prince Danyál, the Moghal governor of the Deccan whose head-quarters were at Burhánpur came to Ahmadnagar to receive his bride the Bijápur king's daughter. Mián Ráju, one of the two Nizám Sháhi generals who had divided most of the Ahmadnagar kingdom between themselves, was asked to come to the prince's camp and make his submission as the other general Malik Ambar had

[1] Briggs' Ferishta, III. 274-75. [2] For details see above History, 383.
[3] Details are given above under History, 386-387.

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done, but he did not obey the order. In 1607 Ahmadnagar was invested by Malik Ambar, and assistance not coming in time Khwája Beg the Moghal commandant capitulated.[1] About 1621 Malik Ambar being deserted by the Marátha chiefs in his service was forced to tender king Murtaza II.'s submission and restore the fort of Ahmadnagar together with all the territory he had won back from the Moghals.[2] Soon after Ahmadnagar was besieged by a force of Malik Ambar's. The Moghal forces advanced towards the place from Paithan and Malik Ambar deeming further resistance hopeless sent envoys to express repentance and ask forgiveness and entered into a treaty with the Moghals.[3] In 1624 Malik Ambar again marched to lay siege to Ahmadnagar, but in spite of every effort he made no impression on Ahmadnagar and leaving part of his army to maintain the investment he marched against Bijápur. In 1627 Khán Jahán the Moghal general bribed by the Nizám Sháhi general Hamidkhán agreed to restore to Murtaza II. all the Bálághát as far as Ahmadnagar. He wrote among others to Sipahdárkhán the commandant of Ahmadnagar to give up the place to Nizám-ul-Mulk, but when Nizám-ul-Mulk's officers reached Ahmadnagar the Khán refused to restore the place and put it in a state of defence. In 1636 the Nizám Sháhi dynasty came to an end and Ahmadnagar remained with the Moghals till it was betrayed to the Maráthás in 1759.

In 1657 Shiváji, who since 1650 had greatly increased his power, marched by unfrequented roads to Ahmadnagar in the hope of surprising the town. His attempt was partially successful. But while his men were plundering he was attacked and several of his party were killed by a detachment from the fort.[4] In 1665 he again plundered the town. In 1684 Aurangzeb went to Ahmadnagar and stayed there some time and on the 21st of February 1707 he died there in the eighty-ninth year of his age. In 1712 Sháhu (1708-1749) the grandson of Shiváji thought of moving his capital from Sátára to Ahmadnagar but as it gave offence to the Moghal general Zulfikár Khán, Sháhu gave up the intention.[5] In 1716 a battle was fought near Ahmadnagar between the Maráthás under Khanderáv Dábháde and the Moghals. The result was not decisive but the advantage remained with the Maráthás.[6] In 1720 Nizám-ul-Mulk made himself independent in the Deccan and Ahmadnagar remained in his possession till 1748. In 1759, the Nizám's commandant Kávi Jang for a sum of money betrayed the fort of Ahmadnagar to the third Peshwa Báláji Bájiráv. War following between the two powers the grant was confirmed in 1760. In 1797 as the price of his support of the claims of Bájiráv to the Peshwa's throne, the fort of Ahmadnagar was ceded to Sindia, who in the same year imprisoned in it Nána Fadnavis, but released him in the following year. On the 31st of December 1802 the treaty of Bassein was entered into between Bájiráv and the English, and Sindia and the Rája of Berár

[1] Elliot and Dowson, VI. 324.
[2] See above p. 393.
[3] Elphinstone's History of India, 562, 563.
[4] Grant Duff's Maráthás, 74.
[5] Grant Duff's Maráthás, 196.
[6] Grant Duff's Maráthás, 196.

uniting against the British, General Wellesley marched from the Karnátak and reached Ahmadnagar on the 8th of August 1803. He attacked the town in three places and in a short time after a brisk and gallant contest the British were completely masters of the town. On the 11th after batteries had been built and firing had commenced the commandant of the fort sued for terms, and on the 12th the fort was taken possession of by the British.[1] The fort held an important position on the Nizám's frontier covering Poona and was a valuable point of support to all future operations of the British to the north. It was considered one of the strongest in the country and except Vellor in the Madras Karnátak was the strongest country fort General Wellesley had seen. Except in the part exposed to the British artillery it was in excellent repair. Inside it was in a sad dirty state and in the utmost confusion. The quantities of stores were astonishing and the powder was so good that General Wellesley replaced from the magazines what he had consumed in the siege. General Wellesley thought the fort ought to be cleared of the old buildings with which it was crowded.[2] Ahmadnagar, together with the surrounding country for some time remained with the British who appointed Captain Graham as their Collector of the place, which was soon restored to the Peshwa. About 1816 Ahmadnagar is described as lying in a grand plain covered with plantations of fruit trees and watered by the Sina which is distributed over it by aqueducts of hard cement many of them choked up. The fort was a mile round built of stone with a ditch forty yards broad and sixteen feet deep.[3] In June 1817 under the treaty of Poona the fort was ceded by the Peshwa to the British. After the Peshwa's fall Ahmadnagar became the head-quarters of the district and a military station and, except a scuffle in the jail in 1821, the city has enjoyed unbroken peace. About 1878 old stores of useless raw sugar for the use of the garrison were discovered in the fort.

AKOLA.

Akola, about sixty miles north-west of Ahmadnagar, is a subdivisional head-quarters, with in 1881 a population of 3778. The town is built on the south bank of the Pravara which is much raised above the level of the river bed. Some flights of steps on the river bank are fairly preserved and from the north give the town a most picturesque air. Sloping to the water's edge are a number of old Marátha and Bráhman mansions or *vádás* most of whose owners have now fallen into poverty. Like many other Deccan towns Akola has the ruins of what must have been large buildings.[4] The chief objects of interest are two temples, a Hemádpanti[5] temple of Siddheshvar and a

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[1] Details are given above, 411-412.
[2] Wellington's Despatches, I. 310.
[3] Fifteen Years in India, 432-433.
[4] Mr. T. S. Hamilton, C. S.
[5] Hemádpant is believed to have been a celebrated physician of the *dváparyug* or the Third Age who cured Bibhishan the brother of Rávan king of Ceylon. In return Hemádpant begged the services of some giant architects with whose help he built numerous temples and step-wells in the Deccan which are most commonly known as Hemádpanti remains. The historical Hemádri or Hemádpant was a minister of the ninth Devgiri Yádav king Rámchandra (1271-1308) who was a writer and temple-builder. In Khándesh and the North Deccan his name is now applied to almost all early Hindu buildings made of cut-stone without mortar.

Chapter XIV. Places. Akola.

modern temple of Gangádhar. The Siddheshvar temple was buried in the silt of the Pravara, till, about 1780, a Kunbi's plough struck against the *kalash* or pot-shaped peak of its spire. The plinth and half the walls are still buried while the upper part of the central dome is gone and has been replaced by a pile built of stone and mortar. What remains is exceedingly rich and shows that the temple must have been a work of much beauty. The design of the temple is peculiar. With the usual hall or *mandap* and shrine, set like two broken squares touching at the corners, it has a porch and a door behind the *ling* shrine. The two side porches of the hall seem not to have been used either as entrances or as shrines. They are supported on short pillars and must have been partly open to the light, but they are surrounded by a continuous parapet which seems to have been surmounted by a dwarf wooden or stone railing about fifteen inches high. The images over the door lintels of the shrine are much defaced and the front porch has been badly restored. A pillar belonging to the porch with a long Sanskrit inscription has been thrown down and the letters are now hardly readable. The temple has small standing figures of various Hindu divinities wilfully defaced. The sacred swan appears both on the rear porch and on the central pillars. The best parts are the four architraves forming the first course of the central dome of the hall. Two of the architraves are adorned with battle pieces; the third has a representation of Vishnu reclining on the serpent Shesh. To the right and left of Vishnu are quaint figures, half-human half-snake, squatted on their curled tails, and outside of them are human figures. Facing these figures is a representation of the churning of the ocean by the gods and demons to obtain ambrosia or *amrit*. The architraves of the other domes are ornamented with a pattern of blade-like leaves set in a double row. The rest of the nine interior domes and of the side porches or transepts is modern work, but the porch behind the shrine has its original ceiling. The temple is now used for *ling* worship. The sculptures and the fact that the *ling* shrine is not on a lower but on the general floor level seem to show that it originally was a Vishnu temple.[1]

The Gangádhar temple, in the centre of the town, is perhaps the finest piece of modern workmanship in the district. It was built in 1782 by Krishnáji Ambádás Sant a Deshpánde. Besides the sub-divisional revenue and police offices Akola has schools for both boys and girls and a Saturday market.

Arangaon.

Arangaon ten miles west of Jámkhed, has an unusually large but plain Hemádpanti temple of Araneshvar Mahádev with an inscription.[2]

Belápur.

Bela'pur, fifteen miles north of Ráhuri, with in 1881 a population of 3283, is a large market town and a station on the Dhond-Manmád railway. The town lies on the north bank of the Pravara which in floods rises to the town gates. On the river front are

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[1] Mr. Sinclair in Indian Antiquary, V. 9. Dr. Burgess' Lists of Antiquarian Remains, 106-113. Most of the temple details in this chapter are taken from Dr. Burgess' Lists.

[2] Mr. A. F. Woodburn, C. S.

three large flights of steps of which two have been ruined by the wash of the water, and one, leading to a temple of Keshavgovind, is under repair. On the river side some picturesque buildings belong to the Náiks an old Marátha family. On the opposite bank of the river, to which a ferry plies during the south-west rains, is Belápur Khurd nestled among beautiful trees with a Collector's bungalow. Both towns have Government schools. The railway station four miles north of the town is joined to it by a new road. The chief traders are Márwár Vánis and Telis with average capitals of about £600 (Rs. 6000) and trade chiefly in grain and cloth. A weekly market is held on Sundays opposite the fort and outside of the town gate.[1] In 1822 an attempt was made to make Belápur the centre of a rising.[2]

BELÁPUR.

Belvandi Kolha'r, four miles north of Shrigonda, has a well preserved Hemádpanti well or *báro* with a Hemádpanti temple projecting into it on one side. The temple has two plain doors leading to the hall or *mandap* which has cobras on the pillar capitals and one leading to the shrine which is on the same level as the hall. In front of the shrine door is a Nandi under a dome. Over the dome is a place for raising water, and a stone waterway, running the length of the temple on the roof, empties into an old water trough. The well is supposed to be haunted and is not used.

BELVANDI KOLHÁR.

Bha'lgaon, twenty-six miles north-east of Jámkhed, has a temple of Bháleshvar with nine domes on fairly carved pillars with lozenge-shaped ornaments on the faces. In the village is another ruined temple of which the shrine and hall or *mandap* remain.[3]

BHÁLGAON.

Bha'todi village, ten miles north-east of Ahmadnagar, gives its name to the Bhátodi lake built by Salábatkhán the famous minister of the fourth Nizám Sháhi king Murtaza Nizám Sháh (1565-1588) and restored by Government in 1877. The lake drains 44 square miles, and when full has an area of 310 acres and an available capacity of 149 millions of cubic feet. The lake has several irrigation canals, the main canal 4½ miles long and branch canals 3¾ miles long.[4] The restoration of the lake caused the transfer of Bhátodi from the Nizám to the British Government.

BHÁTODI.

Bhinga'r, a municipal town, with in 1881 a population of 5706, lies on a large watercourse which flows west through the Ahmadnagar cantonment. The town lies close to the line that marks the military limits of the Ahmadnagar cantonment, and is nearly continuous with the Sadar Bazár between it and the European barracks which lie a mile to the south of the city and the native infantry lines. Except the chief market where the houses are large and regularly built the town is built of square enclosures with mud walls five to six feet high. Among these enclosures are narrow crooked lanes and blind alleys and these and the many ruins in the town offer great facilities for the gathering of filth. Throughout the town are built receptacles for all sweepings except night-soil.

BHINGÁR.

[1] Mr. T. S. Hamilton, C. S.
[2] See above p. 253.
[3] Mr. A. F. Woodburn, C. S.
[4] Details are given above pp. 252-254.

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BHINGÁR.

Bhingár is supplied with good drinking water by an underground masonry aqueduct from the hills. The supply is under the control of the Executive Engineer. A drinking reservoir, bathing pavement, and cattle trough have been built in Bhingár at such levels that the aqueduct supplies the whole town and the surplus water from the cattle trough runs into the watercourse.

The 1872 census showed a population of 5752 of whom 5339 were Hindus, 399 Musalmáns, and fourteen Christians. The 1881 census showed 5106 of whom 4792 were Hindus and 314 Musalmáns. The municipality was established in 1857. In 1882-83 it had an income of £432 (Rs. 4320) and an expenditure of £364 (Rs. 3640). Cholera was formerly prevalent in Bhingár, but since conservancy rules have been enforced, it has been hardly known. In 1878, when Ahmadnagar city was attacked by cholera, Bhingár was almost entirely free. A fair is held at Bhingár on the bright third of *Ashvin* or September-October when about 20,000 people assemble and goods worth £500 (Rs. 5000) are sold.

BRÁHMANVÁDI.

Bra'hmanva'di on the Poona-Nagar frontier about twelve miles south of Akola, with in 1881 a population of 1195, has a funeral monument on the spot where the daughter-in-law of the Marátha general Bápu Gokhale burnt herself on hearing of her husband's death in the battle of Koregaon (1818). Instead of the usual *sati* stone hand and arm this monument bears foot-prints.[1]

After his defeat at Kirkee in 1817 (5th November) Bájiráv stopped in his flight at Bráhmanvádi.[2]

CHICHLI.

Chichli, eighteen miles north of Shrigonda, has an old pond on the hills about two miles south of the village.[3]

CHINCHOLI.

Chincholi village six miles west of Párner, with in 1881 a population of 632, has fragments of ancient sculpture, the most notable being a seven-headed cobra or *nág* on a grave-stone with a tail tied in a true love-knot.[4]

DASÁBÁI.

Dasa'ba'i hill in Párner town has a small empty tomb or cenotaph in honour of Chánd Bibi the Noble Queen, who was killed in the defence of Ahmadnagar fort in 1599. The tomb is covered by a jasmine bush where Hindu women offer bangles.[5]

DEVALGAON.

Devalgaon, eight miles north of Shrigonda, has an old Hemádpanti well which has been repaired in later times and its old stones broken by Vadár stone-cutters.

DEVDAITHAN.

Devdaithan, eight miles east of Jámkhed with in 1881 a population of 432, has the remains of a modern temple of Khandoba. The temple roof rests on eight pillars which with the walls make fifteen domes. The pillars are like those used in Hemádpanti temples but are made of pieces instead of being cut from single blocks.[6]

DHERGAON.

Dhergaon village sixteen miles north-west of Karjat, has a

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[1] Fifteen Years in India, 499.
[2] Pendhári and Marátha War Papers, 273.
[3] Mr. A. F. Woodburn, C. S.
[4] Indian Antiquary, V. 14.
[5] Indian Antiquary, V. 14.
[6] Mr. A. F. Woodburn, C. S.

ruined Hemádpanti temple of Mallikárjun with four well carved pillars adorned with cobras on the capitals.

DHOKE.
Caves.

Dhoke village, twelve miles north of Párner, has, on the east side of one of two rugged hills rising from a stony plateau, a group of early Bráhmanic caves of about A.D. 550-600. The chief cave is irregular about forty-five feet wide in front and upwards of fifty feet deep. In front are two massive pillars between pilasters, and 14½ feet behind them two other pillars stand on a raised step. The pillars are square below and change above into eight and thirty-two sides with square capitals having pendant corners under ordinary brackets. The front pair of columns have more carving on the lower halves but are square up to the capitals. The shrine is rock-cut with, round it, a wide circling path or *pradakshina,* and with a door in front and in the right end. On each side of the front door is a doorkeeper with an aureole behind the head, holding a flower in his right hand. He wears a high head-dress with twisted locks of hair.[1] Over their shoulders are heavenly choristers or *vidyádharas.* Under the right hand of the left doorkeeper a figure stands with folded arms and wearing a trident on his head like a cap. Other figures are carved to the right and left. The shrine has a small *ling,* and on an earthen platform in front, among many fragments of sculpture of all ages, is a modern hollow copper *ling* with a human face in front and a snake coiled round and seven hoods raised over it.

On the deep architrave over the inner pair of pillars in the centre is a sculpture of Lakshmi and elephants pouring water over her and other figures to the left. At the north end is a chapel with two pillars in front, and on the back wall is a large sculpture of Bhairav and some snake figures. Outside, at each end of the front, is a tall standing female figure with a lofty head-dress holding in one hand an opening bud. In a recess to the north of the shrine is a coarsely hewn bull. In the back are three small recesses, and in the south end is a raised platform with a seat at the end of which a hole has been made into a large cistern, the entrance to which is a dozen yards to the south of the cave. Between the great cave and the cistern and some way up the face of the rock, reached by a risky stair, is a small cave with a low roof and a built front as the original front has given way. On each side of this cave is a cell with an opening two or 2½ feet from the floor. In the left front corner is a trap-door leading to a partly filled apartment.

On the south wall of the cave are badly carved figures of the Seven Mothers with Ganesh and Bhringi at their head. The Mothers are seated under the foliage of five trees. Each has an aureole and her distinguishing animal symbol.[2] Beyond the last Mother is Shiv.[3]

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[1] These figures are similar to those on the sides of the shrine at Elephanta and the Dumar Lena at Elura. Compare Fergusson and Burgess' Cave Temples, 448,469.

[2] The seven Mothers are Aindri with an elephant, Bráhmi with a swan, Chámunda with a dead body, Kaumári with a peacock, Máheshvari with a bull, Vaishnavi with the eagle Garud, and Váráhi with a buffalo. Compare Bombay Gazetteer, XIV. 79 note 1.

[3] Cave Temples of India, 429-430.

DHORJA. **Dhorja,** about eight miles north of Shrigonda, has, about a mile north of the village, two old temples one of old brick work and the other Hemádpanti with nine domes to the hall. The second temple is half sunk in the ground. Of the four pillars in the hall, the two outer have cobras on their capitals and the two inner have figures. The temple roof has projecting eaves.

DITAN. **Ditan** village in Shrigonda, with in 1881 a population of 1086, has the remains of a temple of Nimráj Báva in whose honour a fair is held on Maháshivrátra in January-February.

DONGARGAN. **Dongargan** village, ten miles north-east of Ahmadnagar, with in 1881 a population of 617, has a romantic little ravine called the Happy Valley between two spurs of the Ahmadnagar plateau. A road branching from the Ahmadnagar-Toka road at the sixth milestone leads past Dongargan on the east through an opening in the hills to the rich market town of Vámbhori. Standing on the outskirts of Dongargan and looking north lies the Happy Valley. A deep flight of rock-cut steps runs past a temple of Mahádev from behind which a spring gushes from the rock and flows into a round cistern about four feet deep. From the first cistern the stream is carried by a channel into a second cistern, and, winding round a Muhammadan tomb now a travellers' bungalow, tumbles over a rocky ledge about twenty feet and dashes along a rugged bed for a quarter of a mile till it leaps over the edge of the plateau to the plain below.[1] During the hot weather, when the country round is dry, the stream continues to flow, and all down the valley the trees give a grateful shade.[2]

A yearly fair is held at Dongargan on the third Monday of *Shrávan* or July-August when about 4000 people assemble.

GANJIBHOYRA. **Ganjibhoyra,** five miles south-west of Párner, has a Hemádpanti temple of Mahádev surrounded by numerous ruins. The temple has cobra capitals and near it are the remains of a Hemádpanti well or *báro* with a pillared veranda.[3]

GHOTAN. **Ghotan,** six miles north of Shevgaon, with in 1881 a population of 2948, is a market town with an old temple of Mahádev. The temple stands in the middle of the village in a square on one side of which is an old archway with a hanging bell. Passing under the archway steps lead to a courtyard in the middle of which is the temple surrounded by several smaller shrines. From outside the temple does not look old as brick parapet walls have been built round the flat roof and the dome is whitewashed. Passing a mutilated Nandi at the door the way leads to a hall with a carved stone ceiling resting on a row of carved stone pillars. A doorway at the other end of the hall leads down a flight of steps to the shrine and a pool both in utter darkness.[4]

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[1] Colonel Meadows Taylor notices (Noble Queen, III. 165) an old palace and garden built near a pretty cascade in the Happy Valley. Before the valley lies the broad Godávari plain and even the grim rock of Daulatabad and the tall white minaret of the Emperor Muhammad Tughlik were distinctly visible on a clear day.
[2] Mr. R. E. Candy, C.S. [3] Mr. A. F. Woodburn, C.S. [4] Mr. R. E. Candy, C. S.

Gondhegaon in Nevása has three Hemádpanti temples two of Márgalnáth and Rámeshvar in the village, and the third of Sudoleshvar on a neighbouring hill. The Márgalnáth temple has a plain outside with well carved pillars adorned with cobra capitals. Near the temple is a Hemádpanti well or *báro*.[1]

GURAV PIMPRI.

Gurav Pimpri, eight miles north of Karjat, has a plain Hemádpanti temple of Pimpreshvar Mahádev and a modern ruined temple of Rámeshvar. The hall of the Pimpreshvar temple has nine domes and the *ling* is in a pit-like shrine. The temple has two inscriptions one under the door of the enclosure and another on an extra pillar which supports a cracked stone beam. The Rámeshvar temple has a ruined well or *báro* with a drinking trough attached.[2]

HARISCHANDRAGAD FORT.

Harischandragad Fort, 4691 feet above sea level, with ruined fortifications and Bráhmanical caves, lies on the Sahyádris, eighteen miles south-west of Akola. The hill is the apex of the watershed of the Bhima and Godávari drainage systems.

About six paths lead up to the hill two of which from Páchnái and Lobáli Kotul can be used by loaded cattle. The hill top, which is about three miles in diameter, is an irregular tableland with deep gorges, and at the south-east edge rising rather suddenly to the highest point 4691 feet above the sea. The caves lie north of and about 600 feet below the summit. On the steep slope between the hill top and the caves and stretching east and west is a beautiful belt of evergreen forest almost impenetrable from its thick undergrowth and huge boulders. Other wooded patches freshen sheltered nooks, but most of the rest of the plateau is either bare rock or coarse thatching grass with here and there patches of bracken. The descent from the plateau is unusually steep on all sides. To the north the first drop is a cliff of 200 feet which runs for a great distance along the hill side. The grandest cliff, about 2000 feet, faces west overlooking the Konkan. Ascent by this cliff was not uncommon. The sockets in which the standards for working the rope and pulley or some similar climbing apparatus were fixed are still seen at the top of the cliff. As they were destroyed by Captain Mackintosh about 1820, little but ruined traces are left of the fortifications of Harischandragad. The ruins of the gate appear at the top of the Lobáli Kotul pathway and a few places where an escalade was possible still show remains of fortifications. On a peak, half a mile east of the summit, is the citadel or *bála killa* with decaying walls and blown-up cisterns. At the foot of the citadel, at the gate, and at one or two other places are remains of houses, but the commandant and part of his establishment are believed to have lived in the caves.

Rainbow.

Especially in May the edge of the Konkan cliff often gives an excellent view of the curious phenomenon called the Circular Rainbow. In 1835 Colonel Sykes[3] during periods of fogs and mists

[1] Mr. A. F. Woodburn, C. S. [2] Dr. Burgess' Lists, 106.
[3] Philosophical Transactions, 1835; Nineteenth Century, February 1884.

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Places.

HARISCHANDRAGAD FORT.

Rainbow.

several times observed the circular rainbow which from its rareness is spoken of only as a possibility. Sometimes the Konkan fog stratum rose somewhat above the level of the top of the Harischandragad cliff, without coming over the tableland. Colonel Sykes stood at the edge of the precipice just outside of the limits of the fog, with a low cloudless sun on his back. The circular rainbow appeared perfect and most vividly coloured, one-half above Colonel Sykes' level and the other half below. Distinct outline shadows of Colonel Sykes his horse and his men appeared in the centre of the circle as a picture to which the bow served as a resplendent frame.[1] From their nearness to the fog the diameter of the rainbow circle never exceeded fifty or sixty feet. Accompanying the brilliant rainbow circle was the usual outer bow in fainter colours. The Fokiang or Glory of Buddha as seen from mount O in West China[2] tallies more exactly with the phenomenon than Colonel Sykes' description would seem to show. Round the head of the shadow always appears a bright disc or glory, and concentric with this disc, but separated by an interval, is the circular rainbow. The size and brilliancy of the rainbow varies much with the distance of the mist; when the mist is close the diameter may not be more than six feet. Whether the observer sees only his own shadow or the shadow of others with him depends on the size of the rainbow. Each observer always sees the head of his own shadow in the centre of the glory.

Caves.

The[3] caves, which are about 500 feet below the level of the fort, are chiefly in a low scarp of rock to the north of the summit. The caves face north-west and consist of eight or nine excavations none of them large or rich in sculpture. The pillars are mostly plain square blocks; the architraves of the doors are carved in plain fronts; and a few images of the Shaiv symbol Ganpati also appear on some of the door lintels. The style of the low doorways and of the pillars in Cave II., some detached sculptures lying about, the use of Ganpati on the lintels, and some fragments of inscriptions seem to point to about the tenth or the eleventh century as the date of the caves. Cave I. at the east end of the group is about 17′ 6″ square and has a low bench round three sides. The door is four feet high with a high threshold and a plain moulding round the top. To the west of the cave is a cistern. Cave II. about nine yards west of cave I. is one of the largest in the group. The veranda is 23′ 6″ long and about 7′ 6″ wide with an entrance into a large cell from the left end. The whole veranda is not open in front. The space between the left pillar and pilaster is closed and the central and right hand spaces are left open. The two square pillars, only one of which stands free, are 6′ 4½″ high with a simple base and a number of small mouldings on the neck and capital occupying

[1] Colonel Sykes' men could not believe that the figures they saw were their own shadows and assured themselves by tossing about their arms and legs and putting their bodies in various postures.

[2] Professor Tyndall in Nineteenth Century, February 1884; Mr. A. F. Woodburn, C. S.

[3] Cave Temples of India, 474-479.

the upper 2′ 7″. A door with plain mouldings and a small Ganesh on the lintel, with two square windows one on each side leads to the hall, which measures about twenty-five feet by twenty and varies in height from 8′ 1½″ to 8′ 11″. The hall has one cell on the right and two in the back with platforms six inches to a foot high. Outside on the right another cell leads into a larger cell at the right end of the veranda. Cave III. is unfinished though somewhat on the same plan as cave II. Half of the front wall has been cut away and a large image of Ganesh is carved on the remaining half. In a cell to the right is an altar for a *ling*. Cave IV. is an oblong cell and cave V. in the bed of the torrent is apparently unfinished with a structural front. Round three sides runs a high stone bench. The sixth, seventh, and eighth caves are similar to cave IV. But a bed of soft clay has destroyed the walls of the sixth and seventh. The shrine of the sixth has a long altar for three images. Near the eighth cave is a deep stone cistern ten feet square.

A little below the row of caves is a large Hemádpanti reservoir or *báro* with steps, along whose southern side is a row of little niches or shrines, some of them still occupied by images. Round the reservoir are small temples and cenotaphs or *thadgis*. Below the reservoir is a small temple in a pit, half rock-cut half built, consisting of a cell with a shrine at each side. One of the cells contains the socket or *shálunkha* of a removed *ling*. Below this temple a deep hollow or pit, formed by cutting away the rock at the head of a ravine, leaves a small level space from the middle of which rises a somewhat lofty temple, built on a remarkable plan. The temple has no hall or *mandap*, but consists only of a shrine with a very tall spire in the Northern Hindu style of architecture as at Buddha Gaya near Benares. The *ling* within is worshipped from any one of four doors with porches. In the south-east corner of the pit is another shrine half built half hewn with an image of a goddess. To the west of the pit two or three irregular caves were probably used as dwellings by *yogis* attached to the temple. Fifty yards further down the ravine is a cave about fifty-five feet square. In front are four columns each about three feet square with plain bracket capitals nine inches deep and 6′ 10″ long. In the middle of the hall is a large round socket or *shálunkha* containing a *ling* and surrounded by four slender columns of the same type as in the Elephanta caves in the Bombay harbour. All round the pillars to the walls and front of the cave the floor is cut down four feet and is always full of water, and the *ling* can be approached only by wading or swimming. On the left end is a relief carved with a *ling* and worshippers on each side. Above the level of the water is a small chamber. The caves are often used as health resorts in the hot season by district officers. Mr. Harrison a former Collector (1836-1843) built near the caves a bungalow which was burnt down.

In the last Marátha war Harischandragad was taken in the beginning of May 1818 by a detachment under Captain Sykes.[1]

[1] Pendhári and Marátha War Papers, 294.

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Jalgaon, nine miles north-east of Karjat, has a Hemádpanti temple of Ankeshvar Mahádev. The hall has twelve domes and an entrance in front. The sunken shrine has a *ling* and a ruined brick dome.[1]

JÁMKHED.

Ja'mkhed, 18° 43′ north latitude and 75° 22′ east longitude, forty-five miles south-east of Ahmadnagar, is a sub-divisional head-quarters with in 1881 a population of 3465. Jámkhed has two Hemádpanti temples of Mallikárjun and Jatáshankar Mahádev. Of the Mallikárjun temple the shrine only is left and the hall pillars are scattered about. The Jatáshankar temple was long buried under ground and is well preserved. The weekly market is held on Saturdays. On the Incharna river six miles north-east of Jámkhed and close to the village of Sautara in the Nizám's territories, is a waterfall 209 feet high. During the greater part of the fair season the stream is dry, but during the rains the fall is well worth a visit. Below the fall is a beautiful glen with steep sides and an old temple at the bottom.[2]

JEUR.

Jeur, with in 1881 a population of 4206, is a large market town on the Toka road about thirteen miles north-east of Ahmadnagar. The town is enclosed by a ruined wall and has a strong gateway with a paved entrance. The town has a school and a weekly market on Saturday. Close by the town, perched on a high hill, is a group of three temples one of them with an inscription dated 1781. Two miles north of Jeur at the top of a beautiful ravine down which winds the Nevása road is the Imámpur travellers' bungalow. The bungalow is an old mosque and stands in a large grove with excellent shade.[3]

KARJAT.

Karjat, 18° 33′ north latitude and 75° 3′ east longitude, about forty miles south-east of Ahmadnagar, is a sub-divisional head-quarters, with in 1872 a population of 5535 and in 1881 of 3608. Besides the sub-divisional revenue and police offices Karjat has a post office, a large school, and a weekly Saturday market. The town is hot and the water-supply bad.

Temples.

Karjat has three Hemádpanti temples two of Mahádev and one of Nágoba. Of the two Mahádev temples one called Nakticha Deval has nine domes and a shrine, the centre dome being smooth cut. Opposite the main shrine which is on a lower level than the hall is the door, and on each side of the door are many carved figures chiefly obscene. In front of the door is a Nandi under a dome and to the left of the door is a detached shrine with a *ling*. Two other shrines, one on each side of the *manday*, contain images. The second Mahádev temple near the first is plain with nine domes to the hall and a *ling* in a pit-like shrine. The temple of Nágoba is close to the two Mahádev temples on the opposite bank of the Kunvalla river. The temple is Hemádpanti within and modern outside. There are nine domes to the hall and one to the sunken shrine. The pillars are plain, and a large cobra is carved on a stone outside. The temple has a modern portico with a *ling* and near it a *Nandi*.[4]

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[1] Mr. A. F. Woodburn, C.S.
[2] Mr. A. F. Woodburn, C. S.
[3] Mr. R. E. Candy, C.S.
[4] Dr. Burgess' Lists, 106.

Ka'mti village, about fifteen miles north-east of Shrigonda, has, in the hills to the south of the village, a curious old pond said to have been built by the Gavli kings. The pond has a broken earthen dam faced with rows of oblong stones.[1]

KÁSÁRE.

Ka'sa're, about ten miles south of Kopargaon, with in 1881 a population of 203, has near a small stream an ugly temple of Bhairavnáth. The temple has Hemádpanti foundations on the common plan of a rectangular hall with a shrine forming a very slightly broken square.[2]

KHADGAON.

Khadgaon, thirteen miles north-east of Shrigonda, has at the foot of the hills a mile south of the village, an old pond said to have been built by the Gavli kings. The earthen dam leaks and the bed of the pond is under tillage.[3]

KHARDA.

Kharda, twelve miles south-east of Jámkhed, with in 1881 a population of 5562, is an important market town and the scene of a famous Marátha victory over the Nizám in 1795. The 1872 census gave a population of 6899 of whom 6043 were Hindus and 856 Musalmáns. The 1881 census showed 5562 or a decrease of 1337 of whom 4979 were Hindus and 583 Musalmáns. The town contains upwards of 500 merchants, shopkeepers, and money-lenders, many of whom carry on a large trade in grain, country cloth, and other articles brought from the neighbouring villages or the Bálághát in the east and sent west to Poona and other towns. The cattle market on Tuesday is the largest in the district. Kharda belonged to the Nimbálkar one of the Nizám's nobles whose handsome mansion in the middle of the town is now entirely ruined. In 1745 Nimbálkar built a fort which is still in good repair. The fort, which stands close to the south-east of the town, is square, and very strongly built with cut stone walls twenty-five to thirty feet high and a ditch now ruined. The walls have a very massive gateway and two gates at right angles to each other. On the inner gateway is an inscription. The interior which is about 300 feet square, has a small mosque with an inscription on a stone over the front. Other buildings have been removed and some of them used in making the Jámkhed subdivisional office. The water-supply is from a very deep well now stagnant. About a mile east of the town is a European tomb with the inscription:

> "Here lieth the body of Major John Hamilton Johnston of His Highness the Nizam's Service who departed this life on the 29th day of May 1803 A.D. aged 40 years."[4]

Close to the north gate of the town is a very handsome tomb near which one of the Nimbálkars is buried. The general appearance of the tomb is Muhammadan but except the small minarets on the top the details are Hindu. The plinth is of handsomely cut stone about fifteen feet square and four feet high. The tomb consists of a horizontal dome resting on twelve carved one-stone pillars surmounted with arched openings. The four corner pillars are plain and the middle pairs are cut to represent groups of four.[5]

[1] Mr. A. F. Woodburn, C.S. [2] Mr. W. F. Sinclair, C.S.
[3] Mr. A. F. Woodburn, C.S. [4] Major S. Babington. [5] Major S. Babington.

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KHARDA.

On the 11th of March 1795 Kharda, wrongly called Kurdla, was the scene of a famous battle in which Nizám Ali, who brought his army over the Mohori pass from Bedar, was defeated by the combined Marátha forces of the Peshwa, Sindia, Holkar, Bhonsla, and the Gáikwár, numbering it is said, 130,000 horse and foot. The Nizám took refuge in the fort but yielded after a two days' cannonade and was forced to sign a treaty, ceding extensive territories including the fortress of Daulatabad.[1] About 1840 Kharda was suddenly surprised by a band of dacoits from the Nizám's territories. The mámlatdár of Jámkhed raised the whole country, and besieged Kharda fort with hundreds of men armed with all kinds of rusty weapons. The dacoits fled during the first night and some of the fugitives were captured.[2] In the 1857 mutinies Kharda fort was occupied by 100 men of the 22nd Native Infantry.[3]

KOKAMTHÁN.

Kokamtha'n on the Godávari four miles south-east of Kopargaon, with in 1881 a population of 1326, has an old temple of Mahádev built of coarse dry stone, and probably belonging to the twelfth century. The temple is remarkable for its internal carved stone work, for the beauty of a pendant in the central dome representing a large flower hanging from a stalk, and, among its external weather-worn and defaced decorations, for the beauty of a belt of wreathed snakes which in places change into a foliage pattern. The temple is of the usual double diamond ground plan minutely facetted and elaborately decorated. It is of the form common in ancient Shaiv buildings in the Chálukyan and derived styles, a shrine and hall with a dome about sixty feet round, and much like the dome of the chief Jain temple in Belgaum fort.[4] The spire over the shrine is of old shaped bricks and mortar apparently a restoration skilfully carried out in keeping with the rest of the dry stone building and agreeing closely with the little ornamental buttresses outside the shrine which harmonised with the original stone spire. Though the chief dome has no pillar supports two porches, occupying the corners of the hall opposite the shrine to the west, have domes supported on pillars, but adorned internally with the same rich carving. The fourth corner is occupied by a very curious square transept which does not appear to be a part of the original building. It is composed of rectangular panels of stone carved in geometrical and other fanciful patterns unusual in temples but much like the geometrical patterns in the great seventh century Sárnáth relic mound near Benares. The goddess of the shrine is famed for her power of curing the itch. Within the court walls of smaller temples may be traced which were destroyed by the 1872 flood. Another old temple of Mahádev formerly stood on a mound to the west of the village. A large *ling* and a Nandi still lie on the spot. According to an old custom in the village on the bright third of *Vaishákh* or April-May the village boys fight with

[1] See above History, pp. 406-409.
[2] Mr. J. Elphinston, C. S. [3] Mr. J. Elphinston, C.S.
[4] Details are given in the Belgaum Statistical Account pp. 539-541.

slings and stones with the youngsters of the village of Samvatsar across the Godávari.[1]

KOKANGAON.

Kokangaon, fourteen miles north of Karjat, has a ruined Hemádpanti temple and well. Of the temple nothing but the shrine is left. The local story is that the stones were taken to build the forts of Ahmadnagar, Karmála in Sholápur, and Parinda in the Nizám's territories, and Nimbálkar's mansion or *váda* in Mirajgaon village two miles to the south-east.[2]

KOLGAON.

Kolgaon, twelve miles north-west of Shrigonda, with in 1881 a population of 3009 and a weekly market on Wednesday, has a Hemádpanti temple of Válkeshvar. The temple has nine domes and a sunk shrine with a *ling*. The pillars are well carved with figures on their capitals but they are entirely covered with plaster. On each side of the hall is a recess both of which are unused. In front of the door are the remains of a veranda built of large blocks of stone let into each other in receding courses. To the left of the veranda is a new shrine with a *ling* and in front is a Nandi under a four-pillared dome. Over the temple shrine is the usual brick and plaster dome. In front of the temple is a brick lamp-pillar with a staircase inside. The original outside of the temple has been removed and replaced by modern masonry.[3]

KOPARGAON.

Kopargaon, 19° 54° north latitude and 74′ 33″ east longitude, sixty miles north of Ahmadnagar, is a sub-divisional head-quarters with in 1881 a population of 2020. The town lies on the Málegaon road on the north bank of the Godávari and has a subordinate judge's court and a weekly Monday market. Kopargaon was the favourite residence of Raghunáthráv or Rághoba the father of Bájiráv the last Peshwa. Raghunáthráv's palace is now used as the sub-divisional office. One of the three rooms used as the sub-judge's court has a pretty carved wooden ceiling. Facing the sub-divisional office, in a grove of trees in an island in the Godávari, were two palaces which have been pulled down and sold. Hingani three miles off where one of the palaces stood has a cenotaph of Rághoba who died and was burnt here. In an elbow of the Godávari and surrounded on three sides by its bed stands a fortified cut-stone enclosure (65′ × 58′ × 60′) with massive black walls. It has one gate but the side towards the river is open. In the centre is the cenotaph or *thadge*, a very small work of timber and brick upon a coarse stone plinth with no writing or ornament. Near the site of the old palace in the island stands the temple of Kacheshvar a set of plain modern buildings held in great honour.[4]

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[1] The local belief is that the non-observance of this fighting custom is followed by a failure of rain or if rain falls it produces a rat plague. A stone fight duly waged is followed by a plentiful rainfall. Mr. Sinclair in Ind. Ant. V 5.

[2] Dr. Burgess' Lists, 107. [3] Mr. A. F. Woodburn, C.S.

[4] According to the local story of the Kacheshvar temple demons lived in the Gangthadi and their teacher or *guru* Shukrácháryа lived in this island. The gods unable to subdue the demons asked the help of their teacher Brihaspati who sent his son Kach to convert them. Kach became a disciple of Shukrácháryа and his good looks won the heart of Shukra's daughter. The jealous demons slew Kach but the lady induced her father to restore him to life. Three times the demons slew

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In 1804 Báláji Lakshman the Peshwa governor of Khándesh and one Manohargir Gosávi inveigled 7000 Bhils into their power at Kopargaon and threw most of them into two wells.[1] In 1818 Kopargaon was occupied by Madras troops and a few European tombs then built remain near the ford.

KOREGAON.

Koregaon, two miles east of Karjat, with in 1881 a population of 1149, has two old temples, one Hemádpanti to the west of the village with nine domes to the hall, and the other an old temple of Koreshvar said to be Hemádpanti. The Koreshvar temple has only the shrine left with a *ling*, Nandi, Ganpati, and Párvati in white marble. The body of the *ling* is composed of four faces of Mahádev adorned with snakes. A fifth snake is on the narrow mouth of the *ling*-case or *shálunkha*. The marble images are said to have been brought about 1730 from Upper India to Karmála in Sholápur, and from Karmála, about the beginning of the present century, to Koregaon.[2]

KORHÁLA.

Korhála about twelve miles south of Kopargaon, with in 1881 a population of 209 is an old town now decayed and deserted but formerly of importance. The town walls which were built by Holkar are well preserved and, as they enclose much open ground, from outside the town looks much larger than it is. A market is held on Sunday. In an exchange of territory Korhála was received by the Peshwa with thirty villages from Holkar and was made the head-quarters of a sub-division. In 1818 a treasury subordinate to Ahmadnagar was kept in Korhála in charge of a Thándár. About 1830 the Thándár was dismissed on the discovery of frauds, and Korhála was transferred to the Sinnar sub-division in Násik. On the appointment of a petty divisional officer at Nimon in Sinnar the Korhála villages were placed under his charge, and on the abolition of the Nimon petty division, the Korhála villages were transferred to the newly formed sub-division of Kopargaon. The headship of Korhála which had been kept by Holkar lapsed to Government about 1865 when two large mansions built by the headman for his office and residence were sold by auction.[3]

KOTHAL.

Kothal, ten miles north of Shrigonda has, on the top of a neighbouring hill, a temple of Khandoba. The temple roof rests on six pillars in octagonal and square sections. The temple has been struck by lightning which has left marks of its course without materially injuring the building. In front of the temple, within

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Kach and thrice he was raised to life. They again slew him and burnt him to ashes, and mixed the ashes with Shukráchárya's water and after he had drunk told him he had swallowed Kach's ashes. Moved by his daughter's entreaties Shukráchárya taught her a spell at hearing which, when her father died, Kach could come forth from the dead body. Kach overheard the charm and repeating it leapt from the body of Shukráchárya. The shock killed Shukráchárya but his daughter brought him to life. The girl offered her hand to Kach who replied that as he owed her his life she was his mother; and as she was the daughter of his teacher she was his spiritual sister. A dispute followed in which Kach told her she need never expect to win a Bráhman husband. Shukra was converted and he and his demons became good Hindus. To this day a stone Shukra and Kach sit side by side on the island and receive much worship. Ind. Ant. V. 4-5.

[1] See above p. 414. [2] Dr. Burgess' Lists, 107. [3] Mr. T. S. Hamilton, C.S.

living memory, hook swinging was practised on the bright sixth of *Márgshirsh* and *Paush* or December-February. Behind the temple of Khandoba is an older temple with a readable inscription.

KOLHÁR.

Kolha'r, on the Nagar-Manmád road, is a large and important trade centre on the Pravara about fifteen miles north-west of Ráhuri. A fair lasting fifteen days is held every year in January.[1]

KOTHULMUKUNJI.

Kothulmukunji, sixteen miles south-west of Akola, has the ruins of a temple of Náráyaneshvar with a fine doorway and the foundation of a temple of Koteshvar.

KOTUL.

Kotul on the Mula eight miles south of Akola, is the second town in the Akola sub-division with in 1881 a population of 2260. The population is chiefly Kunbi with a large number of Bráhmans and Gujarát Vánis. A large weekly market is held on Wednesdays. The trade is chiefly carried on by the Bráhmanváda pass with Junnar and Utur in Poona and owing to improved communications, trade with Akola and Sangamner is increasing. The town has a Government school.[2]

KUMBHÁRI.

Kumbha'ri, on the right bank of the Godávari about six miles north-west of Kopargaon, with in 1881 a population of 534, has an old Mahádev temple with a hall of the same style as the Kokamthán temple,[3] as beautiful and a little larger being twenty-one feet in diameter. The outside of the temple is plain and massive. Except at the porches, the only ornaments are niches which once held images. The spire is gone but the cornices remain and show that it was of a modified Dravidian style. The interior of the temple is as rich as the Kokamthán temple. A curious ornament is a concave quarter sphere crossed by two intersecting ribs. The wreathed snake plant also appears on the west porch. Other ornaments are the sun and a very long and narrow lozenge or lance head. The general ground plan is the same as that of the Kokamthán temple, and here also two-pillared porches have domes in miniature of the pillarless hall dome. But here the transept containing a *ling* fills the west corner of the hall and is uniform with the rest of the building and part of the original design. On a throne or *ásan* in the chief shrine is an ornamental figure which is worshipped as Lakshmi. A pipe or *mori* in the east wall of the shrine is used to admit sunlight. It is at a higher level than the top of the *ling* and was probably made to drown the god with water in seasons of drought.[4]

LÁKH.

La'kh, a small village with a railway station six miles north of Ráhuri, has a magnificent masonry weir which stems the Pravara and supplies the Lákh Canal.[5] Just below the weir the Pravara is spanned by a fine masonry bridge on the Dhond-Manmád railway.

LIMPANGAON.

Limpangaon, five miles south of Shrigonda, has a Hemádpanti temple of Siddheshvar Mahádev. The hall has nine domes and the *ling* is in a sunk shrine. The pillars are well carved. Two slabs lie

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[1] Mr. R. E. Candy, C.S. [2] Mr. R. E. Candy, C.S.; Mr. T. S. Hamilton, C.S.
[3] See above p. 722. [4] Dr. Burgess' Lists, 106-113.
[5] Details of the canal are given above pp. 256-257.

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near the temple one with a cobra and the other with an inscription which appears to be dated 1386 (*Shak* 1308).[1]

LIMPANGAON. *Ponds.*

Besides the small pond to the west of the village Limpangaon has a curious unfinished pond built about the end of the eighteenth century. The lower dam of the pond, about 500 feet long, is faced with cut-stone and provision has been made in the middle for drawing off water. The pond has an upper dam, probably intended to prevent silting, as sluices are made to let the water through and there is an unfinished waste weir to carry off the flood water. The pond has silted and has two splendid fields in its bed. The cost of the lake must have been out of all proportion to its value as an irrigation work.[2]

MADHI.

Madhi[3] in Shevgaon sixteen miles south-west of Shevgaon and three miles south-west of Páthardi is a noted place of pilgrimage with a shrine or *dargáh* of a Musalmán-Hindu saint Sháh Rámzán Mahi Savár or Kánhoba. The shrine is held in great reverence by both Hindus and Musalmáns, and the chief buildings which are on a small hill were built by Hindu kings and chiefs. The buildings consist of the shrine a lofty building in which the saint is buried. Near the shrine is a small domed building with a narrow staircase leading down to a spot about twenty feet down the hill. The building is lighted by a stone perforated window or grating where the saint is said to have been in the habit of retiring for religious meditations. Two domed buildings where the ancestors of the present *inámdár* and *mujávar* are buried were built in 1730 (Shak 1652 *Sádháran Samvatsar*) by Piláji Gáikwár whose name and that of his minister Chimnáji Sávant are engraved in Devnágri letters in front of the shrine. On the south-east corner of the shrine is a domed building called the Bárádari with open windows looking down on the village of Madhi below. This was built in 1731 by Sháhu Rája (1708-1749) the grandson of Shiváji in fulfilment, it is said, of a vow taken by his mother if he returned safe from the Moghal camp where he was taken as a prisoner with his mother Yesubái. Close to Sháhu's building and almost at the entrance of the *dargáh* is a lofty drum-house or *nagárkhána* with a flat roof reached by a narrow staircase and commanding a very wide view reaching, it is said, as far as Paithan about thirty miles to the north-west. This handsome building was raised about 1780 by Kánhuji Náik a rich landed proprietor of Básim in the Nizám's dominions. There are two rest-houses for pilgrims built by Salábat-khán II. the famous minister of the fourth Nizám Sháhi king Murtaza Nizámsháh (1565-1588). The enclosure has two handsome gates,[4] one built by Moré a Marátha chief at the Peshwa's court and the other about 1750 by Khwája Sherif the great Khoja merchant of Ahmadnagar.[5] Close to this gate is a recently repaired mosque.

A prettily adorned room close to the saint's tomb was built by the Deshmukh of Bárámati in Poona in gratitude for recovery from

[1] Dr. Burgess' Lists, 106-113. [2] Mr. A. F. Woodburn, C.S.
[3] Mr. J. Elphinston, C.S.
[4] There is a third gate built by a Marátha Sardár of Hinganghát.
[5] See above p. 697.

MADHI.

blindness. The whole space inside the gates of the *dargáh*, about 26,000 square feet was paved and eighty-five steps built on one side and ninety on the other all by a Bijápur king. The shrine is hung with ostrich eggs and large coloured glass globes and contains many votive offerings, among others a silver and a brass horse presented by Bháu Sáheb Ángria of Kolába and two white horses one of clay and one of wood presented by a carpenter.

Sháh Ramzán Mahi Savár or Kánhoba as he is generally called by Hindus is said to have come to Paithan in about 1350 (H. 752) where he was converted to Islám by one Sádat Ali. After travelling six years he came to Madhi in 1380 (H. 782) and died there in 1390 (H. 792) at the age of ninety years. The saint is said to have exercised miraculous powers and his Musalmán name is said to be derived from his having crossed the Godávari mounted on a large fish *mahi savár*.[1] A yearly fair is held at the shrine on the dark fifth of *Phálgun* (March-April) and is attended by twenty to thirty thousand pilgrims both Hindus and Musalmáns. Pilgrims and visitors are shown a spot at the shrine where at the time of the fair persons are said to become possessed and to throw themselves down from the top of the hill and a woman now in the village is said to have done this some years ago.

Land measuring two *cháhurs* or 200 acres is said to have been granted to the *dargáh* by the Emperor Sháh Álam. Madhi village itself was given in *inám* by Sháhu but afterwards at different times a fourth was given to Sindia and another fourth to Holkar for maintaining order at the yearly fair. A third quarter is now paid as *judi* to the British Government and one-fourth of the village revenues goes to the shrine.

MÁLEGAON.

Ma'legaon village with 418 people and Mahágaon village with 446 people on the Godávari six miles north-west of Kopargaon have remains of two temples said to be Hemádpanti.[2]

MÁNDOGAN.

Ma'ndogan is a large town about twenty miles north of Shrigonda, and joined with Shrigonda by a fair weather road made during the 1876-77 famine. The town has many large and handsome houses and a good school. The trade is not large, as hills surround the town.[3]

Temple.

Mándogan has a temple of Lakshmi Náráyan now dedicated to Devi. The hall which is twenty-four feet square inside has three entrances and nine plain domes resting on four pillars and eight pilasters. The pillars are in square octagonal and round sections; the capitals have various figures with cobras on the pilaster brackets. The shrine with a well carved door is on a lower level than the hall and has an image of Devi and a five feet high mutilated image of Lakshmi Náráyan. In front of the temple is a four-pillared pavilion. Except string courses of lozenge ornament the outside of the temple has not much carving.[4]

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[1] A local tradition says that the *pir* drove out a goddess who was living on the spot where the shrine now stands and that she took refuge in a cave at Shirápur village two miles west of Madhi.

[2] Mr. W. F. Sinclair, C.S.

[3] Mr. R. E. Candy, C.S.

[4] Mr. A. F. Woodburn, C.S.

MÁNJARSUMBA.

Ma'njarsumba, a small village a mile west of Dongargan and eight miles north of Ahmadnagar lies at the foot of the Dongargan hill crowned by the fort which overlooks the Vámbhori plain. The hill side has cisterns of spring water and the fort would make a fine health resort.[1] The Mánjarsumba pass is said to be a favourite haunt of Válmiki, the author of the Rámáyan and the reputed founder of the Mahádev Kolis.[2]

MÁYEGAON.

Ma'yegaon is a small village on the Godávari twelve miles north-west of Kopargaon, with in 1881 a population of 547. On the river bank a short distance from the village on rent-free land assigned to the goddess is an image of Bhaváni of Máhur. A temple is said to have existed of which, except the image, a shapeless stone set against a mud wall, no trace remains. A yearly fair lasting two days is held on the full-moon of *Chaitra* or March-April. It is attended by upwards of 20,000 persons when a number of stalls are raised and goods worth £1000 (Rs. 10,000) are sold. A ¼ *anna* laid by every pilgrim before the goddess goes to the priest.[3]

MEHEKRI.

Mehekri village of 1124 people, on the left of the Ahmadnagar-Shevgaon road six miles east of Ahmadnagar has near it on a hill the tomb of the great Nizámsháhi minister Salábatkhán II.[4] The tomb is commonly known as Chánd Bibi's Mahál and is now used as a military health resort. The tomb is about 100 feet high and 100 feet in diameter. It is an octagonal dome surrounded by a three-storeyed veranda. A road leads up and round the hill side to the courtyard of the tomb. The summit of the hill commands a most extensive view. To the west lie the barracks and houses of Ahmadnagar with the hills of Párner in the back ground; to the north-west the fort-crowned hill of Mánjarsumba looks down on the Dongargan Happy Valley and the rich plain of Vámbhori; to the south-east stretches the Bhátodi lake, and beyond the lake rich fields watered by the Bhátodi canal. The hill is rocky and bare of trees. At its foot on the Mehekri side is an old Jain temple.

MIRAJGAON.

Mirajgaon, with in 1881 a population of 3480, is a large and wealthy market town on the Ahmadnagar-Karmála road about ten miles north-east of Karjat. Mirajgaon has a post office and a school, a large and well built market, and some fine temples. The weekly market is held on Wednesday.[5]

MIRI.

Miri, with a population of about 2000, is an alienated village on the Paithan road twenty miles south of Nevása and just within the limits of the Nevása sub-division. Miri has an old temple of Moteshvar Mahádev and a shrine of the Hindu-Musalmán saint Kánhoba whose chief shrine is at Madhi in Shevgaon.[6] The Moteshvar temple is square at the base and rises in an octagonal shape to a great height.[7] It is said to have been built about 1625 and was repaired by one of the proprietors of Miri about 1690. Kánhoba's shrine is both a temple and a mosque, with a well carved wooden canopy with hanging

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[1] Mr. R. E. Candy, C. S. [2] Mackintosh in Trans. Bom. Geog. Soc. I. 202.
[3] Mr. T. S. Hamilton, C.S. [4] See above pp. 705-706.
[5] Mr. R. E. Candy, C.S. [6] See above Madhi. [7] Mr. R. E. Candy, C.S.

ostrich eggs. No image of the saint is worshipped.[1] A shrine of Bahiroba was built in Miri by a Dhangar about 1780. The chief worshippers are Dhangars, and one of the most illustrious devotees is Mahárája Holkar who sends many gifts. Miri with two neighbouring villages appears from Persian documents to have been first granted by Aurangzeb to Rámráv Náráyan Mirikar.[2] The third Peshwa Báláji Bájiráv (1740-1761) renewed the gift and gave a written grant to the Mirikars. In 1644 (H. 1055) a grant of land was made to ministrants of Kánhoba's shrine for repairs and worship. The shrine is said to have been built by Álamgir or Aurangzeb at that time. In 1770 the great grandfather of the present proprietor of Miri built an outer hall or *sabhámandap* to the shrine of Kánhoba and in 1820 his son built a drum-house or *nagárkhána*.[3]

MIRI.

Neva'sa,[4] 19° 34′ north latitude and 75° east longitude, with in 1881 a population of 3804, is a sub-divisional head-quarters thirty-five miles north-east of Ahmadnagar. Besides the sub-divisional revenue and police offices Nevása has a sub-judge's court, a dispensary, and a Sunday market. The dispensary was established in 1877. In 1883 it treated nineteen in-patients and 3834 out-patients at a cost of £97 2*s*. (Rs. 971).

NEVÁSÀ.

About a quarter of a mile to the west of Nevása is a stone pillar four feet round apparently part of a lost temple. It is called Dnyánoba's pillar from the local story that the famous Marátha poet Dnyánoba (1271-1300) leaned against it while composing his commentary on the Bhagvadgita at Nevása. The pillar is buried in the ground under a flat roof measuring about thirty-three feet by twenty-six. The pillar, which stands about four and a half feet out of the ground, is square in the middle and round above and below. The front side of the square bears an inscription in seven lines and two Sanskrit verses.[5]

Dnyánoba's Pillar.

In 1290 Dnyáneshvar, the great Marátha poet, wrote his commentary on the Bhagvadgita at Nevása which he calls Nivás and describes it as a place extending ten miles (five *kos*) in the Marátha country near the Godávari and as the abode of Mahálaya, in the

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[1] The saint Kánhoba is said to have come from Paithan to Miri about 1320 to rescue the people from the tyranny of king Bali. From Miri Kánhoba went to Madhi where is his chief shrine.

[2] The Miri family had other villages granted to them in Upper India by the Moghals. The family still maintain possession of a Phadnishi grant in the Pidva subdivision of the Tonk State in Rajputána and have some houses in that part of the country. [3] From materials supplied by the proprietor of Miri.

[4] From *nivás* or residence. A local *máhátmya* derives the name from *nidhivás* or the abode of (the nine) treasures of the god of wealth. The story is that the gods, afraid of the demon Tárak who afterwards through Shiv's favour gained a place in heaven, asked for a safe home. Vishnu recommended them the country of the Vara or the good river near the Godávari and with the gods came Kuber the god of wealth who left here his nine treasures. Indian Antiquary, IV. 353.

[5] The inscription, which is in some places illegible, runs: 'Om, salutation to Viveshvarráy. (As my) grandfather has formerly granted a sum of six (rupees) to Jagadguru (Shiv) to be continued monthly for a continual supply of wick and oil (for a light in his temple) so that that sum of six (rupees) should be given as long as the sun and moon exist. He who appropriates to his use is wicked, his ancestors will go to hell. May the great deity (Mohiniráj) do good.' Ind. Ant. IV. 353.

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kingdom of the Devgiri Yádav king Rámchandra (1271-1310). His commentary bears date 1290.

NIGHOJ.

Nighoj, a market town twelve miles west of Párner, with in 1881 a population of 2552, has a large reservoir with niches which appear to represent the outside of a temple of Dravidian style with cornices. Its surface plan is the same as the ground plan of a hall or *mandap* the rectangular broken square. Three large staircases take the place of the porches, and the pier of the leather water-bucket is in the position of the shrine. It looks like a hall or *mandap* turned upside down. Each course of large blocks of hewn stone is set a little back from the next below and is firmly imbedded in a hollow cut for it. Mortar is nowhere used and a few iron clamps in the steps are probably modern. Except niches with red stones instead of images, there are no decorations. On one stone of the well pier are scratched two quarter foils, as if marked out to be cut deeper; on another are two more and what looks like a short broadsword or dagger. According to the villagers the marks represent the shears of a tailor who built the well in fulfilment of a vow to Malai Devi to whom it is sacred.[1] The market is held on Tuesday.

PALSHI.

Palshi, a market town on a feeder of the Mula twenty miles north of Párner, with in 1881 a population of 1110, has, between the town gate and the river, stones built into and lying in front of a small rude temple. The temple shows the same scanty ornaments as the temple and reservoir at Párner. The village has a handsome temple of Vithoba with a fine domed hall resting entirely on pillars. The pillars are stiff in outline and the inside of the dome is disfigured by ugly painted figures. The shrine or *vimán* is graceful and has some fine wood-carving.[2]

PÁRNER.

Pa'rner, 19° north latitude and 74° 30′ east longitude, twenty miles south-west of Ahmadnagar, with in 1881 a population of 4058 is a sub-division head-quarters with a Sunday market. Párner has about fifty moneylenders, chiefly Márwáris with a bad name for greed and fraud. In the 1874-75 riots of the husbandmen against moneylenders,[3] the people of Párner were among the first to follow the example of Kirdeh, Nemunch, and other villages in Sirur in Poona, the inhabitants of which in the beginning of 1874 placed the Márwáris in a state of social outlawry, refusing to work for them, to draw water, supply necessaries, or shave them. The watchfulness of the police saved Párner from a riot. Párner has two wells and the tomb of a Musalmán saint or Pir which enjoys a grant of land. In the tomb enclosure are fine trees and a small mosque and pond.

Temples.

Near the usual camping place, at the meeting of two small streams, is a temple of Sangameshvar or Trimbakeshvar. The ground plan is the usual double-broken diamond or square. The temple is not much facetted and has only three superior re-entering angles on the front sides of the hall and lesser re-entering angles near the front porch. All the three porches are ruined, the best

[1] Mr. W. F. Sinclair, C. S. in Indian Antiquary, V. 14. [2] Ind. Ant. V. 14.
[3] Details of the 1874-75 riots are given above pp. 318-319.

preserved being the front porch. Its door strongly resembles the inner door of the second Belgaum temple, but has not the pierced flanking panels. The pillars are more in the style of the first Belgaum temple.[1] Four large pillars, with the help of the walls and remaining pilasters, support the roof which is composed of nine small rough domes. This appears to have been the original plan, but the whole roof has been destroyed and restored from a height of about nine feet above the ground as appears by the use of mortar in the restored part and by the inverted position of the decorations. The lower or ancient part is of dry stone work in receding imbedded courses of very large blocks. The *ling* is enshrined in a deep pit. The whole exterior is covered with a carving representing, in low relief, sometimes an arch and sometimes a dome. A few fragments of the cornice seem to show that the roof was Dravidian in style. The Nandi in front of the chief entrance now rests at the bottom of a pit lined with modern masonry, and partly covered by a rough dome built out of the ruined porch and perhaps of a destroyed pavilion. On this rests a stone representing apparently an inverted bunch of grapes which the people call a *ling* but do not worship. It was probably a finial of the pavilion or of one of the porches. Several slender pillars of a broken square section have been built into a small modern temple with a relief in moulded clay, coloured and gilt, of Chandikádevi killing the buffalo demon Mahishásur. Under a *pipal* tree before this temple are several carved fragments of sculpture, among which are a huge gurgoyle in the form of a monster's head and a large stone *ránjan* or vase the upper and lower parts of which have been hewn separately and afterwards fitted together. The vase is of the still popular form of an egg truncated at both ends and is 4½ feet both in height and in external diameter. It is very rough and its simple ornamentation does not correspond with that of any of the other remains. It may be modern, the work of Vadár stonecutters.[2] A little from the town, to the east of the Nagar gate, is an old temple of Nágnáth Mahádev. The temple enclosure has a large well or *báro* containing a stone inscription dated 1093 (*Shak* 1015). This well seems to be intended for public use as well as for watering a little garden which is now used for growing temple flowers. The well has steps on two sides, and on the top remains of the plaster work made for the bucket to draw water from. Outside the Nagar gate are many funeral monuments one of which is said to record the death of a demon or *rákshas*.

PÁTHARDI.

Pa'thardi about fifteen miles south of Shevgaon, is a large market town with in 1872 a population of 7117 and in 1881 of 5123. The town lies picturesquely on the side of a steep hill which rises in the midst of a barren tract skirted on the north and east by the range of hills which pass from Dongargan into the Nizám's territory.

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[1] Compare Belgaum Statistical Account p. 540.

[2] A lower half of a *ránjan* similar to the Párner vase lies among the ruins of a deserted old temple which lies on the left of the Kánhur road four miles north of Párner. The vase was found in a Bráhman's stackyard and brought to its present place by a mámlatdár.

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PÁTHARDI.

The houses are mostly mud built and straggling, broken here and there by the dwellings of well-to-do merchants. The weekly market is on Wednesday. Want of communication has checked the development of Páthardi trade. Towards the Nizám's territories there are no roads, but from Páthardi to Tisgaon, on the main road from Ahmadnagar to Shevgaon an unbridged and very fair road is newly made.

The sanitation of Páthardi is bad though its position on a hill side offers facilities for drainage. The people bathe, wash, and drink from a large water-course which flows past the town. About 1852 Páthardi is described as having upwards of 500 looms.

PATTA FORT.

Patta Fort, about sixteen miles north-west of Akola lies on a bare hill two miles long, half a mile broad, and 4587 feet above the sea. Three paths, none of them fit for laden animals, lead up the hill. The hill top has an old building (90′ × 30′) covered by three solid masonry domes with walls four feet thick. All round this building are ruined huts with remains of walls. On the hill top are two large caves and about half-way down the hill two or three smaller caves, one of which is a temple. The water-supply of the fort is from about twenty rock-cut cisterns, some of them thirty feet by fifteen and six to eight feet deep. One large cistern is close to the chief building and the rest are in two groups higher up. All the cisterns hold excellent water throughout the year. The fort has ruins of small fortifications in places and a solid cut-stone wall about ten feet high and six feet thick runs across the hill about two-thirds of the way along the top towards the north.

Ekdara fort five miles south of Patta and Aundha four miles to the north formed with Patta the Peshwa's outposts in this direction. These two, with Alang Kulang[1] and Pábar fifteen to twenty-five miles west of Akola and Kaládgad twenty-two miles south-west of Akola, were blown up and their approaches buildings and cisterns destroyed by Captain Mackintosh in 1819-20. The wild rugged peaks of these forts form one of the grandest pieces of scenery on the Sahyádris.

PEDGAON.

Pedgaon on the north bank of the Bhima eight miles south of Shrigonda, is a ruined market town with in 1881 a population of 1747. Pedgaon has four ruined Hemádpanti temples of Baleshvar, Lakshmi-Náráyan, Mallikárjun, and Rámeshvar. Of Baleshvar's temple only the shrine is left with a *ling*. What is left of the pillar capitals is ornamented with well-carved cobras. Of the Lakshmi-Náráyan temple the hall or *mandap* is covered by good domes, of which the centre dome and the shrine dome are carved. Three doors lead to the hall or *mandap* with fine pillars. The shrine is on a lower level than the hall or *mandap* and is filled with earth. Outside and inside many elaborate carvings have been wilfully broken. The outside carving consists of elephants in the lowest panel, tigers in the next, and men and women in the succeeding panels. Of the Mallikárjun temple only the shrine and two pillars of the

[1] Alang and Kulang had the stairs scarped off and are now inaccessible.

PEDGAON.

hall or *mandap* remain. The only carvings are broken cobras on the pillar capitals. The Rámeshvar temple has shrines on three sides of the hall or *mandap* and a door on the fourth side. The hall or *mandap* roof is of one dome resting on four pillars, the spire between the pillars and the wall being covered with plain flat stones. The shrine opposite the door has a *ling* on a slightly lower level than the hall or *mandap* floor.

History.

About 1680 Pedgaon was one of the chief stores and a frontier post of the Moghal army and the ruined fortifications which from a distance give an imposing appearance to the town were built by the Deccan Viceroy Khán Jahán who camped here during the monsoon of 1672 in pursuit of Shiváji. Another of Khán Jahán's works is a fairly preserved channel or conduit for bringing water from the Bhima. The water was raised from the Bhima by an elephant *mot* and a Persian wheel. The *mot* and a tower for the Persian wheel are still fairly preserved. Khán Jahán gave Pedgaon the name of Bahádurgad which it has not retained. In 1673 the English traveller Fryer notices Pedgaon on the Bhima three days' journey from Junnar, where the Moghals had a large host of 40,000 horse under Bahádur Khán.[1] In 1759, during the conflict which followed the treacherous surrender of Ahmadnagar fort to the Peshwa, Pedgaon was captured by his cousin Sadáshivráv and remained with the Maráthás till 1818.[2] About 1851 Pedgaon is noticed as a much reduced town with 1900 inhabitants.

PIMPALVANDI.

Pimpalvandi, sixteen miles north of Jámkhed, has a temple of Áshviling Mahádev said to be Hemádpanti. A new dome was built about 1730 by a Gosávi whose temple is on a hill above the village. The temple is surrounded by a wall and to the west is a pond with walled sides. A yearly fair is held in honour of the temple. Near it to the north is a row of small temples of Bali, Mahádev, Bahiroba, Bhaváni, and Khandoba, all said to be of the same age.[3]

PRAVARÁSANGAM.

Pravara'sangam. See TOKA.

PUNTÁMBA.

Punta'mba on the Godávari twelve miles south-east of Kopargaon, with in 1881 a population of 5787, is a large market town with a station on the Dhond-Manmád railway. The traders are Márwáris and Bráhmans owning in all about £6000 (Rs. 60,000). Puntámba has fourteen modern temples and low flights of steps or *ghát*s to the Godávari one built by Ahalyábái the great temple-building princess of Indor (1765-1795) and another by one Shivrám Dumal. The chief temple is of about the middle of the seventeenth century and belongs to Chángdev a famous saint said to have had 1400 disciples. The other temples are of Annapurna, Báláji, Bhadrakáli-shankar, Gopálkrishna, Jagadamba, Kálbhairav, Káshivishveshvar, Keshavráj, Maháarudrashankar, Rámchandra, Rámeshvar, and Trimbakeshvar.[4]

RÁHÁTA.

Ra'ha'ta on the Nagar-Manmád road twelve miles south of Kopargaon, with in 1872 a population of 2209 and in 1881 of 2389, is the chief market town in the Kopargaon subdivision with a travellers'

[1] East India and Persia, 139, 141. [2] Grant Duff's Maráthás, 306.
[3] Mr. A. F. Woodburn, C. S. [4] Dr. Burgess' Lists of Antiquarian Remains, 113.

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RÁHÁTA. bungalow. Ráháta is the chief centre of the grain trade in Kopargaon and has several rich merchants. Since the opening of the Dhond and Manmád line the export route has been diverted from Lásalgaon on the Peninsula railway in the Násik district to Chitali ten miles to the south-east and Puntámba ten miles to the north-east of Ráháta. A weekly market is held on Thursday. Ráháta had a subordinate judge's court till the 1st of January 1851. The Government school is now held in the old court-house.

RÁHURI. **Ra'huri,** 19° 23′ north latitude and 74° 42′ east longitude, on the north bank of the Mula twenty-five miles north of Ahmadnagar, is a sub-divisional head-quarters with a railway station and a weekly market. The 1872 census showed a population of 4570 and the 1881 census of 4304. The Nagar-Manmád road passes west of the town and a road made in 1879-80 joins it with the railway station three miles to the east. Ráhuri has independent Márwári traders owning about £15,000 (Rs. 1,50,000). The weekly market is held on Thursday. Of three Government schools two are for boys and one for girls.

RÁJUR. **Ra'jur** ten miles west of Akola, with in 1872 a population of 2075 and in 1881 of 1693, is the third town in the Akola sub-division with a weekly market on Monday and Tuesday. Rájur stands on a raised plateau reached by a winding hill road about a mile and a quarter from the village of Vita in the Pravara valley. Rájur is the capital and head trading town of the surrounding Dáng villages and the population is chiefly Kolis, Gujarát Vánis, and Marátha Shimpis owning about £4000 (Rs. 40,000) and trading on their own account. A number of Vanjáris engaged in the Konkan carrying trade go and come by the difficult pass at the head of the Pravara valley. The town has a Government school.

RANDA KHURD. **Randa Khurd,** thirteen miles west of Akola has, on the Pravara, a waterfall 200 feet high with a deep pool below full of large fish.[1]

RÁNJANGAON DESHMUKHI. **Ra'njangaon Deshmukhi,**[2] two villages about ten miles south-west of Kopargaon on the Sangamner road, have an ancient reservoir or *báro* much like modern reservoirs. The only ornament consists in a series of niches which appear to have held images.[3]

RÁSIN. **Ra'sin,** ten miles south-west of Karjat, with in 1881 a population of 2455, is an old town with a Tuesday market two temples and a well. Of the two temples one dedicated to Káldeval Mahádev is Hemádpanti and has nine domes to the hall or *mandap,* one dome to the shrine, and one dome to the porch. The pillars are well carved with figures on their capitals. In the centre of each dome is a star-like carved stone. There are three shrines, the chief shrine opposite the door and the other two, one on each side of the hall. A stone platform runs round the temple, about the level of the floor. The temple dedicated to Devi, with two or three others, is said to have been built by a Váni about 1780, on the site of an old temple. The

[1] Mr. A. F. Woodburn, C. S.
[2] Ránjangaon has a population of 576 and Deshmukhi of 1478.
[3] Indian Antiquary, V. 6.

brick lamp-pillars and a well attached to the old brick temple still remain. One of the lamp-pillars forty-three feet high and twenty-two feet round at the top has a shaky stair inside. On the hill slopes west of Rásin are pretty large ponds with broken dams. The local story is that the ponds were favourite Pendhári camping grounds and the villagers broke the dams to get rid of the Pendháris.[1]

RÁSIN.

In a copper-plate of the Western Chálukya king Vijayáditya dated 700 and of the Ráshtrakuta king Govind III. dated 807 Rásiyan or Rásin appears as the head-quarters of a subdivision or *bhukti*.[2] About 1851 Rásin is noticed as a market town decayed but with a considerable population and several well built temples and houses.

RATANGAD FORT.

Ratangad Fort[3] crowns the summit of a hill at the end of the Pravara valley to the south-west of Ratanvádi village eighteen miles west of Akola. The ascent to the fort passes by the left bank of the Pravara for about a mile and then winds up through rich brushwood on the eastern slopes of the hill. It then reaches a neck or *khind* between the main hill and a detached pinnacle to the north which rises almost as high as the hill and stands conspicuous from many points of view. From the *khind* a series of very steep ravines lead down on the west to the Konkan and the ascent to the fort continues on the south up a very steep but broken brow to the foot of a narrow and steep spur which projects north from the main mass of the hill. To avoid the main mass a comparatively level reach of road skirting the base of the scarp, climbs to the head of the spur, and a turn in the path suddenly reaches the chief approach to the fortress. This is up a steep flight of large rock-cut steps about six feet wide and two to three feet high rising up a gorge or cleft in the scarp. The scarp appears to be about 150 feet high, and the steps, which are cut out of the rock, at the bottom occupy on the northern face the whole width about half-way up where they have been much worn by a torrent which apparently is the cause of the gorge. About thirty feet below the crest of the scarp a rock-cut doorway with a guard-room partly cut and partly built leads within the defences. The stairs are continued for some distance first in a direct line and afterwards at right angles to the original direction. After passing through a second rock-cut gateway the road opens out on the plateau. Fragments of the teak doors of the gate still lie near the doorways, which are arched and have ogee-shaped vertices and rosette ornaments on the haunches. Except at the north and south the plateau, from a mile to a mile and a half round, is encumbered by a worn ridge running north and south which slopes in many places almost to the edge of the scarp. The remains of a breast wall crowning the scarp appear in places and about the middle of the west face is a gate for the ascent from the Konkan. This west gate has a very carefully hidden approach in the solid rock so made as to cover a force leaving

[1] Mr. A. F. Woodburn, C.S. [2] Indian Antiquary, VI. 59.
[3] Contributed by Mr. J. King, C.S.

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the fort. This gate is now choked by stones washed down from the ridge. At the south end, a little above the edge of the scarp, is a round tower about twenty feet high and fourteen feet in diameter. It is entered by an arched doorway about six feet from the ground. Not far from the tower is a bastion on the scarp which appears to have mounted two guns. On the highest point of the ridge are the ruins of an oblong building (20′ × 14′) probably part of the citadel. The hill has numerous cisterns one of them about six feet below the highest point. The best water is from a spring on the east face near the edge of the scarp. This is said to be one of the sources of the Pravara, and has a small image of Mahádev marked with vermilion and worshipped by the people. Good water is also found in a carefully hidden underground cistern near the Konkan gate.

History.

About 1763 Ratangad was among the Ahmadnagar forts taken by the Koli insurgent Jávji who had joined Raghunáthrávˊ. In 1818 Ratangad was the head-quarters of a district of five *maháls*, the *taraf* of Rájur with thirty-six villages and the *taraf* of Alang with twenty-two villages above the Sahyádris and below the Sahyádris the *pargana* of Sokugli with sixty villages, the *pargana* of Vádi with twenty-two villages, and the *taraf* of Jurusrosi with sixteen villages. The forts of Alang and Kulang were subordinate to it. In 1820 Ratangad was occupied by irregulars under the command of Captain Gordon. In the 1824 disturbances of Rámji Bhángria his chief supporter was Govindráv formerly commandant of Ratangad.

RATANVÁDI.

Ratanvaˊdi, eighteen miles west of Akola, with in 1881 a population of 564, lies at the source of the Pravara. The village has a small ruined Hemádpanti temple of Ananteshvar of about the twelfth century. The temple has a very high dome over the shrine like the dome on the old temple near the Harischandragad caves and strikingly like the door of the famous Buddha Gaya temple near Benares. In front of the shrine door is a handsome canopy. The inside of the shrine looks modern, but the rest of the temple inside and outside is covered with handsome and elaborate carving.[1]

REHEKURI.

Rehekuri village, six miles north-west of Karjat, has a Hemádpanti temple of Kámnáth Mahádev with twelve domes to the hall and one to the shrine. Near the door is the bull or Nandi and on a detached stone near the Nandi is a cobra. Round the temple is a wall capped with large stones. Near the temple is a fine old pond with an earthen dam. The pond is very large and though much silted holds a good deal of water.[2]

SANGAMNER.

Sangamner, 19°34′ north latitude and 74°16′ east longitude, at the meeting of the Mahálungi and the Pravara, is a municipal town and a subdivisional head-quarters about fifty miles north-west of Ahmadnagar. The 1872 census showed 9978 people, 8214 Hindus and 1764 Musalmáns. The 1881 census showed 8796 or a decrease of 1182 of whom 7183 were Hindus, 1603 Musalmáns, seven Christians, and three Others. Besides the ordinary sub-divisional revenue and police

[1] Mr. A. F. Woodburn, C.S. [2] Mr. A. F. Woodburn, C.S.

offices Sangamner has an assistant collector's bungalow, a post office, a dispensary, and markets on Wednesday and Saturday, the Wednesday market being only for the sale of rice. Sangamner had formerly a paper industry. The municipality established in 1860 had in 1882-83 an income of £588 (Rs. 5880) and an expenditure of £615 (Rs. 6150). The dispensary was established in 1873. In 1883 it treated fifty-one in-patients and 9544 out-patients at a cost of £92 10*s.* (Rs. 925). To the east of the town is a little domed tomb of Khwájáh Muhammad Sádek who is said to have been the teacher of the emperor Álamgir. The tomb bears two inscriptions dated 1659 (H. 1070).[1] The inscriptions are:

The Dargah of the worker of Keramat is at the propitious hour, to the people a place of pilgrimage, where their difficulties are solved. Difficulties become easy to these Nekshbendi Khwajahs; the royal Khwajah is a turner away of calamities by grace and blessing. When he arrived in his wanderings and travellings from Bokhara the manifester of the possession of the Vila'yat enjoyed glory and pomp. Ka'mel A'rif built this mausoleum in the auspicious year 1070 of the exile.

The second inscription is:

The Dargah of His Excellency, Khwajah Muhammad Sa'dek son of His Excellency Kutaballa Ktab, Syed Muhammad Bokha known as Khwajah Behah-al-din Nakshbendi son of His Excellency Ima'm Hasan Alzikri Ealhy in reality a Shaikh of the religion known as Karkhy is a protection from the misfortunes of times by the nobilty of the Khwajah Muhammad Shah. Assistance from God and a speedy victory. And do thou bear good tidings to true believers.

To the east of the town near the assistant collector's bungalow is an old Muhammadan graveyard, one of the headstones in which is a pillar from a Hindu temple. A bath-room or *hamámkhána* of the old town fort has been turned into a tomb by a saint in whose memory a green flag waves and a light burns. Sangamner has a mosque with the inscription 'Established by Divine favour H. 1119' that is A.D. 1707-8. A little to the south of Sangamner the Poona-Násik road climbs to a lofty plateau by a difficult pass called Hanmant Náik's Bári. Near the top, on the ridge of a natural trap-dyke, a stone pillar covers the remains of a Bhil chief named Hanmant Náik. Hanmant Náik made war upon Báláji Bájiráv Peshwa. The Maráthás came from Poona and had a short skirmish with the Bhils in which Hanmant was shot in his chest. The Bhils buried him here and set up this stone. Tombs of other Bhils have been built here at various periods since the Náik's death. The Bhils hold the spot sacred and honour it by a yearly carouse and a slain cock. Maráthás believe in the Náik's power of healing broken legs and arms if propitiated by an offering of a model of the broken limb made of Ægle marmelos or *bel* wood. Close by the chief tomb are two or three smaller tombs, square platforms surmounted by little obelisks about seven feet high. In 1679 Shiváji was attacked near Sangamner by a Moghal force. Part of his troops were thrown into confusion and Siddoji Nimbálkar, one of his best officers, was killed. Shiváji led a desperate charge and by great personal exertion retrieved the day.[2] In a revenue state-

[1] Indian Antiquary, V. 7.

[2] Grant Duff's Maráthás, 129.

Chapter XIV. Places.

SANGAMNER.

ment of about 1790 Sangamner appears as the head of a *sarkár* of eleven *parganás* including the greater part of the Násik district with a total revenue of £185,508 (Rs. 18,55,080).[1] About 1874 the sub-divisional officer of Sangamner was a curious person a sainted or *dev* mámlatdár. He was very modest and unassuming and had early distinguished himself by a great respect for human and animal suffering. He was held in great veneration by all classes of people in the Maháráshtra except the hill tribes, and pilgrims flocked from great distances and by the most toilsome paths to fall at the feet of the *dev* mámlatdár.[2]

SHEVGAON.

Shevgaon north latitude 19° 21′ and east longitude 75° 18′, forty miles north-east of Ahmadnagar is a sub-divisional head-quarters, with in 1881 a population of 2948. Shevgaon is a ruined town on a wide plain and joined with Paithan and Ahmadnagar by an excellent road. It is surrounded by a wall and a water-course on the north. Besides the sub-divisional revenue and police offices Shevgaon has a Sunday market, post office, dispensary, school, and temples. The dispensary was established in 1876. In 1883 it treated twenty in-patients and 2038 out-patients at a cost of £82 14*s.* (Rs. 827). Facing the subdivision office is a very large stone mosque a handsome stone building (54′ × 36′) raised on a plinth six feet high. The roof which consists of vaulted compartments rests on cut-stone pillars with pointed arches. The stones forming the front or east vaults, which look like very flat domes, are cemented with lead. The back domes are higher and built horizontally apparently of brick. In front of the mosque is a reservoir with regular built conduits and a large number of tombs all out of repair. The mosque was built by public subscription about 1610 (H. 1020) and in 1630 (H. 1041) endowed by the emperor Sháh Jahán (1627-1658) with 480 *bighás* of land.[3] In 1366, the rebel Bairám Khán was defeated by a Bahmani army near Shevgaon.[4] In a revenue statement of about 1790 Shevgaon appears as the head of a *pargana* in the Ahmadnagar *sarkár* with a revenue of Rs. 2,34,228.[5] In 1818 great depredation and cruelties were committed in Shevgaon by one Dharmáji Pratápráv. About this time on account of the feuds of Sindia Holkar and the Peshwa among whom the neighbouring lands had been divided since 1752 Shevgaon was most wretched with not even fifteen inhabited houses.[6] In 1845 Shevgaon is noticed as a prosperous town with 800 houses.[7] About 1852 Shevgaon had a population of 3900 of whom 120 were shop-keepers traders and moneylenders.[8]

SHIRÁPUR.

Shira'pur, on the Kukdi about fifteen miles west of Párner, with in 1881 a population of 410, has some pillars and a small Dravidian cornice built into and lying about two small temples. The Kukdi,

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[1] The eleven *parg nás* were Sangamner Rs. 8,16,637, Ahmadabad and Pátvad Rs. 2,83,373, Akola Rs. 63,446, Belava Rs. 35,955, Trimbak Rs. 8482, Japherabad or Chambar (Chándor) Rs. 2,52,866, Dadori (Dindori) Rs. 37,684, Dhádarphal Rs. 12,815, Sindhar or Sinnar Rs. 28,890, Gulshanabad or Násik Rs. 1,67,766, and Varia Rs. 1,17,103. Waring's Maráthás, 238-239. [2] Ind. Ant. V. 8-9.
[3] Major S. Babington. [4] Grant Duff's Maráthás, 25. [5] Waring's Maráthás, 239.
[6] Rev. Rec. 10 of 1848, 81. [7] Rev. Rec. 10 of 1848, 81. [8] See above p. 522.

falling thirty feet over a wall of trap, has a narrow and deep channel with pot-holes and honeycombs worn by the stream. The waterfall which is called Kund Málvi, has in it a natural figure of a lion and is held sacred as are the fish in the pools which are believed to grow to the size of men[1]. Close to the fall are two small modern temples where yearly fairs are held in *Chaitra* or March-April. Chapter XIV. Places.

Sidhtek on the Bhima about twenty miles south-west of Karjat and three miles south of Pedgaon, with in 1881 a population of 273, has the remains of a temple of Ganpati. SIDHTEK.

Sirur, twenty-four miles north of Jámkhed, has a temple of Siddheshvar Mahádev. The hall has nine domes and cobra ornaments on the pillar capitals. The shrine is opposite the door and has a well carved front and entrance. In front of the door is a single dome with a Nandi. To the left of the hall is another shrine. SIRUR.

Sonáí about twelve miles south-west of Nevása is a large market town, with in 1872 a population of 5254 and in 1881 of 5483. The 1872 census showed 4981 Hindus 268 Musalmáns and five Christians; the 1881 census showed 5044 Hindus, 295 Musalmáns, eighty-four Christians, and sixty Others. Sonái is surrounded by a rich plain, and is divided by a water-course into the Peth occupied by merchants and the Kasba occupied by husbandmen. Sonái was formerly the headquarters of a petty division and is described in 1827 as a *kasba* with 313 houses and forty-five shops.[2] It has an American Mission church which was built in 1861. SONÁI.

Shrigonda, 18° 41′ north latitude and 74° 44′ east longitude, also called Chámbhárgonda, from Govind a pious Chámbhár, is the head-quarters of a sub-division thirty-two miles south of Ahmadnagar, with in 1881 a population of 5278. The town lies on the Sarasvati a feeder of the Bhima, and, besides the sub-divisional revenue and police offices, has a sub-judge's court, a Monday market, four Hemádpanti temples, and two mansions belonging to H. H. Sindia. The Sarasvati runs dry soon after the rains though water can be found by digging in the sand. The trade of Shrigonda is small, but may improve when a good road joins it with the Pimpri railway station about three miles to the west. The 1872 census showed 6175 people of whom 5636 were Hindus and 539 Musalmáns. The 1881 census showed 5278 or a decrease of 897, of whom 4849 were Hindus 424 Musalmáns and five Christians. SHRIGONDA.

The four Hemádpanti temples are of Hatkeshvar, Mahálakshmi, Rakhumái, and Vithoba. Vithoba's temple, which is built of large blocks of stone without cement in imbedded courses, has a hall or *mandap* (28′ × 21′) of nine domes supported on six pillars. There is one dome over the shrine and one over a portico in front. The capitals of the pilasters have cobra heads and other figures are carved on the pillar capitals. The door step in front of the temple has an inscription, but the steps appear to be modern. Round the door of the shrine are two rows of figures, the inner row of women and the outer row of monkeys. On each side of the raised block which forms the *Temples.*

[1] Indian Antiquary, V. 14. [2] Clunes' Itinerary, 25.

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SHRIGONDA. *Temples.*

threshold of the shrine is carved a tiger head. Carved blocks stand out from the top of the entrance to the shrine and from the middle of the front of the hall. Rakhumái's temple is near Vithoba's temple and is in the same style but smaller. The temple of Hatkeshvar is in the same style though plainer, with the same number of domes. Cobras are carved on the pillar capitals. The front of the hall or *mandap* is built up with bricks. The temple of Mahálakshmi has the same number of domes. The shrine and parts of the hall or *mandap* have been built up. The temple is not used. About 1600 Shrigonda or Chámbhárgonda is noticed as the residence of Shesho Náik Punde the banker of Shiváji's grandfather Máloji.[1] In 1635 Sháháji was driven from the country about Shrigonda.[2] In 1853 Shrigonda is noticed as a much frequented market town belonging to Sindia, a large and wealthy place.[3]

SUPE. **Supe** on the Poona-Nagar road seven miles south-east of Párner, with in 1881 a population of 1007, has some white and black marble gods which were brought by a former proprietor of the village as the spoils of a Central Indian raid.[4]

TÁHÁKARI. **Ta'ha'kari,** eight miles north-west of Akola, has a ruined Hemádpanti temple of Devi.

TÁKLI. **Ta'kli,** six miles north of Karjat, has a ruined Hemádpanti temple of Khandeshvar Mahádev. The temple stones are said to have been used in building the famous fort of Paranda in the Nizám's territories.

TELANGSI. **Telangsi,** eleven miles east of Jámkhed, has a Hemádpanti temple of Jatáshankar and a well or *báro*. The hall has nine domes and a pit-like shrine with a cobra. The pillar capitals have cobra ornaments. The well, not far from the temple, has four stairs descending from the middle of the four sides. Between the stairs in the wall are niches. The well is broken at one corner.

THUGAON. **Thugaon**, on the Párner-Akola road two miles east of Akola has the remains of a Hemádpanti temple which has been wilfully destroyed.

TIRDE **Tirde** village, about fifteen miles north-west of Akola, with in 1881 a population of 1042, has in the hills near it a ruined elephant stable.

TOKA. **Toka** and **Pravara'sangam** are two holy towns, Toka on the left and Pravarásangam on the right bank of the Pravara at its meeting with the Godávari seven miles north-east of Nevása. Both the towns are regarded as holy and are chiefly inhabited by Bráhmans. Both have several modern temples some of which were destroyed by Nizám Ali in 1761 shortly after the battle of Pánipat.[5] The chief temple dedicated to Siddheshvar Mahádev appears from a worn-out Devnágari inscription at the south gate to have been built in 1767 (*Samvat* 1823) at a cost of £9300 (Rs. 93,000) by a Bráhman Vishnu Mahádev Gajre. The temple is strongly built of black stone and has near it smaller shrines of

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[1] Grant Duff's Maráthás, 41.
[2] Grant Duff's Maráthás, 51.
[3] Bom. Gov. Sel. CXXIII. 106.
[4] Indian Antiquary, V. 15.
[5] Grant Duff's Maráthás, 325.

Vishnu and Devi. Flights of steps lead from the temple to the river. On the *Mahâshivrâtra* in February-March a fair is held which though now poorly attended used formerly to last one to two months and to be attended by about 50,000 people.[1] In 1827 Captain Clunes mentions Pravarásangam as an *inám* village with 150 houses and seventeen shops and Toka as a well built Bráhman village and a post-runner's station.[2]

VÁMBHORI.

Vámbhori within 1881 a population of 4608 is a large and wealthy municipal town three miles east of Khadamba railway station and nine miles south-west of Ráhuri. A good road running over the Dongargan pass joins Vámbhori with Ahmadnagar and a country track running round a spur of the Khospuri hill range joins Vámbhori with the main road to Paithan and Aurangabad. Vámbhori is the head-quarters of Márwár Vánis, the seat of a large Márwár community, and the centre of their exchange and banking business.[3] Some of the houses are large and well built but the streets are narrow crooked and ill aired. The town has a brisk trade in grain an salt and a large cart-making industry. The weekly market is hel on Monday. The Márwáris have built a handsomely furnishe temple of Báláji. Near Vámbhori is a beautiful shady garden whic forms a favourite camping ground. In 1827 Captain Clune describes Vámbhori as a *kasba* and a place of great traffic in grain with 900 houses and 150 shops.[4]

VADGAON DARY.

Vadgaon Darya nine miles north-west of Párner, with in 1881 a population of 252, has, enclosed in a beautiful wild glen, some natural caverns under a cliff near a waterfall. The caverns have been altered by modern masonry. They have a few coarse sculptures on the rock and on detached stones of no architectural interest.

YEKDARE.

Yekdare about fifteen miles north-west of Akola, with in 1881 a population of 849, has two caves on a hill dedicated to Mahákáli.

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[1] Mr. T. S. Hamilton, C. S.; Bom. Gov. Sel. CXXIII. (New Series) 12; and local information. [2] Clunes' Itinerary, 25.
[3] Deccan Riots Commission Report, 23. [4] Clunes' Itinerary, 25.

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